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The Perfection of Wisdom in One Hundred Thousand Lines

Śatasāhasrikāprajñāpāramitā

འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་དུ་ཕྱིན་པ་སྟོང་ཐུག་བརྒྱ་པ།

'phags pa shes rab kyi pha rol tu phyin pa stong phrag brgya pa

The Noble Perfection of Wisdom in One Hundred Thousand Lines

Āryaśatasāhasrikāprajñāpāramitā

· Toh 8 ·

Degé Kangyur, ('bum, ka), folios 1.b–394.a; ('bum, kha), folios 1.b–402.a; ('bum, ga), folios 1.b–394.a; ('bum, nga), folios 1.b–381.a; ('bum, ca), folios 1.b–395.a; ('bum, cha), folios 1.b–382.a; ('bum, ja), folios 1.b–398.a; ('bum, nya), folios 1.b–399.a; ('bum, ta), folios 1.b–384.a; ('bum, tha), folios 1.b–387.a; ('bum, da), folios 1.b–411.a; and ('bum, a), folios 1.b–395.a (vols. 14–25).



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co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
 - Overview
 - History and Sources
 - History of the Long Perfection of Wisdom Sūtras
 - Source Texts of *The Perfection of Wisdom in One Hundred Thousand Lines*
 - Chinese
 - Sanskrit
 - Tibetan
 - Colophons
 - Structure and Content Compared to Those of the Other Long Perfection of Wisdom Sūtras
 - The Commentaries
 - 1. Those Based on the *Abhisamayālaṅkāra*
 - 2. The Two *Bṛhaṭṭīkā* Commentaries
 - 3. Tibetan Commentaries
 - Translations and Studies in Western Languages
 - The Content of This First Installment of the English Translation
 - From the *Abhisamayālaṅkāra* Perspective
 - From the Perspective of the *Bṛhaṭṭīkā* Commentaries
 - Sources and Features of the Translation
- tr. The Translation

1. Chapter 1: The Context
2. Chapter 2: Śāriputra
3. Chapter 3
4. Chapter 4
5. Chapter 5
6. Chapter 6
7. Chapter 7
8. Chapter 8
9. Chapter 9
10. Chapter 10
11. Chapter 11
12. Chapter 12
13. Chapter 13
14. Chapter 14 [not yet published]
15. Chapter 15 [not yet published]
16. Chapter 16 [not yet published]
17. Chapter 17 [not yet published]
18. Chapter 18 [not yet published]
19. Chapter 19 [not yet published]
20. Chapter 20 [not yet published]
21. Chapter 21 [not yet published]
22. Chapter 22 [not yet published]
23. Chapter 23 [not yet published]
24. Chapter 24 [not yet published]
25. Chapter 25 [not yet published]
26. Chapter 26 [not yet published]
27. Chapter 27 [not yet published]
28. Chapter 28 [not yet published]
29. Chapter 29 [not yet published]
30. Chapter 30 [not yet published]
31. Chapter 31 [not yet published]
32. Chapter 32 [not yet published]
33. Chapter 33 [not yet published]
34. Chapter 34 [not yet published]

35. Chapter 35 [not yet published]
36. Chapter 36 [not yet published]
37. Chapter 37 [not yet published]
38. Chapter 38 [not yet published]
39. Chapter 39 [not yet published]
40. Chapter 40 [not yet published]
41. Chapter 41 [not yet published]
42. Chapter 42 [not yet published]
43. Chapter 43 [not yet published]
44. Chapter 44 [not yet published]
45. Chapter 45 [not yet published]
46. Chapter 46 [not yet published]
47. Chapter 47 [not yet published]
48. Chapter 48 [not yet published]
49. Chapter 49 [not yet published]
50. Chapter 50 [not yet published]
51. Chapter 51 [not yet published]
52. Chapter 52 [not yet published]
53. Chapter 53 [not yet published]
54. Chapter 54 [not yet published]
55. Chapter 55 [not yet published]
56. Chapter 56 [not yet published]
57. Chapter 57 [not yet published]
58. Chapter 58 [not yet published]
59. Chapter 59 [not yet published]
60. Chapter 60 [not yet published]
61. Chapter 61 [not yet published]
62. Chapter 62 [not yet published]
63. Chapter 63 [not yet published]
64. Chapter 64 [not yet published]
65. Chapter 65 [not yet published]
66. Chapter 66 [not yet published]
67. Chapter 67 [not yet published]
68. Chapter 68 [not yet published]

69. Chapter 69 [not yet published]

70. Chapter 70 [not yet published]

71. Chapter 71 [not yet published]

72. Chapter 72 [not yet published]

ab. Abbreviations

n. Notes

b. Bibliography

- Primary Sources in Tibetan and Sanskrit

- Secondary References in Tibetan and Sanskrit

- Secondary References in English and Other Languages

g. Glossary

ci. Citation Index

s.

SUMMARY

- s.1 *The Perfection of Wisdom in One Hundred Thousand Lines* is the longest of all the Prajñāpāramitā sūtras and fills no fewer than twelve volumes of the Degé Kangyur. Like the other two long sūtras, it is a detailed record of the teaching on the perfection of wisdom that the Buddha Śākyamuni gave on Vulture Peak in Rājagṛha, setting out all aspects of the path to enlightenment that bodhisattvas must know and put into practice, yet without taking them as having even the slightest true existence. Each point is emphasized by the exhaustive way that, in this version of the teaching, the Buddha repeats each of his many profound statements for every one of the items in the sets of dharmas that comprise deluded experience, the path, and the qualities of enlightenment.
- s.2 The provisional version published here currently contains only the first thirteen chapters of the sūtra. Subsequent batches of chapters will be added as their translation and editing is completed.

ac.

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ac.1 The text was translated by Gareth Sparham, partly based on the translation of *The Perfection of Wisdom in Twenty-Five Thousand Lines* by the late Gyurme Dorje and the Padmakara Translation Group. The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Nathaniel Rich and John Canti edited the translation, John Canti wrote the provisional introduction, and Ven. Konchog Norbu copyedited the text. Celso Wilkinson, André Rodrigues, and Sameer Dhingra were in charge of the digital publication process.

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i.

INTRODUCTION

· Overview ·

- i.1 *The Perfection of Wisdom in One Hundred Thousand Lines* is the longest of the three so-called “long” Perfection of Wisdom, or Prajñāpāramitā, sūtras. Indeed, not only is it the very longest of all Buddhist texts, but it is among the longest single works of literature in any language or culture. In the Degé Kangyur it fills twelve volumes, and comprises fourteen percent of the whole collection by number of pages.
- i.2 With an evident similarity in structure, order, and content to the other two long Prajñāpāramitā sūtras (in twenty-five thousand and eighteen thousand lines), it is a detailed record—in fact the most detailed extant record—of what is traditionally said to have been a single teaching¹ on the perfection of wisdom that the Buddha Śākyamuni gave on Vulture Peak in Rājagṛha, setting out all aspects of the path to enlightenment that bodhisattvas must know and put into practice, yet without taking them as having even the slightest true existence.
- i.3 Traditional histories include all six “mother” versions of the Prajñāpāramitā sūtras² among the complete records of this single episode of teaching, and some even enumerate still longer versions not propagated in the human realm, such as a sūtra for the gods in ten million lines, and one for the gandharvas in one billion lines. Indeed, the present sūtra in one hundred thousand lines is itself said to have been retrieved from the nāga realm by Nāgārjuna.³
- i.4 *The Perfection of Wisdom in One Hundred Thousand Lines* therefore has a unique status among scriptures in the Tibetan canon. Its vast length, and its many extended sequences of repeated formulations modulated by changes to a single term alone, make it difficult to study as a doctrinal textbook, but it is revered as the fullest possible expression of the Buddha’s definitive

teachings on the nature of phenomena, the path, and the awakened state. To read it, recite it aloud, or even to be in the physical presence of its volumes is seen as having a powerful force and blessing.

i.5 Yet its importance is more than just symbolic. Although the shorter forms of the Perfection of Wisdom teachings are—relatively, at least—easier to study, *The Perfection of Wisdom in One Hundred Thousand Lines* remains the scripture that most fully embodies the Buddha’s pronouncements on this all-important theme, and the uncompromising detail of its statements makes their meaning unmistakably clear.

i.6 The sūtra exists in the three principal languages of Mahāyāna Buddhism, Sanskrit, Chinese, and Tibetan, with the Sanskrit and Tibetan texts being most closely aligned. The Tibetan translation was made in several successive stages in the early, imperial translation period of the late eighth and early ninth century, and traditional histories document in some detail the translators, manuscripts, sponsors, and locations of the early translations.

i.7 It is analyzed and explained by Indian scholars in a number of commentaries that were also translated into Tibetan, and by a small number of indigenous Tibetan commentarial works. Little specific, detailed attention has been paid to it by Western authors, and until now it has not been translated in full into English or any other Western language.

i.8 This provisional introduction, which will be updated progressively over the next months and years as further sections of the translation are added, focuses mostly on the history, source texts, and features of *The Perfection of Wisdom in One Hundred Thousand Lines* in particular. Readers will find more information and references regarding the Prajñāpāramitā literature in general, its different texts, the long sūtras as a group sharing essentially the same structure and content, their history and evolution, and the protagonists and their doctrinal statements, in the introductions to *The Perfection of Wisdom in Twenty-Five Thousand Lines* and *The Perfection of Wisdom in Eighteen Thousand Lines*,⁴ as well as in the description of the Degé Kangyur’s Perfection of Wisdom section.⁵

· History and Sources ·

·· History of the Long Perfection of Wisdom Sūtras ··

i.9 From a historical perspective, a group of “long Prajñāpāramitā sūtras,” including texts that exist variably in Sanskrit, Chinese, and Tibetan, appears to have been one distinctive genre that took form from the early Prakrit literature on the perfection of wisdom that first appeared in writing in the first centuries BCE and CE. Modern scholars have disagreed about which of the geographically dispersed Buddhist communities of the time may have

first given rise to this literature, some favoring its origin among the Mahāsāṅghikas of Andhra in the south of India, while others point to evidence of its early flourishing in the northwest regions such as Gandhāra. Whichever may be the case, a birch-bark scroll from the northwest, in the Gāndhārī language, written in Kharoṣṭhī script, and found in Bajaur (a district of present-day Pakistan near the Afghan border), has been radiocarbon-dated to the first century CE and is currently the oldest known Prajñāpāramitā manuscript.⁶ It is fragmentary and cannot be matched to any extant recension of the complete sūtras, or identified as belonging to the “long sūtra” group. If anything, it may be most closely related to *The Perfection of Wisdom in Eight Thousand Lines*, and thus supports the hypothesis that another group of sūtras similar to the *Eight Thousand* may be older in form than both the longer sūtras and the shorter ones, which evolved from texts of the *Eight Thousand* subfamily via processes respectively of expansion and contraction.⁷

i.10 The earliest surviving manuscript that can be identified as a “long” (*Mahāprajñāpāramitā*) version is another birch-bark scroll, this one found along with a large number of other texts in Gilgit in 1931. It is in Sanskrit and can be dated by details of its script to the sixth or seventh century CE.⁸ Although it was thought at first by Edward Conze⁹ to be a hybrid consisting of parts of *The Perfection of Wisdom in Twenty-Five Thousand Lines* and parts of *The Perfection of Wisdom in Eighteen Thousand Lines*, it is now taken as one among the many coexisting versions of the “long” sūtra series.¹⁰ As the most complete of the Gilgit Prajñāpāramitā manuscripts, it is a very important source; the others are incomplete fragments. Another, similar Sanskrit manuscript of a generic “long” version was found in Dunhuang.¹¹

i.11 It is important to bear in mind that the naming of the different versions by the number of lines¹² they contain is likely to have been a later development, applied as a means of classifying the profusion of circulating texts of different lengths. It was already in use by the time these texts were first translated into Tibetan in the late eighth and early ninth centuries, but it is not a feature of the oldest Chinese translations. The earliest evidence of this nomenclature appears to be in the Chinese literature, in the record of a lecture by the sixth-century translator Bodhiruci,¹³ and its widespread adoption in the centuries that followed may have served to limit further profusion and even reduce the variety of different texts by fixing their number. Those texts in different languages that can be seen as belonging to the “long” sūtra group (as distinct from the mid-length *Perfection of Wisdom in Eight Thousand Lines* and the many short versions of the sūtra, each of which followed their own evolutionary path), differentiated as they are by greater or lesser degrees of expansion of the lists of dharmas, show complex

patterns of textual proximity that do not necessarily follow the numerical denominations that were retrospectively applied to them. Indeed, these numerical titles may obscure rather than clarify the recensional affinities.¹⁴

· · Source Texts of *The Perfection of Wisdom in One Hundred Thousand Lines* · ·

i.12 With that important reservation, there are three recensions within the overall group of “long” Perfection of Wisdom sūtras that can nevertheless justifiably be labeled *The Perfection of Wisdom in One Hundred Thousand Lines*:

- a seventh-century Chinese translation;
- the present late eighth- or early ninth-century Tibetan translation; and
- the version preserved in Sanskrit in the form of several Nepalese manuscripts, none of which are more than a few centuries old.

i.13 The Tibetan and Sanskrit recensions are quite similar to each other, while the Chinese differs from both in a number of respects.

· · · Chinese · · ·

i.14 The Chinese translation was made by Xuanzang in the mid-seventh century from the massive collection of material he had brought from his travels in India. It takes the form of the first of the sixteen sections or “assemblies” that represent historically independent texts and make up the voluminous compilation of perfection of wisdom works he translated as *The Large Perfection of Wisdom Sūtra* (Taishō 220).¹⁵

i.15 Just how the extant Sanskrit and Tibetan versions differ compared to this single comparable Chinese translation has not been fully documented, but the differences are not to be ignored. The Sanskrit original from which Xuanzang translated this section is said to have been 132,600 ślokas in length, and thus possibly even longer than the Sanskrit texts that were translated into Tibetan and have also survived in the Nepalese tradition. Moreover, the sections of Xuanzang’s compilation, despite being explicitly differentiated, are presented together as in some sense comprising a single work, and it is thought that this arrangement was not Xuanzang’s own invention but may have been a feature of his Sanskrit source texts.

i.16 Nevertheless, it is practical, and a close approximation, to consider the first section as identifiable with the texts known in Sanskrit and Tibetan as *The Perfection of Wisdom in One Hundred Thousand Lines*.

i.17 The second and third sections of Xuanzang’s Chinese translation correspond in similar respects to the *Twenty-Five Thousand Line* and *Eighteen Thousand Line* sūtras as found in both Sanskrit and Tibetan (for the *Twenty-Five Thousand Line*) and in Tibetan alone (for the *Eighteen Thousand Line*). It is

also significant that the first and second sections, despite their differences in the degree of compression, are strikingly similar to each other in language, content, and order, but less closely related to the third. The same pattern of similarities and differences exists between the *Hundred Thousand*, *Twenty-Five Thousand*, and *Eighteen Thousand Line* sūtras in Tibetan and (for the first two) Sanskrit.

- i.18 A final point to be made concerning the Chinese translation is that the relatively late appearance in China of this equivalent of the *Hundred Thousand*, the longest of the long sūtras, almost five centuries after the first translation of the equivalent of the *Eight Thousand* and four centuries after the first appearance of the equivalent of the *Twenty-Five Thousand*, provides supporting evidence for the notion that—for the long sūtras—a process of expansion from shorter to longer versions, rather than contraction from longer to shorter, may provide the better account of their evolution.¹⁶

... Sanskrit ...

- i.19 Early Gāndhārī and Sanskrit manuscripts of generic Prajñāpāramitā sūtras are mentioned above (1.9–10). Specifically of this *Hundred Thousand Line* version of the long sūtras, however, no Sanskrit manuscript has survived that can be dated as early as the Chinese and Tibetan translations. But there are Nepalese Sanskrit manuscripts of more recent date that, from their content, must be closely related to the Sanskrit original from which the Tibetan translation was made. Some of them may even be copied descendants of a Sanskrit manuscript in the temple of Phamthing that Tibetan histories say was consulted by Ngok Loden Sherab in the eleventh century to correct the earlier Tibetan translation (see below).
- i.20 Nepalese manuscripts of varying dates are presently to be found not only in Nepal but also in Kolkata, Cambridge, New Delhi, Paris, and Tokyo. A critical edition of the first twelve chapters was published in three installments by Ghoṣa between 1902 and 1914, and more recently has been extended by Kimura in four further volumes, published between 2009 and 2014.
- i.21 The Sanskrit manuscripts of the *Hundred Thousand* and *Twenty-Five Thousand* resemble each other closely in terms of language, terminology, content, and order, as is the case with their Tibetan translations, and like them differ mainly in the degree of expansion of the different groups of dharmas. The Sanskrit of the *Hundred Thousand* matches the Tibetan translation in content closely.¹⁷

... Tibetan ...

- i.22 For anyone interested in how the early Tibetan translations of canonical works in general were carried out, it is a disappointing fact that much of the detailed information about the process was either not recorded or has been lost. However, in the case of *The Perfection of Wisdom in One Hundred Thousand Lines*—thanks to the unique status of this monumental scripture—traditional historical accounts include far more detail of the successive versions that led to the Tibetan translation preserved in the Kangyurs we have today than is the case for any other work.
- i.23 A succession of Tibetan translations were made from Sanskrit in the late eighth and early ninth centuries. There are specific terms for these imperial-period manuscript versions of the *Hundred Thousand: Labum* (*bla 'bum*) and *Lagyur* (*bla 'gyur*), meaning, respectively, a *Hundred Thousand* (Tibetan *'bum*), or a translation (*'gyur*), that is commissioned or owned by one who is “foremost” or “paramount” (*bla*), i.e. the emperor.¹⁸
- i.24 As a terse summary in his list of canonical translations, Butön’s fourteenth-century *History of the Dharma* states that “it is well known that there were six versions attributed to the translators Nyang Khampa Gocha,¹⁹ Vairotsana, Che Khyidruk, Zhang Yeshe Dé, and others.”²⁰ Other accounts mention only four versions, while being in broad agreement on the rough outline of how the Tibetan translations evolved over time.
- i.25 Much fuller details than Butön sets out are provided by other histories, including a historical survey that opens the commentary on this text by the great prajñāpāramitā commentator Rongtönpa (*rong ston shes bya kun rig*, 1367–1449);²¹ the lineage records of Minling Terchen Gyurmé Dorjé (*smiṅ gling gter chen 'gyur med rdo rje*, 1646–1714), a survey of the prajñāpāramitā literature in a commentary to the *Heart Sūtra* by Alaksha Tendar (*a lag sha bstan dar*, 1758–1839); and an account in the encyclopedic *Treasury of Knowledge* by Kongtrul Lodrö Thayé (*kong sprul blo gros mtha' yas*, 1813–99).²² The catalog of the Degé Kangyur,²³ and particularly the historical section of the detailed Narthang Kangyur catalog, written by the fifth Olkha Lelung Jedrung, Lobsang Trinlé (*'ol kha / dga' sle lung blo bzang 'phrin las*, 1697–1740),²⁴ are also very informative. Rongtönpa’s work is the earliest of these histories and most of the others may have drawn from it, or perhaps from other even earlier accounts. The information to be gleaned from these different works is not always consistent, and sometimes conflicting. Here is a tentative synopsis:
- i.26 • The earliest translation was one made by Khampa Gocha, who had been sent with offerings of gold to India by King Tri Songdetsen²⁵ to bring back the sūtra; his four-part²⁶ translation was called *The Translation from Memory* (*thugs 'gyur*) because Khampa Gocha had memorized the text while in

India—some accounts say he had attained the dhāraṇī of perfect recall—and only wrote the Tibetan translation when he was back in Tibet. The king, as an offering of merit to the queen who had died, had a copy of that translation written in ink made from his own blood,²⁷ using goat's milk as a binder; this version was therefore called *The Red Manuscript* (*reg zig dmar po*) or *The Red Goat Manuscript* (*ra gzigs dmar po*) and also had four parts. In later times it was taken to Lhasa and is said to have been housed in the brick caitya near the Trulnang temple. It is not clear whether the above names and descriptions refer to a single manuscript or to two different ones of the same translation, but in any case this version, abridged and condensed as it is into four volumes, is also called *The Short Imperial Translation* (*bla 'gyur chung ngu*).

i.27 • Since the king did not have full confidence in *The Translation from Memory*, he commissioned Nyang Indrawaro and Wé Mañjuśrī to seek out the text in India and translate it. This they did, and their translation was written using ink made from indigo and the king's singed hair, with goat's milk binder. This manuscript was therefore called *The Blue Manuscript* (*reg zig sngon po*) or *The Blue Goat Manuscript* (*ra gzigs sngon po*); it was also called *The Authorized Hundred Thousand* (*bca' 'bum*), and because the translators' needs were met through a levy collected from the people, it was known as *The Levy Hundred Thousand* (*dpya 'bum*) as well. It too is said to have consisted of four parts, and because they were not held together with cloth bands but had iron fasteners it was also called *The Iron Fasteners* (*lcags thur can*). It is said to have been kept at Samyé.

i.28 • Later, Pagor Vairotsana, at the instigation of Mutik Tsenpo (also known as Senalek), compared the Sanskrit text with the translation in *The Iron Fasteners*, revised it, and filled out the abridgements of the earlier version by adding the missing repetitions and lengthening some lines. He wrote out a new six-volume manuscript, which was called *The Medium-Length Imperial Translation* (*bla 'gyur 'bring po*). According to Rongtönpa, it was also known as *The Snowy One Promised by the King* (*rgyal po'i thugs dam par kha ba can*), from the name of (or on) the binding boards, and both Rongtönpa and the Narthang catalog add, too, that it was called *The Bats* (*pha wang can*) because there was a bats' nest near the place in Samyé where it was kept. Kongtrul says that it was still in Samyé Chimphu in his time (i.e., the mid-nineteenth century). Other authors, including Situ Panchen in the Degé catalog and Kongtrul, say that this is the version called *The Deerskin Case Hundred Thousand* (*'bum sha sgro can*), and the Narthang catalog explains in some detail how all the fascicles came to be stored as scrolls in a deerskin.

However, the Narthang catalog says that the same name was also applied, for similar reasons, to the next revision; this may explain the apparent inconsistencies between authors in regard to this particular moniker.

- i.29 • Later still, in the reign of Mutik Tsenpo's son Tri Ralpachan, in the period when a number of Indian scholars were working with Tibetan translators in Tibet on the translation and revision of many texts and the great language revision edicts were drawn up, Surendrabodhi, Kawa Paltsek, Chokro Lui Gyaltsen, and others made an extensive revision of the translation in six parts (according to Rongtönpa) or sixteen (according to the Narthang catalog, Tendar, and Kongtrul), which was called *The Long Imperial Translation* (*bla 'gyur chen mo*). Rongtönpa calls this version *The Deerskin Case Hundred Thousand* (*'bum sha sgro can*) rather than the preceding one but, as mentioned above, the Narthang catalog explains how both versions were kept in deerskin wrappers and the name can therefore refer to either one or the other.

- i.30 • At a point in this sequence that remains to be determined and is not mentioned in any of these accounts, but lies probably in the late eighth or early ninth century period, as many as eight copies of the whole text were made by scribes in Dunhuang. They were probably commissioned by or on the behalf of one of the kings (probably Tri Ralpachen). Pages from these copies, as well as rejected pages subsequently used for writing practice, make up a large proportion (along with manuscripts of *The Aparimitāyurjnāna Sūtra*²⁸) of the manuscripts found in Dunhuang.²⁹

- i.31 • The Narthang catalog then summarizes the six early manuscripts, and gives them yet more monikers:

“At that time, since to produce a great Mother (i.e., a *Hundred Thousand*) was possible only for the king and not for his subjects, only these six were made:³⁰

- (1) *Tri Detsuk's Monochrome Imperial Hundred Thousand* (*khri sde gtsug gi bla 'bum skya bo*);
- (2) *Senalek Jingyön's Hollow Hundred Thousand* (*mjing yon gyi sbug 'bum*);
- (3) *Lhasé Tsangma's Demarcated*³¹ *Hundred Thousand* (*gtsang ma'i bye 'bum*);
- (4) *Ralpachen's Six-Volume Hundred Thousand* (*ral pa can gyi drug 'bum*);
- (5) *Prince Namdé's*³² *Red-Faced One* (*gnam lde lha'i zhal dmar can*); and
- (6) *Darma's Yellow-Paper One* (*dar ma'i shog ser can*).³³

- i.32 • At this point in the story there seems to have been a proliferation of further *Hundred Thousands* produced as copies of one or another of these six, perhaps resulting from a royal prerogative on sponsoring them

coming to an end. Rongtönpa provides a detailed list of seventeen named *Hundred Thousands* and the places they were kept,³⁴ including the earliest ones he had already described, culminating in one made by Chang Dorje Tsultrim (*lcang* or *cang rdo rje tshul khrims*)³⁵ of Ru Tsam (*ru 'tshams*), who produced the seventeenth from a detailed comparison of the other sixteen. Rongtönpa goes on to classify the seventeen into groups according to the short, medium-length, or long *Labum* from which they were copied.³⁶ The Narthang catalog has less detail but correspondingly mentions nineteen *Hundred Thousands*, including those of the subsequent period that could be produced not just by the kings but by subjects. It also points to the importance of the same significant figure, Chang Dorje Tsultrim, who soon afterward compared all nineteen and made a “highly corrected version.”³⁷ Proliferating from that version, the catalog says, about sixty copies were made, and indeed Rongtönpa proceeds to list a large number of these and their locations to a total of sixty-five.³⁸

i.33 • In the later translation period, in the late eleventh century, Ngok Lotsāwa, according to the Degé catalog and others, having consulted the Indian manuscripts to be found in Tibet and the *Iron Fasteners* translation, revised and corrected the above-mentioned *Long Imperial Translation* by comparing it against a Sanskrit manuscript in the Phamthing temple in Pharping, Nepal. These catalog accounts also mention that the corrections included the addition of the names of three meditative absorptions that had been missing in earlier versions.³⁹ It is Ngok’s revised translation that, according to most Kangyur catalogs, is preserved in the Kangyur. However, although Rongtönpa places Ngok’s version in fifth and last place among the most significant, major translations,⁴⁰ it is difficult to be entirely certain where to place it in time relative to the other revisions and simple copies that he also details, mentioned above.⁴¹

i.34 • The Narthang catalog, indeed, seems to place less importance on Ngok’s revisions and mentions his version only in passing. Rather, it attributes the final establishment of a fully correct version, a “later descendant of the *Imperial Hundred Thousands*” (*bla 'bum gyi bu phyi*), to a Yarlung Jowo Chöjé (*yar klung jo bo chos rje*).⁴² The catalog also gives more extensive detail than any other of the differences between versions and the corrections made to establish the definitive version, including the varying numbers of meditative absorptions but also some of the sections and passages that had been missed in earlier manuscripts.

i.35 The translation preserved in most Kangyurs is thus the result of this long process of evolution. It is commonly divided into twelve volumes, but the Narthang catalog mentions other numbers of volumes into which different manuscripts were divided, and Rongtönpa, saying that there was even one

version in thirty volumes, sets out schemes with the details of which *bampo* (fascicles) were included in which volume for several different volume arrangements: twelve (as in the Degé and many other Kangyurs), fourteen (as in the Berlin and Qianlong Kangyurs), and sixteen (as in the Choné, Phukdrak, Lithang, London, Stok Palace, Ulaanbaatar, and some of the peripheral Kangyurs).⁴³

i.36 The Degé catalog, describing the translation as being the eleventh-century one that resulted from Ngok Lotsāwa's revision of previous Tibetan translations against the Sanskrit manuscript of Phamthing, also specifies that the text has seventy-two chapters. It mentions the traditional legend according to which the four final chapters that conclude the *Twenty-Five Thousand Line* sūtra—the questions of Maitreya, the story of Sadāprarudita and Dharmodgata, and the entrusting of the text—are missing from the *Hundred Thousand* because when Nāgārjuna brought the sūtra from the realm of the nāgas, the nāga king had withheld those four chapters to ensure that Nāgārjuna would return. There is, the catalog says, a tradition of appending those four chapters, copied from the other sūtras. Although the Degé Kangyur does not follow that tradition, the Narthang, Lhasa, Namgyal, Hemis, and Shey Kangyurs do, and thus have seventy-five or seventy-six chapters.

i.37 The text in the Degé Kangyur is comprised of 301 *bam po* (fascicles), with between twenty-two and twenty-seven in each volume. The *bam po* numbers begin again with each volume, unlike most other Kangyurs where they are numbered consecutively throughout the text. Kangyurs in which the extra final chapters have been added have three more *bam po*, bringing their total to 304.

i.38 The Tibetan text in the Degé Kangyur, interestingly, preserves the old orthography of a subscript *ya*, “ma yata” (*ma ya btags*), i.e. the subscript *ya* under the letter *ma* in certain words, and of the “dadrak” (*da drag*), i.e. *da* as a second suffix in certain words ending in *na*, *m*, or *la*. Spellings such as *myi* and *myed* for *mi* and *med*, *rkyend* for *rkyen*, *tshuld* for *tshul*, and *smyind* for *smin* are widespread, although in the first volume particularly some of these archaic spellings have been inconsistently revised. In most other Kangyurs these spellings are absent, but the Urga, Namgyal Collection, and Gondlha Kangyurs have also preserved them. Indeed, in the Namgyal Collection version of the sūtra, these archaic features are considerably less revised and spellings such as *pha rold tu phyind pa* (“the perfection of wisdom”) and *rab 'byord* (“Subhūti”) are preserved.

i.39 Given the complex process by which many translators contributed to the extant translation, it is perhaps not surprising that in the Degé and in the majority of other Kangyurs, there is no translators' colophon. In some Kangyurs, however, the text does have a colophon, and these fall into two groups:

- The Narthang and Lhasa Kangyurs both have a colophon naming “the Indian upādhyāyas Jinamitra and Surendrabodhi, the chief editor and lotsāwa Bandé Yeshé Dé, and others” as responsible for the translation, editing, and establishment of the text. Note that these two Kangyurs are among the few that add the final four chapters from the *Twenty-Five Thousand* instead of ending it with the seventy-second chapter, as mentioned above; yet the Namgyal and Shey Kangyurs, which also have the added chapters, have no colophon.⁴⁴
- The Stok Palace Kangyur and the Bhutanese Kangyurs of mostly Themphangma affiliation—Chizhi, Dongkarla, Neyphug, Phajoding Ogmin, and Tashiyangtse—have a quite different colophon, in which no translators are mentioned but reference is made to some of the earlier translations. A tentative rendering of this colophon would be:

“This is the golden *Hundred Thousand* called *Not Mixed with Wrongs* in twelve sections, and is based on the corrected, limit-defining *Black Hundred Thousand* of Gyan-gong, which itself had resulted from being proofed and edited sixteen times after being compared against the early limit-defining, abridged manuscripts in Samyé and Lhasa, and so forth, and which, since the great lotsāwa, the omniscient Butön Rinchen Drup, had confirmed it as the prototype, was used as master copy for the *Hundred Thousand* produced by the great scholar Rinchen Gyaltzen.”⁴⁵

· Structure and Content Compared to Those of the Other Long · Perfection of Wisdom Sūtras

i.40 This sūtra is structured in almost exactly the same way as *The Perfection of Wisdom in Twenty-Five Thousand Lines* (Toh 9), with the same chapter sequence and divisions, and in Tibetan the same terminology and phraseology, to the extent that it would be difficult not to conclude that the Tibetan translations of both were produced by the same translators. Indeed, the Sanskrit source texts of the two sūtras must have been very similar, too—as far as can be judged, for the Sanskrit of the *Twenty-Five Thousand* matches not the Kangyur “many-chapter” version, Toh 9, but the Tengyur “eight-chapter” version, Toh 3790.⁴⁶

- i.41 The *Hundred Thousand* and *Twenty-Five Thousand* are far more similar to each other in language and chapter structure than they are to the third of the long Prajñāpāramitā sūtras, the *Eighteen Thousand* (Toh 10), which has considerably more chapter divisions and different phraseology. Nevertheless, all three sūtras follow an almost identical sequence of themes, interlocutors, and doctrinal statements.
- i.42 The *Hundred Thousand* as preserved in most Kangyurs, however, has only seventy-two chapters as compared to the seventy-six of the *Twenty-Five Thousand*. This is because the final four chapters of the latter, comprising the questions of Maitreya, the story of Sadāprarudita and Dharmodgata, and the entrusting of the sūtra, are not present in this text. As noted above, they are traditionally seen as “missing” because the nāgas withheld them from Nāgārjuna as he was leaving to take the sūtra back with him to the human realm. The story of Sadāprarudita and Dharmodgata is indeed present not only in the *Twenty-Five Thousand* but also in the *Eighteen Thousand* and *Eight Thousand Line* sūtras, so it is not unreasonable to see it as “missing.” On the other hand, the chapter on the questions of Maitreya is only present in the *Twenty-Five Thousand* and *Eighteen Thousand*, and has been seen by some commentators as possibly a later addition, with evidence of a somewhat different doctrinal foundation.⁴⁷
- i.43 Apart from these differences at the very end of the text, all the other chapter breaks here in the *Hundred Thousand* correspond precisely to those in the *Twenty-Five Thousand*, except that chapter 57 in the *Twenty-Five Thousand* corresponds to two chapters, 57 and 58, here in the *Hundred Thousand*. The chapter numbering thereafter, across the two sūtras, is consequently offset by one, so that the final chapter 72, here in the *Hundred Thousand*, corresponds to chapter 71 in the *Twenty-Five Thousand*.
- i.44 Most of the seventy-two chapters have no specific chapter titles, but ten do have titles, and these are all identical to those of the corresponding chapters in the *Twenty-Five Thousand*. Two chapters that have titles in the *Twenty-Five Thousand*, however (26 and 27), have no titles in the *Hundred Thousand*.⁴⁸
- i.45 Apart from these relatively minor structural discrepancies, the most striking differences between the three long sūtras are, of course, in length. This is almost entirely due not to any thematic differences—even fine-grained ones—but to the different degree to which each doctrinal statement is unpacked. In all three texts the Buddha, or one of his interlocutors, makes statements about groups of phenomena (*dharmas*) that may be constituents of the deluded perceptions of beings in saṃsāra, elements of the path, or features of the awakening to which the path leads. Depending on whether each statement is repeated only for a category of such dharmas, for

subgroups of dharmas within that category, or in full for each individual dharma in every group, the three sūtras are characterized, respectively, by relatively small, somewhat larger, or extremely large numbers of repetitions. The substance of the statements themselves, and their order, are the same in all three texts.

· The Commentaries ·

· 1. Those Based on the *Abhisamayālaṃkāra* ·

- i.46 The majority of Indian Prajñāpāramitā commentaries are concerned either with interpreting the Prajñāpāramitā sūtras in the light of Asaṅga-Maitreya's *Abhisamayālaṃkāra*, or with explaining that somewhat cryptic and condensed treatise itself. Indeed, the six "mother" sūtras are so called because they all contain all eight main topics, or *abhisamayas* ("clear realizations"), forming the principal structure of the treatise, that important and influential key to the Prajñāpāramitā texts that has so dominated its study since it first appeared in the fourth century.
- i.47 The version of the long sūtras closest to the original but hypothetical sūtra explained to Asaṅga by Maitreya is probably the *Twenty-Five Thousand*, but (as pointed out above) in the fourth century the long sūtras had probably not yet crystallized into the stable, length-denominated versions we have inherited today. Commentaries based on the *Abhisamayālaṃkāra* at first focused on the *Twenty-Five Thousand*, even though the close correspondence of the *Hundred Thousand* to the *Twenty-Five Thousand* means that the insights of those commentaries could also, mostly,⁴⁹ be applied to the *Hundred Thousand*.
- i.48 Nevertheless, a commentary eventually was written that focused on applying the *Abhisamayālaṃkāra* to the *Hundred Thousand* as well as to the other two long sūtras. It is *The Teaching on the Eight Clear Realizations as the Common Meaning of the Sūtras in One Hundred Thousand Lines, Twenty-Five Thousand Lines, and Eight Thousand Lines* (*Prajñāpāramitāmātrkāśatasāhasrikā-bṛhacchāsanapañcaviṃśatisāhasrikāmādhyāsānāṣṭādaśasāhasrikālaghuśāsanāṣṭasamānārthaśāsana*, Toh 3789), attributed to the eleventh-century scholar Smṛtijñānakīrti, who spent the last part of his life in Tibet.⁵⁰ This commentary, however, is not held in high regard, has not been much used, and may possibly not even be Smṛtijñānakīrti's work.
- i.49 Later, another commentary was written that focused entirely on interpreting the *Hundred Thousand* in terms of the *Abhisamayālaṃkāra*. It is *An Explanation of The One Hundred Thousand Lines* (*stong phrag brgya pa'i rnam par bshad pa*, Toh 3802), attributed to the Kashmiri scholar Dharmaśrī, who

was invited to Western Tibet by the tenth-century king Lha Lama Yeshe Ö. However, this commentary, too, may be incorrectly attributed and is also not well considered.

- i.50 While the meaning, structure, and many other details of the *Hundred Thousand* can of course be elucidated through study of the *Abhisamayālaṅkāra* and its general commentaries, the unreliable status of these two particular commentarial works has made of them an unsuitable way of using the *Abhisamayālaṅkāra* as the key to this particular, longest version of all of the sūtras.

· · 2. The Two *Bṛhaṭṭikā* Commentaries · ·

- i.51 A quite different approach to the study of the *Hundred Thousand* is taken by the two commentaries known under a variety of titles and monikers, including the “long explanations” (*bṛhaṭṭikā*, *rgya cher bshad pa*) and “destroyers of harm” (*gnod 'joms*).⁵¹ Neither makes reference to the *Abhisamayālaṅkāra*.
- i.52 The first of the two, probably written earlier, comments on and explains all three of the long sūtras, while the second concentrates only on the *Hundred Thousand*.
- i.53 The first is *The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines* (Toh 3808), attributed variously to Vasubandhu (fourth century) and Daṃṣṭrāsena (late eighth or early ninth century).⁵²
- i.54 The second is *The Long Commentary on The Perfection of Wisdom in One Hundred Thousand Lines* (Toh 3807), also often attributed to Daṃṣṭrāsena but without certainty. It was possibly written in Tibet, and may be the commentary on the *Hundred Thousand* referred to in some early inventories as written by (or under the supervision of) Tri Songdetsen.⁵³
- i.55 Both these commentaries divide the sūtra into its main divisions by means of two structural principles: the “three approaches” or “gateways” (*sgo gsum*), and the “eleven discourses” or “formulations” (*rnam grangs bcu gcig*). More will be said about these below. But as well as providing these helpful structural principles, both commentaries explain the meaning and importance of each text passage by passage in considerable detail, and in ways that are relatively easy to understand compared with the more opaque explanations based on the *Abhisamayālaṅkāra*.

· · 3. Tibetan Commentaries · ·

- i.56 Although there was an early translation of the *Abhisamayālaṃkāra*, from what little we can surmise it seems that in the early, imperial period the study of the Perfection of Wisdom sūtras was mainly influenced by the *Bṛhaṭṭīkā* approach. The full impact of the *Abhisamayālaṃkāra* came later through the Kadampa masters in the lineage of Atiśa and Rinchen Zangpo, and particularly after the founding of the monastery of Sangpu Ne'utok (*gsang phu ne'u thog*) monastery with Ngok Loden Sherab's new translation of the text in the eleventh century. The two main traditions of Prajñāpāramitā studies were founded by Ngok's two main disciples. One started with Dré Sherab Bar (*'bre shes rab 'bar*) and passed through Ar Changchub Yeshe (*ar byang chub ye shes*), Butön, Rinchen Namgyal (*rin chen rnam rgyal*), and Yaktön Sangyé Pal (*g.yag bston sangs rgyas dpal*) to the great commentator and scholar Rongtönpa. The other started with Drolungpa Lodrö Jungné (*gro lung pa blo gros 'byung gnas*) and passed through Chapa Chökyi Sengé (*pha pa chos kyi seng ge*).⁵⁴
- i.57 The *Abhisamayālaṃkāra* has remained the central pillar of Prajñāpāramitā scholasticism in Tibet, and of the many commentaries and treatises written on the literature by scholars from both these lineages and their successors down to the present day, the large majority focused on the *Abhisamayālaṃkāra*. Even when one of the sūtras provided the focus of such works, it was almost always either the *Twenty-Five Thousand* or the *Eight Thousand*.
- i.58 There are nevertheless three notable commentaries centered on the *Hundred Thousand*: one by Dolpopa Sherab Gyaltsen (*dol po pa shes rab rgyal mtshan*) in the fourteenth century;⁵⁵ the one (mentioned above) by Rongtönpa in the fifteenth century; and one by Karma Chakmé (*kar ma chags med*) in the seventeenth century.

· Translations and Studies in Western Languages ·

- i.59 Few Western scholars have explored the Prajñāpāramitā literature. The Russian scholar Eugène Obermiller (1901–35) was one of the first to edit and translate Sanskrit and Tibetan Prajñāpāramitā texts, but had a tragically short life beset by a severe handicap.
- i.60 The great pioneer of the Prajñāpāramitā literature in the West was the Anglo-German scholar Edward Conze (1904–79), and he has been the only translator (until now) courageous enough to tackle the sheer immensity of this sūtra, from the Sanskrit of which—partly, as he used as his sources the two other long sūtras, too—he produced *The Large Sūtra on Perfect Wisdom* in 1975. Rather than a full translation, it is a one-volume abridgement of the content of the three long sūtras, structured using the more numerous

chapter breaks and titles of the *Eighteen Thousand*, and arranged (indeed sometimes rearranged) according to the divisions and subdivisions drawn from the *Abhisamayālaṅkāra*, which are found as headings and subheadings throughout the translation.

i.61 Conze had forthright views on most topics, and his perspective on the Prajñāpāramitā literature was one that overwhelmingly emphasized the doctrinal content over its literary qualities. In his preface to another of his translations, that of the *Eight Thousand*, he says:

i.62 “A literal, word by word translation of the Prajñāpāramitā is tiresome to read, and practically unintelligible to anyone who does not have the Sanskrit original before him. If ever there was a case where the letter kills the spirit, it is here. The Sūtra itself was meant to be memorized, the translation is meant to be read. Lengthy repetitions, stereotyped phrases, and the piling up of synonyms were of great assistance to memory, but they irritate and distract the modern reader, and obscure from him the meaning of the text.”

i.63 Whether one agrees with this view or not, the result is that his combined translation of the long sūtras forms a useful and practical guide to the content of these works, yet is far from representing in English the full range of qualities that are to be found in the Sanskrit and Tibetan texts themselves.

i.64 The outstanding work of the late Stefano Zacchetti, mainly from Chinese and Sanskrit sources, certainly deserves mention. A recent set of volumes by Karl Brunnhölzl has also been a welcome addition to the available material in English, providing a wealth of detailed information and translated commentaries, mostly centered on works related to the *Abhisamayālaṅkāra*. Our own translator Gareth Sparham, a decade before embarking on his recent work for 84000 on the sūtras themselves, published an important four-volume translation of the *Abhisamayālaṅkāra* with the commentaries of Haribhadra and Vimuktisena.

· The Content of This First Installment of the English Translation ·

i.65 We are presenting here the first installment of the ongoing translation into English of *The Perfection of Wisdom in One Hundred Thousand Lines*. These first thirteen chapters together make up a little under one third of the text as a whole; this installment ends about three quarters of the way through the fourth of the twelve volumes in the Degé Kangyur.

- i.66 The group of chapters now published here also constitutes a distinct portion of the text in terms of its overall semantic structure, as seen from some of the traditional perspectives mentioned above.
- i.67 First of all, chapter 1, in all the commentaries, is the setting of the scene for the teachings (*nidāna, gleng gzhi*), describing the place, the time, the Buddha as teacher, his audience, and indicating what sort of teaching will be given. Most commentaries explain the opening passages in considerable detail, especially the lists of qualities of the śrāvaka disciples and bodhisattvas. Much of the chapter is then taken up by a long description of how the Buddha emanates lights that benefit beings throughout the universe and announce the teaching in other buddhafiels.
- i.68 The explanations of the perfection of wisdom itself begin with chapter 2.

· · From the *Abhisamayālaṅkāra* Perspective · ·

- i.69 The *Abhisamayālaṅkāra* divides the subject matter of the long sūtras into eight topics, or “clear realizations” (*abhisamaya, mngon par rtogs pa*): (1) all-aspect omniscience, (2) knowledge of the paths, (3) knowledge of all the dharmas, (4) clear realization of all aspects, (5) culminating clear realization, (6) serial clear realization, (7) instantaneous clear realization, and (8) the fruitional buddha body of reality.
- i.70 This first group of thirteen chapters corresponds to the Buddha’s teaching on the first of these eight principal topics, i.e., **all-aspect omniscience**. The reason all-aspect omniscience—which refers to the omniscient, awakened understanding of a fully enlightened buddha—is placed as the first of the eight clear realizations is that bodhisattvas must understand it before practicing it, and as the fruitional body taught in detail in the last part of the sūtra, this all-aspect omniscience is the very goal or object of *bodhicitta*, the mind set on full awakening. To practice the perfection of wisdom one must aim at the fullest awakening of buddhahood and not any of the lesser degrees of realization, such as those of śrāvakas and pratyekabuddhas.
- i.71 The second of the eight topics, knowledge of the paths, will be covered in the next group of chapters, 14–27.

· · From the Perspective of the *Bṛhatṭīkā* Commentaries · ·

- i.72 A. According to the **three approaches** (*sgo gsum*)—the brief, intermediate, and detailed teachings, destined respectively for those whose faculties allow them to understand terse, middling, or extensive explanations—these first thirteen chapters include the brief and intermediate teachings.

- i.73 (1) The **brief teaching** comes at the start of chapter 2, and consists only of this statement by the Buddha:
- i.74 “Here, Śāradvatīputra, bodhisattva great beings who want to fully awaken to all phenomena in all their aspects should persevere in the perfection of wisdom.” (2.1)
- i.75 (2) The **intermediate teaching** follows immediately and continues through the discussions between Śāriputra, Subhūti, and the Buddha to the end of chapter 13. The Buddha responds to Śāriputra’s question about what the brief teaching means in terms of the four topics into which it can be subdivided: what a bodhisattva great being is, what it is to attain consummate buddhahood with respect to all phenomena in all their aspects, what “persevering” means, and what the perfection of wisdom is. Four practices are taught—armor-like, engagement, accumulation, and deliverance—and then, in some detail, eight aspects related to the “persevering.” The last of these eight is a discussion, starting with chapter 8, that arrives at an authoritative conclusion, including twenty-eight or twenty-nine questions, further dialogue between Subhūti and Śāriputra, and in chapters 11, 12, and 13 a long discussion of the Great Vehicle, its attributes, and its results. This entire intermediate teaching is sometimes referred to as “the chapter of Subhūti,” which is also the chapter title this text gives to the last chapter in this section, the thirteenth; that chapter title may be intended to cover the entire group of chapters 3 through 12, too. The intermediate teaching is centered on all-aspect omniscience, and by teaching nonconceptual perfection of wisdom it focuses on ultimate truth.
- i.76 (3) The **detailed teaching** will be covered by the rest of the text, from chapter 14 to the end of chapter 72.
- i.77 B. The **eleven discourses** mentioned in the two long *Bṛhaṭṭīkā* commentaries are somewhat difficult to discern clearly, but in this first group of chapters the first two discourses can be identified as (1) the Buddha’s teaching to Śāriputra, from the beginning of chapter 2 as far as 2.622, and then (2) the Buddha’s dialogue with Subhūti, from the beginning of chapter 3 to the end of chapter 13.

· Sources and Features of the Translation ·

- i.78 This translation has been made with the Tibetan of the Degé Kangyur as its primary reference, taking account of significant variants in other Kangyurs. The Sanskrit of the Nepalese manuscripts as edited by Ghoṣa (for chapters

1–12) and Kimura (for subsequent chapters), has been closely consulted, as well as the Sanskrit of relevant passages in the Gilgit manuscript.

i.79 The two *Bṛhaṭṭīkā* commentaries (Toh 3807 and 3808) have provided valuable clarification on many points, and a parallel English translation is in progress of the “shorter” *Bṛhaṭṭīkā* (*The Long Commentary on The Perfection of Wisdom in One Hundred Thousand Lines*, Toh 3807).

i.80 Since the language of the source texts of the *Hundred Thousand* is so close to that of the source texts of the *Twenty-Five Thousand*, the translator has endeavored wherever possible to retain the terminology and language of the English translation of the *Twenty-Five Thousand*. Our ongoing research and study of these texts nevertheless necessitates changes in some passages, and the attentive reader of the two sūtras will no doubt detect differences between them other than simply the degree of repetition. In the coming months and years, as well as adding further chapters to this first installment, we will be continuing to edit both translations to ensure the closest possible consistency between them, while also bearing in mind that the rendering of two different perspectives on the same term or passage is more likely to clarify and broaden the reader’s understanding than to muddy it.

i.81 The uses to which this English publication will be put remain to be discovered. This is a full and complete translation of the text in the sense that all the extensive repetitions for each individual item of the groups of dharmas that characterize the sūtra have been translated in full. As a result, even this first group of chapters, let alone the entire text, is already of monumental length; much of it is not, at first sight, easy to read. The literary qualities and sonority of the Tibetan and Sanskrit may be difficult to convey fully, but as one lets the relentless waves of deconstructive statements batter the solid shore of one’s beliefs, one can appreciate that any simplified synopsis of the text’s main points can only fail to convey what it is really about.

i.82 Those of us at 84000 who have spent time with the text—translating and editing it, marking it up for electronic publication, processing its glossaries and cross-references—cannot help but feel a certain awe in its very presence.

The Translation

**The Perfection of Wisdom in One Hundred Thousand
Lines**

1.

CHAPTER 1: THE CONTEXT

[V14] [F.1.b] [B1]

1.1

Thus did I hear at one time. The Blessed One was residing on Vulture Peak in Rājagṛha, with a large monastic gathering comprising some five thousand monks. All of them were arhats who had attained the cessation of contaminants, free of afflicted mental states, fully controlled, their minds thoroughly liberated, their wisdom well liberated, thoroughbreds, mighty elephants, their tasks accomplished, their work completed, their burdens relinquished, their own objectives fulfilled, the fetters binding them to the rebirth process completely severed, their minds thoroughly liberated through perfect instruction,⁵⁶ supreme in their perfection of all mental powers, with the exception of just one person—the venerable Ānanda, a trainee who had entered the stream. Also present were some five hundred nuns—Yaśodharā and Mahāprajāpatī and so on— [F.2.a] and a great many laymen and laywomen, all of whom had seen the Dharma.

1.2

There, too, were innumerable, inestimable bodhisattva great beings, all of whom had attained the dhāraṇīs and attained the meditative stabilities, acting in accord with emptiness, their perceptual range being one of signlessness, their aspirations free from deliberation. They had attained forbearance for the sameness of all phenomena, possessed inspired eloquence that was unimpeded, had comprehended the inexhaustible teachings according to their exact knowledge, and used miraculous displays through their great extrasensory powers.⁵⁷ With their extrasensory powers never failing, and with engaging speech, without indolence but with perseverance, without regard for their bodies or their lives, their conduct unpretentious,⁵⁸ without fawning, and without thoughts of ulterior fame, profit, or respect, free from self-interest they taught the Dharma. They had realized and integrated the sublime acceptance of the profound dharmas,⁵⁹ had acquired the great fearlessnesses, were without discouragement, and they had gone completely beyond all the works of Māra. Having interrupted

the continuity of karmic obscurations, they had overcome karma, the afflicted mental states, and hostile forces,⁶⁰ and in the face of all challenges had remained undefeated. They were difficult for all śrāvakas and pratyekabuddhas to understand,⁶¹ and through their realization were skilled in analyzing and teaching the Dharma. They had energetically applied themselves to their aspirations over countless eons. Smiling and speaking first in welcome, their faces without frowns of anger, [F.2.b] with their sweet, gentle words they were skilled in addressing others in melodic verse. As their inspired eloquence flowed uninterrupted, they possessed the fearlessness that overwhelmed endless assemblies. They were skilled in emancipation by means of the transcendental knowledge from having taught for endless tens of millions of eons.⁶² They had comprehended that all phenomena are like an illusion, a mirage, a reflection of the moon in water, a dream, an echo, an optical aberration, empty space, a castle in the sky, a reflection,⁶³ and a magical display. Without discouragement, they were skilled in comprehending the mental attitudes, subtle knowledge,⁶⁴ conduct, and interests of all beings. Their attitude toward all beings was free of any animosity, and their tolerance was immense. They were skilled in the transcendental knowledge that brings the sameness of all phenomena to be understood, and because they were possessed of profound reality their depth was hard to estimate. They had fully attained power over their own minds, and they had entirely attained power over all phenomena. They were liberated from all karma, afflicted mental states, and obscurations of view. They were skilled in teaching in dependence on the audience,⁶⁵ and had engaged in all the inexhaustible modes of dependent origination, were free from all views, latent impulses, and obsessions, and had abandoned all fetters. They were skilled in bringing peace from all actions and afflicted mental states,⁶⁶ skilled in the transcendental knowledge that brings realization of the truth, constantly and uninterruptedly considering all phenomena to resemble an echo, fearless in their measureless teachings of the ways of the Dharma,⁶⁷ and skilled in bringing forth comprehension of the true nature itself.⁶⁸ Their progress was governed by their aspirational vow to establish infinite buddhafiels. Constantly and uninterruptedly they actualized the meditative stability of recollecting the buddhas [F.3.a] who reside in countless world systems; they were skilled in going everywhere buddhas arise⁶⁹ and skilled in requesting the innumerable buddhas to teach.⁷⁰ They were skilled in bringing about peace from the afflicted mental states that are generated through the diverse false views of beings, and skilled in bringing forth realization of the transcendental knowledge that

revels in the miraculous production of a hundred thousand meditative stabilities.⁷¹ Every one of them had qualities of which a full description would be incomplete even if infinite eons were spent on it.

1.3 Among them were the following: the bodhisattva great being Bhadrapāla, the bodhisattva great being Ratnākara, the bodhisattva great being Ratnagarbha, the bodhisattva great being Ratnadatta, the bodhisattva great being Susārvhavāha,⁷² the bodhisattva great being Naradatta, the bodhisattva great being Guhagupta, the bodhisattva great being Varuṇadeva, the bodhisattva great being Indradatta, the bodhisattva great being Bhadrabala,⁷³ the bodhisattva great being Uttaramati,⁷⁴ the bodhisattva great being Viśeṣamati, the bodhisattva great being Vardhamānamati, the bodhisattva great being Anantamati, the bodhisattva great being Amoghadarśin, the bodhisattva great being Anāvaraṇamati, the bodhisattva great being Susaṃprasthita, the bodhisattva great being Suvikrāntavikrāmin,⁷⁵ the bodhisattva great being Anantavīrya, the bodhisattva great being Nityodyukta, [F.3.b] the bodhisattva great being Nityaprayukta, the bodhisattva great being Anikṣiptadhura, the bodhisattva great being Sūryagarbha, the bodhisattva great being Candragarbha, the bodhisattva great being Anupamamati,⁷⁶ the bodhisattva great being Avalokiteśvara, the bodhisattva great being Mahāsthāmaprāpta, the bodhisattva great being Mañjuśrīkumārabhūta, the bodhisattva great being Mārabalapramardin, the bodhisattva great being Vajramati, the bodhisattva great being Ratnamudrāhastā, the bodhisattva great being Nityotkṣiptahastā, the bodhisattva great being Mahākaraṇācintin, the bodhisattva great being Mahāvīyūha, the bodhisattva great being Vyūharāja,⁷⁷ the bodhisattva great being Merukūṭa, the bodhisattva great being Maitreya, and many hundreds of thousands of one hundred million billion others as well.

1.4 At that time, the Blessed One himself arranged his seat, the lion throne, and sat upright with his legs crossed, directing his mindfulness.⁷⁸ Seated there, he was absorbed in the meditative stability called *king of meditative stabilities*, in which all meditative stabilities are gathered, comprehended, pursued, and subsumed.

1.5 The Blessed One, mindful and with full awareness, [F.4.a] then arose from that meditative stability and observed this buddhafiield with divine clairvoyance.⁷⁹ Seeing in this manner, he sent out light from his entire body. Sixty⁸⁰ hundred thousand ten million billion⁸¹ rays of light issued from each of the two thousand-spoked wheels that were imprinted on the soles of his feet. Sixty hundred thousand ten million billion rays of light issued from each of the ten toes of his two feet. Sixty hundred thousand ten million billion rays of light issued from each of his two ankles, sixty hundred thousand ten

million billion rays of light issued from each of his two shins, sixty hundred thousand ten million billion rays of light issued from each of his two knees, sixty hundred thousand ten million billion rays of light issued from each of his two thighs, sixty hundred thousand ten million billion rays of light issued from each of his two hips, sixty hundred thousand ten million billion rays of light issued from his navel, sixty hundred thousand ten million billion rays of light issued from each of the two sides of his ribs, and sixty hundred thousand ten million billion rays of light issued from the *śrīvatsa* at his heart, which is one of the major marks of a great person. Sixty hundred thousand ten million billion rays of light also issued from each of his ten fingers, sixty hundred thousand ten million billion rays of light issued from each of his two arms, sixty hundred thousand ten million billion rays of light issued from each of his two shoulders, sixty hundred thousand ten million billion rays of light issued from his neck, sixty hundred thousand ten million billion rays of light issued from each of his four incisors, sixty hundred thousand ten million billion rays of light issued from each of his forty teeth, sixty hundred thousand ten million billion rays of light issued from each of his two eyes, sixty hundred thousand ten million billion rays of light issued from each of his two ears, sixty hundred thousand ten million billion rays of light issued [F.4.b] from each of his two nostrils, sixty hundred thousand ten million billion rays of light issued from the hair ringlet between his eyebrows, sixty hundred thousand ten million billion rays of light issued from his *uṣṇīṣa*, and sixty hundred thousand ten million billion rays of light issued from his mouth.

- 1.6 All of those sets of sixty hundred thousand ten million billion rays of light permeated all the world systems in the great billionfold world system with a great brightness. The world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate northwestern direction, numerous as the grains

of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. All the beings who beheld the light and who were touched by that light became assured of reaching unsurpassed, perfect, complete enlightenment.

- 1.7 Then again, the Blessed One caused light rays to be diffused from all his pores, [F.5.a] and that light again permeated this great billionfold world system with a great brightness. The world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. All the beings who beheld that light and who were touched by that light became assured of reaching unsurpassed, perfect, complete enlightenment.

- 1.8 Then again, with the natural light of the tathāgatas the Blessed One caused this great billionfold world system to be permeated with a great brightness. The world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the northern direction, [F.5.b] numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the

intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. All the beings who beheld that light and who were touched by that light became assured of reaching unsurpassed, perfect, complete enlightenment.

- 1.9 Then the Blessed One extended his tongue from his mouth. Covering this entire great billionfold world system with his tongue, he smiled, and from his tongue issued forth many hundred thousand ten million billion variegated rays of light. On all those rays of light, in their entirety, appeared manifold lotus flowers, fashioned of diverse gemstones, shining like gold, with a thousand petals, diverse, beautiful to behold, captivating, brilliant, scented, soft, and blissful to the touch like kācalindika. On these lotuses, furthermore, were seated many embodied tathāgatas, and the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there [F.6.a] the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving

there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. And they departed for the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, [F.6.b] and on arriving there the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. All the beings who heard those teachings became assured of reaching unsurpassed, perfect, complete enlightenment.

1.10 Then, while seated on the lion throne, the Blessed One became absorbed in the meditative stability of the buddhas called the *lion's play* and manifested his miraculous abilities. By manifesting those miraculous abilities, he caused this great billionfold world system to shake in six ways. That is to say, it shook, shuddered, and juddered;⁸² it rocked, reeled, and tottered; it quivered, careened, and convulsed; it trembled, throbbed, and quaked; it rumbled, roared, and thundered; and it faltered, lurched, and staggered. As its eastern sides reared up its western sides plunged down; as its western sides reared up its eastern sides plunged down; as its southern sides reared up its northern sides plunged down; as its northern sides reared up its southern sides plunged down; as its edges reared up its centers plunged down; and as its centers reared up its edges plunged down. Then, slowly and gradually, it settled down,⁸³ producing benefit and happiness for all beings.

1.11 Then, at that time—at that moment, minute, and second—in this great billionfold world system, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations,⁸⁴ as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Caturmahārajakāyika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected

those lives, [F.7.a] they then joyfully, with serene confidence, and with ease departed for where there were blessed ones, and on arriving there paid homage to the blessed ones.

1.12 Then, at that time—at that moment, minute, and second—in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, completely perfect buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, completely perfect buddhas.

1.13 Then, at that time—at that moment, minute, and second—in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, completely perfect buddhas resided, [F.7.b] and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, completely perfect buddhas.

1.14 Then, at that time—at that moment, minute, and second—in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods

and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, completely perfect buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, completely perfect buddhas.

1.15 Then, at that time—at that moment, minute, and second—in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, [F.8.a] completely perfect buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, completely perfect buddhas.

1.16 Then, at that time—at that moment, minute, and second—in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafiels where the tathāgatas, arhats, completely perfect buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, completely perfect buddhas.

1.17 Then, at that time—at that moment, minute, and second—in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and

the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease [F.8.b] departed for the respective buddhafi elds where the tathāgatas, arhats, completely perfect buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, completely perfect buddhas.

1.18 Then, at that time—at that moment, minute, and second—in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafi elds where the tathāgatas, arhats, completely perfect buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, completely perfect buddhas.

1.19 Then, at that time—at that moment, minute, and second—in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. [F.9.a] Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafi elds where the tathāgatas, arhats, completely perfect buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, completely perfect buddhas.

1.20 Then, at that time—at that moment, minute, and second—in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafi elds where the tathāgatas, arhats, completely perfect buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, completely perfect buddhas.

1.21 Then, at that time—at that moment, minute, and second—in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, the world of Yama, the states that lack freedom, the lower realms, the terrible forms of life, and the degenerations, as many as there are, were all interrupted. All of the beings there [F.9.b] were then reborn equal in fortune to human beings; they were reborn equal in fortune to the gods of the Cāturmahārājika realm, or the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin realms. Then those gods and those human beings joyfully, with serene confidence, and with ease recollected their former lives. Having recollected those lives, they then joyfully, with serene confidence, and with ease departed for the respective buddhafi elds where the tathāgatas, arhats, completely perfect buddhas resided, and on arriving there paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, completely perfect buddhas.

1.22 Then, at that time, in this great billionfold world system, the beings who were blind, as many as there were, saw sights with their eyes. The deaf heard sounds with their ears. The insane came to their senses. Those who were agitated attained a state of mind without agitation. Those without clothing obtained clothing. The poor obtained wealth. The hungry obtained food. The thirsty obtained drink. Those struck with illness were healed. Those with physical disabilities and with imperfect sense faculties were restored to full perfection of the body and sense faculties, and flourished. The weary were refreshed. Those who had not forsaken nonvirtuous deeds of body, speech, and mind, or nonvirtuous livelihoods, gave up their nonvirtuous deeds of body, speech, and mind, and nonvirtuous livelihoods.

All beings too became even-minded toward all other beings, considering one another as just like their father, mother, brother, sister, partner, close relative, or friend. All beings too acquired the path of the ten virtuous actions, and they maintained the practice of chastity [F.10.a] and purity, without the stench of immorality and without the notion of nonvirtue. At that time all beings possessed happiness such that it resembled, by comparison, the happiness experienced by monks absorbed in the third meditative concentration. They possessed all such happiness. At that time all beings possessed wisdom such that they knew, “Excellent is generosity! Excellent is discipline! Excellent is restraint! Excellent is truth! Excellent is carefulness! Excellent is loving kindness! Excellent is compassion! Excellent is nonviolence with respect to all living creatures!” And at that time the blessed buddhas in other buddhafi elds cried out cries of delight: “Ah! It is wonderful that these beings are possessed of wisdom such that they know, ‘Excellent is generosity! Excellent is discipline! Excellent is peace! Excellent is restraint! Excellent is truth! Excellent is carefulness! Excellent is loving kindness! Excellent is compassion! Excellent is the practice of chastity! Excellent is nonviolence with respect to all living creatures!’ ”⁸⁵

- 1.23 At that time the Blessed One, seated on this very lion throne, resembled, as an analogy, the unobscured sun in the clear expanse of space, or the disk of the full moon. He outshone the great billionfold world system with its Sumerus and encircling mountain ranges, with its god realms, with its Indra realms, with its Vaśavartin realms, with its classes of gods and asuras, with its Brahmās, and with its Śuddhāvāsas. He was adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. And while the Blessed One remained seated, outshining this great billionfold world system, [F.10.b] being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining, he similarly outshone the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the intermediate northeastern direction,

numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining. Similarly, he outshone the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, [F.11.a] sparkling, gleaming, and shining. And similarly, he outshone the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, being adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining.

1.24 To illustrate, just as Sumeru, king of mountains, stands outshining all other dark mountains, adorned, sparkling, gleaming, and shining; just as, to illustrate, the disk of the moon stands outshining all the stars, adorned, sparkling, gleaming, and shining; and just as, to illustrate, the disk of the sun stands outshining all other lights, adorned, sparkling, gleaming, and shining, so too the Blessed One stood outshining the worlds of the ten directions with their gods, Indras, Brahmās, and Pure Abodes, adorned with light, a lustrous complexion, splendor, and glory, sparkling, gleaming, and shining.

1.25 Then again, the Blessed One showed, in this great billionfold world system, his original body, just as it is.⁸⁶ All the gods, as many as there are, of the Śuddhāvāsas, the Ābhāsvara⁸⁷ and Brahmakāyika, and the Paranirmitavaśavartin, Nirmāṇarati, Tuṣita, Yāma, Trayastrimśa, and Cāturmahārājika realms saw the tathāgata, arhat, completely perfect Buddha seated on the lion throne. They were pleased. They were delighted. They were contented and overjoyed, giving rise to such delight and contentment that they took many divine flowers, divine garlands, divine incenses, divine [F.11.b] unguents, divine powders, and divine perfumes; divine blue lotuses, day lotuses, red lotuses, white lotuses, water lilies, and saugandhaka lilies; divine kesara flowers and tamāla leaves; divine robes, divine ornaments, divine parasols, divine victory banners, and divine flags, and set out for the place where the Blessed One was seated. Going there, they sprinkled,

scattered, and showered down upon⁸⁸ the Blessed One those flowers, garlands, incenses, unguents, powders, and perfumes; blue lotuses, day lotuses, red lotuses, white lotuses, water lilies, and saugandhaka lilies; kesara flowers and tamāla leaves; robes, ornaments, divine parasols, victory banners, and flags of the gods. Those human beings who were disciplined and suitable recipients of the teachings, as many as there were in this great billionfold world system, also brought manifold flowers, ones that grow in water and grow on the plains, and they set out for the place where the Blessed One was seated. Going there, they offered these to the Blessed One.

1.26 Through the sustaining power of the Blessed One, all those flowers, garlands, incenses, unguents, powders, and so on, and the robes, ornaments, parasols, victory banners, and flags immediately formed a towering mansion of flowers and so on, as large as the great billionfold world system, in the sky above the head of the Blessed One. From that towering mansion, many tassels made of divine flowers and silk were suspended, draped, and floated in the air.⁸⁹ This whole great billionfold world system [F.12.a] was exquisitely adorned by these tassels made of flowers and silk, and it was exquisitely adorned, too, by the golden light of the Blessed One, sparkling, gleaming, and shining. And just like this great billionfold world system, so too the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were pervaded and illuminated by that light of the Blessed One. The world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. The world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. And the

world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, were also pervaded and illuminated by that light of the Blessed One. [F.12.b]

1.27 There, the human beings of the Jambudvīpas, beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”

1.28 And just as the human beings of the Jambudvīpas had that thought, in the same manner, the human beings of the Godānīyas in the west, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The human beings of the Videhas in the east, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The human beings of the Kurus in the north, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”

1.29 The gods of the Cāturmahārājika realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Trayastriṃśa realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Yāma realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Tuṣita realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, [F.13.a] “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Nirmāṇarati realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Paranirmitavaśavartin realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”

1.30 The gods of the Brahmakāyika realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Brahmapurohita realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Brahmapariśadya realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Mahābrahma realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”

- 1.31 The gods of the Ābha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Parīttābha realms, on beholding the body of the Tathāgata, [F.13.b] looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Apramāṇābha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Ābhāsvara realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”
- 1.32 The gods of the Śubha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Parīttāśubha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Apramāṇāśubha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Śubhakṛtsna realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”
- 1.33 The gods of the Vṛhat⁹⁰ realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Parīttavṛha realms, on beholding the body of the Tathāgata, looked upon him [F.14.a] insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Apramāṇavṛha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Vṛhatphala realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”
- 1.34 The gods of the Avṛha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Atapa realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Sudṛśa realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” The gods of the Sudarśana realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the

Dharma.” The gods of the Akaniṣṭha realms, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” [F.14.b]

1.35 Similarly, all the human beings and all the gods in the thousandfold world system, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” All the human beings and all the gods in the millionfold world system, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.” All the human beings and all the gods in the great billionfold world system, on beholding the body of the Tathāgata, looked upon him insatiably, thinking, “The Tathāgata is seated before us, teaching the Dharma.”

1.36 Then again, while seated on that lion throne, the Blessed One sent forth light, and again that light illuminated this great billionfold world system. It also illuminated the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the intermediate southwestern direction, [F.15.a] numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā. It also illuminated the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā. And it also illuminated the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā.

1.37 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, completely perfect buddhas of the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.

- 1.38 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, completely perfect buddhas of the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld [F.15.b] in this great billionfold world system the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.
- 1.39 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, completely perfect buddhas of the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.
- 1.40 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, completely perfect buddhas of the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, [F.16.a] residing together with the community of monks and the assembly of bodhisattvas.
- 1.41 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, completely perfect buddhas of the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.

- 1.42 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, completely perfect buddhas of the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, [F.16.b] the tathāgata, arhat, completely perfect Buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.
- 1.43 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, completely perfect buddhas of the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.
- 1.44 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, completely perfect buddhas of the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.
- 1.45 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, completely perfect buddhas of the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems in the direction the nadir, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great

billionfold world system the Blessed One, [F.17.a] the tathāgata, arhat, completely perfect Buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.

1.46 Through that light all beings, as many as there were in this great billionfold world system, beheld the many tathāgatas, arhats, completely perfect buddhas of the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, along with their communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, those beings dwelling there, as many as there were, also beheld in this great billionfold world system the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.

1.47 Now then, beyond all the world systems in the eastern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Ratnavatī. [F.17.b] There the tathāgata, arhat, completely perfect buddha called Ratnākara resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Samantaraśmi who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnākara was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnākara, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.48 The bodhisattva great being Samantaraśmi having thus inquired, the Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnākara, replied to him, “Child of a good family, in the western direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely perfect buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.49 Then the bodhisattva great being Samantaraśmi [F.18.a] said to the Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnākara, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great

beings, most of whom are crown princes⁹¹ who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

1.50 The Blessed One, the Tathāgata Ratnākara, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

1.51 Then the Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnākara, gave the bodhisattva great being Samantaraśmi a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”⁹²

1.52 Then the bodhisattva great being Samantaraśmi received from the Blessed One, [F.18.b] the tathāgata, arhat, completely perfect Buddha Ratnākara, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the eastern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas’ great miraculous ability and the bodhisattvas’ great power he set out for the place where the tathāgata, arhat, completely perfect Buddha Śākyamuni resided.

1.53 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Samantaraśmi then addressed the Blessed One as follows: “The Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnākara, has inquired of the Blessed One, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ And the Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnākara, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord.” [F.19.a]

1.54 The Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, took those lotuses and scattered them into the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā,

where the tathāgatas, arhats, completely perfect buddhas resided. Then those lotuses fully covered all those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth, young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, through the roots of their respective virtuous actions. [B2]

1.55 Now then, beyond all the world systems in the southern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Sarvaśokāpagata. There the tathāgata, arhat, completely perfect buddha called Aśokaśrī resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Vigataśoka who, on beholding that great light, the great trembling of the earth, [F.19.b] and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, completely perfect Buddha Aśokaśrī, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, completely perfect Buddha Aśokaśrī, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.56 The bodhisattva great being Vigataśoka having thus inquired, the Blessed One, the tathāgata, arhat, completely perfect Buddha Aśokaśrī, replied to him, “Child of a good family, in the northern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely perfect buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.57 Then the bodhisattva great being Vigataśoka said to the Blessed One, the tathāgata, arhat, completely perfect Buddha Aśokaśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, to pay homage and respect to him, [F.20.a] and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

- 1.58 The Blessed One, the Tathāgata Aśokaśrī, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”
- 1.59 Then the Blessed One, the tathāgata, arhat, completely perfect Buddha Aśokaśrī, gave the bodhisattva great being Vigataśoka a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”
- 1.60 Then the bodhisattva great being Vigataśoka received from the Blessed One, the tathāgata, arhat, completely perfect Buddha Aśokaśrī, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping [F.20.b] all the blessed lord buddhas residing and maintaining themselves in the southern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas’ great miraculous ability and the bodhisattvas’ great power he set out for the place where the tathāgata, arhat, completely perfect Buddha Śākyamuni resided.
- 1.61 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Vigataśoka then addressed the Blessed One as follows: “The Blessed One, the tathāgata, arhat, completely perfect Buddha Aśokaśrī, has inquired of the Blessed One, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ And the Blessed One, the tathāgata, arhat, completely perfect Buddha Aśokaśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord.”
- 1.62 The Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, took those lotuses and scattered them into the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely perfect buddhas resided. Then those lotuses fully covered all those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine [F.21.a]

that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth , young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, through the roots of their respective virtuous actions.

1.63 Now then, beyond all the world systems in the western direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Upasāntā. There the tathāgata, arhat, completely perfect buddha called Ratnārcis resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Cāritramati who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnārcis, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnārcis, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?” [F.21.b]

1.64 The bodhisattva great being Cāritramati having thus inquired, the Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnārcis, replied to him, “Child of a good family, in the eastern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely perfect buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.65 Then the bodhisattva great being Cāritramati said to the Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnārcis, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

1.66 The Blessed One, the Tathāgata Ratnārcis, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

- 1.67 Then the Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnārcis, gave the bodhisattva great being Cāritramati a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, [F.22.a] strew these over the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”
- 1.68 Then the bodhisattva great being Cāritramati received from the Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnārcis, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the eastern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas’ great miraculous ability and the bodhisattvas’ great power he arrived at the place where the tathāgata, arhat, completely perfect Buddha Śākyamuni resided.
- 1.69 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Cāritramati then addressed the Blessed One as follows: “The Blessed One, the tathāgata, arhat, [F.22.b] completely perfect Buddha Ratnārcis, has inquired of the Blessed One, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ And the Blessed One, the tathāgata, arhat, completely perfect Buddha Ratnārcis, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord.”
- 1.70 The Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, took those lotuses and scattered them into the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely perfect buddhas resided. Then those lotuses fully covered all those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the

form of householders, those gone forth , young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, through the roots of their respective virtuous actions.

1.71 Now then, beyond all the world systems in the northern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Jayā. There the tathāgata, arhat, completely perfect buddha called [F.23.a] Jayendra resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Jayadatta who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, completely perfect Buddha Jayendra, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, completely perfect Buddha Jayendra, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.72 The bodhisattva great being Jayadatta having thus inquired, the Blessed One, the tathāgata, arhat, completely perfect Buddha Jayendra, [F.23.b] replied to him, “Child of a good family, in the southern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely perfect buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.73 Then the bodhisattva great being Jayadatta said to the Blessed One, the tathāgata, arhat, completely perfect Buddha Jayendra, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

1.74 The Blessed One, the Tathāgata Jayendra, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

1.75 Then the Blessed One, the tathāgata, arhat, completely perfect Buddha Jayendra, gave the bodhisattva great being Jayadatta a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the

Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

1.76 Then the bodhisattva great being Jayadatta received from the Blessed One, the tathāgata, arhat, completely perfect Buddha Jayendra, those golden thousand-petaled lotuses. Accompanied by many [F.24.a] hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the northern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas’ great miraculous ability and the bodhisattvas’ great power he arrived at the place where the tathāgata, arhat, completely perfect Buddha Śākyamuni resided.

1.77 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Jayadatta then addressed the Blessed One as follows: “The Blessed One, the tathāgata, arhat, completely perfect Buddha Jayendra, has inquired of the Blessed One, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ And the Blessed One, the tathāgata, arhat, completely perfect Buddha Jayendra, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord.”

1.78 The Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, took those lotuses and scattered them into the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, where [F.24.b] the tathāgatas, arhats, completely perfect buddhas resided. Then those lotuses fully covered all those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth , young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, through the roots of their respective virtuous actions.

- 1.79 Now then, beyond all the world systems in the intermediate northeastern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Samādhyalaṅkṛta. There the tathāgata, arhat, completely perfect buddha called Samādhihastyuttaraśrī resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Vijayavikrāmin who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, completely perfect Buddha Samādhihastyuttaraśrī, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, [F.25.a] completely perfect Buddha Samādhihastyuttaraśrī, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”
- 1.80 The bodhisattva great being Vijayavikrāmin having thus inquired, the Blessed One, the tathāgata, arhat, completely perfect Buddha Samādhihastyuttaraśrī, replied to him, “Child of a good family, in the intermediate southwestern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely perfect buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”
- 1.81 Then the bodhisattva great being Vijayavikrāmin said to the Blessed One, the tathāgata, arhat, completely perfect Buddha Samādhihastyuttaraśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all [F.25.b] the meditative stabilities and absorptions.”
- 1.82 The Blessed One, the Tathāgata Samādhihastyuttaraśrī, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”
- 1.83 Then the Blessed One, the tathāgata, arhat, completely perfect Buddha Samādhihastyuttaraśrī, gave the bodhisattva great being Vijayavikrāmin a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical

strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

1.84 Then the bodhisattva great being Vijayavikrāmin received from the Blessed One, the tathāgata, arhat, completely perfect Buddha Samādhihastyuttaraśrī, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth, young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the intermediate northeastern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, [F.26.a] robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas’ great miraculous ability and the bodhisattvas’ great power he arrived at the place where the tathāgata, arhat, completely perfect Buddha Śākyamuni resided.

1.85 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Vijayavikrāmin then addressed the Blessed One as follows: “The Blessed One, the tathāgata, arhat, completely perfect Buddha Samādhihastyuttaraśrī, has inquired of the Blessed One, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ And the Blessed One, the tathāgata, arhat, completely perfect Buddha Samādhihastyuttaraśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord.”

1.86 The Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, took those lotuses and scattered them into the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely perfect buddhas resided. Then those lotuses fully covered all those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma [F.26.b] also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth, young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, through the roots of their respective virtuous actions.

- 1.87 Now then, beyond all the world systems in the intermediate southeastern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Bodhimaṇḍalālaṃkārasurucitā. There the tathāgata, arhat, completely perfect buddha called Padmottaraśrī resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Padmahasta who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, completely perfect Buddha Padmottaraśrī, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, completely perfect Buddha Padmottaraśrī, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”
- 1.88 The bodhisattva great being Padmahasta having thus inquired, the Blessed One, the tathāgata, arhat, completely perfect [F.27.a] Buddha Padmottaraśrī, replied to him, “Child of a good family, in the intermediate northwestern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely perfect buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”
- 1.89 Then the bodhisattva great being Padmahasta said to the Blessed One, the tathāgata, arhat, completely perfect Buddha Padmottaraśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”
- 1.90 The Blessed One, the Tathāgata Padmottaraśrī, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”
- 1.91 Then the Blessed One, the tathāgata, arhat, completely perfect Buddha Padmottaraśrī, gave the bodhisattva great being Padmahasta a thousand lotus flowers, [F.27.b] made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should

conduct yourself with care in that buddhafield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

1.92 Then the bodhisattva great being Padmahasta received from the Blessed One, the tathāgata, arhat, completely perfect Buddha Padmottaraśrī, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the northern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas’ great miraculous ability and the bodhisattvas’ great power he arrived at the place where the tathāgata, arhat, completely perfect Buddha Śākyamuni resided.

1.93 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, [F.28.a] the bodhisattva great being Padmahasta then addressed the Blessed One as follows: “The Blessed One, the tathāgata, arhat, completely perfect Buddha Padmottaraśrī, has inquired of the Blessed One, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ And the Blessed One, the tathāgata, arhat, completely perfect Buddha Padmottaraśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord.”

1.94 The Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, took those lotuses and scattered them into all the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely perfect buddhas resided. Then those lotuses fully covered those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth , young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, [F.28.b] through the roots of their respective virtuous actions.

1.95 Now then, beyond all the world systems in the intermediate southwestern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Vigatarajaḥsañcayā. There the tathāgata, arhat, completely perfect buddha called Sūryamaṇḍalaprabhāsottamaśrī resides

and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Sūryaprabhāsa who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, completely perfect Buddha Sūryamaṇḍalaprabhāsottamaśrī, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, completely perfect Buddha Sūryamaṇḍalaprabhāsottamaśrī, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.96 The bodhisattva great being Sūryaprabhāsa having thus inquired, the Blessed One, the tathāgata, arhat, completely perfect Buddha Sūryamaṇḍalaprabhāsottamaśrī, replied to him, “Child of a good family, in the intermediate northeastern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, [F.29.a] arhat, completely perfect buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.97 Then the bodhisattva great being Sūryaprabhāsa said to the Blessed One, the tathāgata, arhat, completely perfect Buddha Sūryamaṇḍalaprabhāsottamaśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

1.98 The Blessed One, the Tathāgata Sūryamaṇḍalaprabhāsottamaśrī, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

1.99 Then the Blessed One, the tathāgata, arhat, perfectly complete Buddha Sūryamaṇḍalaprabhāsottamaśrī gave the bodhisattva great being Sūryaprabhāsa a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, [F.29.b] free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

- 1.100 Then the bodhisattva great being Sūryaprabhāsa received from the Blessed One, the tathāgata, arhat, completely perfect Buddha Sūryamaṇḍalaprabhāsottamaśrī, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the intermediate southwestern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas' great miraculous ability and the bodhisattvas' great power he arrived at the place where the tathāgata, arhat, completely perfect Buddha Śākyamuni resided.
- 1.101 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Sūryaprabhāsa then addressed the Blessed One as follows: "The Blessed One, the tathāgata, arhat, completely perfect Buddha Sūryamaṇḍalaprabhāsottamaśrī, has inquired of the Blessed One, [F.30.a] 'I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?' And the Blessed One, the tathāgata, arhat, completely perfect Buddha Sūryamaṇḍalaprabhāsottamaśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord."
- 1.102 The Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, took those lotuses and scattered them into all the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely perfect buddhas resided. Then those lotuses fully covered those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes the six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth , young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, through the roots of their respective virtuous actions.
- 1.103 Now then, beyond all the world systems in the intermediate northwestern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Vaśībhūtā. There the tathāgata, [F.30.b] arhat, completely perfect buddha called Ekacchatra resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now

then, in that world system there was a bodhisattva great being named Ratnottama who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, completely perfect Buddha Ekacchatra, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, completely perfect Buddha Ekacchatra, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.104 The bodhisattva great being Ratnottama having thus inquired, the Blessed One, the tathāgata, arhat, completely perfect Buddha Ekacchatra, replied to him, “Child of a good family, in the intermediate southeastern direction, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely perfect buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.105 Then the bodhisattva great being Ratnottama [F.31.a] said to the Blessed One, the tathāgata, arhat, completely perfect Buddha Ekacchatra, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

1.106 The Blessed One, the Tathāgata Ekacchatra, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

1.107 Then the Blessed One, the tathāgata, arhat, perfectly complete Buddha Ekacchatra, gave the bodhisattva great being Ratnottama a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

- 1.108 Then the bodhisattva great being Ratnottama received from the Blessed One, the tathāgata, arhat, completely perfect Buddha Ekacchatra, [F.31.b] those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the intermediate northwestern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas' great miraculous ability and the bodhisattvas' great power he arrived at the place where the tathāgata, arhat, completely perfect Buddha Śākyamuni resided.
- 1.109 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Ratnottama then addressed the Blessed One as follows: "The Blessed One, the tathāgata, arhat, completely perfect Buddha Ekacchatra, has inquired of the Blessed One, 'I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?' And the Blessed One, the tathāgata, arhat, completely perfect Buddha Ekacchatra, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord."
- 1.110 The Blessed One, the tathāgata, arhat, completely perfect Buddha [F.32.a] Śākyamuni, took those lotuses and scattered them into all the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely perfect buddhas resided. Then those lotuses fully covered those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth , young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, through the roots of their respective virtuous actions.
- 1.111 Now then, beyond all the world systems in the direction of the nadir, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Padmā. There the tathāgata, arhat, completely perfect buddha called Padmaśrī resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Padmottara who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata,

looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, completely perfect Buddha Padmaśrī, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, [F.32.b] completely perfect Buddha Padmaśrī, “Blessed Lord, what are the causes and what are the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.112 The bodhisattva great being Padmottara having thus inquired, the Blessed One, the tathāgata, arhat, completely perfect Buddha Padmaśrī, replied to him, “Child of a good family, in the direction of the zenith, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely perfect buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.113 Then the bodhisattva great being Padmottara said to the Blessed One, the tathāgata, arhat, completely perfect Buddha Padmaśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered [F.33.a] all the meditative stabilities and absorptions.”

1.114 The Blessed One, the Tathāgata Padmaśrī, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

1.115 Then the Blessed One, the tathāgata, arhat, perfectly complete Buddha Padmaśrī, gave the bodhisattva great being Padmottara a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

1.116 Then the bodhisattva great being Padmottara received from the Blessed One, the tathāgata, arhat, completely perfect Buddha Padmaśrī, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth ,

young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas residing and maintaining themselves in the direction of the nadir, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and flags, [F.33.b] through the bodhisattvas' great miraculous ability and the bodhisattvas' great power he arrived at the place where the tathāgata, arhat, completely perfect Buddha Śākyamuni resided.

1.117 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Padmottara then addressed the Blessed One as follows: "The Blessed One, the tathāgata, arhat, completely perfect Buddha Padmaśrī, has inquired of the Blessed One, 'I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?' And the Blessed One, the tathāgata, arhat, completely perfect Buddha Padmaśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord."

1.118 The Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, took those lotuses and scattered them into all the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely perfect buddhas resided. Then those lotuses fully covered those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, [F.34.a] those gone forth, young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, through the roots of their respective virtuous actions.

1.119 Now then, beyond all the world systems in the direction of the zenith, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Nandā. There the tathāgata, arhat, completely perfect buddha called Nandaśrī resides and maintains himself, teaching this very perfection of wisdom to bodhisattva great beings. Now then, in that world system there was a bodhisattva great being named Nandadatta who, on beholding that great light, the great trembling of the earth, and the body of the Tathāgata, looked upon him insatiably, and set out for the place where the Blessed One, the tathāgata, arhat, completely perfect Buddha Nandaśrī, was residing. Going there, he inquired of the Blessed One, the tathāgata, arhat, completely perfect Buddha Nandaśrī, "Blessed Lord, what are the causes and what are

the conditions for such a great light to manifest in the world, for the earth to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.120 The bodhisattva great being Nandadatta having thus inquired, the Blessed One, the tathāgata, arhat, completely perfect Buddha Nandaśrī replied [F.34.b] to him, “Child of a good family, in the direction of the nadir, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely perfect buddha named Śākyamuni resides and maintains himself at present. He is teaching the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.121 Then the bodhisattva great being Nandadatta said to the Blessed One, the tathāgata, arhat, completely perfect Buddha Nandaśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, to pay homage and respect to him, and also to see all those bodhisattva great beings, most of whom are crown princes who have acquired the dhāraṇīs and exact knowledges, and have mastered all the meditative stabilities and absorptions.”

1.122 The Blessed One, the Tathāgata Nandaśrī, then replied, “Go then to that world system of Patient Endurance, child of a good family, if you think it is timely.”

1.123 Then the Blessed One, the tathāgata, arhat, perfectly complete Buddha Nandaśrī, gave the bodhisattva great being Nandadatta a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Child of a good family, strew these over the Blessed One, the tathāgata, arhat, completely perfect Buddha [F.35.a] Śākyamuni, and inquire of the Blessed One in my words, ‘I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?’ Child of a good family, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. So, beware of harm there.”

1.124 Then the bodhisattva great being Nandadatta received from the Blessed One, the tathāgata, arhat, completely perfect Buddha Nandaśrī, those golden thousand-petaled lotuses. Accompanied by many hundred thousand ten million billion bodhisattvas in the form of householders, those gone forth , young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshipping all the blessed lord buddhas residing and maintaining themselves in the direction of the zenith, as many as there were, with flowers, perfumes, incense, garlands, unguents,

powders, robes, ornaments, parasols, victory banners, and flags, through the bodhisattvas' great miraculous ability and the bodhisattvas' great power he arrived at the place where the tathāgata, arhat, completely perfect Buddha Śākyamuni resided.

1.125 Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Nandadatta then addressed the Blessed One as follows: "The Blessed One, the tathāgata, arhat, completely perfect Buddha Nandaśrī [F.35.b], has inquired of the Blessed One, 'I trust you are free from sickness, free from all harms, in good spirits, have your physical strength, and are comfortable and well?' And the Blessed One, the tathāgata, arhat, completely perfect Buddha Nandaśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord."

1.126 The Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, took those lotuses and scattered them into all the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely perfect buddhas resided. Then those lotuses fully covered those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching the doctrine that takes these very six perfections as its point of departure. All the beings who heard that teaching of the Dharma also became assured of reaching unsurpassed, perfect, complete enlightenment. And those bodhisattva great beings in the form of householders, those gone forth, young men, and young women also served, respected, honored, and worshiped the Blessed One, the tathāgata, arhat, completely perfect Buddha Śākyamuni, through the roots of their respective virtuous actions.

1.127 Thereupon, at that moment, minute, and second, the great billionfold world system was completely transformed into the nature of gemstones, replete with scattered flowers, and completely bedecked with tassels and bundles of silk. Various kinds of incense wafted from various containers, [F.36.a] and it was completely adorned with wish-fulfilling trees with the tips of their branches bent down with ornaments and various fruits, and with flower trees, fruit trees, fragrance trees, garland trees, powder trees, and incense trees, just like, to illustrate, the world system of Padmavatī, the buddhfield of the Blessed One, the tathāgata, arhat, completely perfect Buddha Samantakusuma, where Mañjuśrīkumārabhūta resides alongside Susthitamati Devaputra and other bodhisattva great beings of mighty splendor.

1.128 *This completes the first chapter, "Introduction," from The Perfection of Wisdom in One Hundred Thousand Lines. [B3]*

2.

CHAPTER 2: ŚĀRIPUTRA

2.1

At that time, when the Blessed One thus understood that the world—with its gods, demons, and Brahmā deities, with its virtuous ascetics and brahmin priests, and with its many gods, humans, and asuras—had assembled, and that those many bodhisattva great beings who were mainly crown princes had assembled, he said to the venerable Śāradvatīputra, “Here, Śāradvatīputra, bodhisattva great beings who want to fully awaken to all phenomena in all their aspects should persevere in the perfection of wisdom.”

2.2

The venerable Śāradvatīputra then asked the Blessed One, “Blessed Lord, how should bodhisattva great beings [F.36.b] who want to fully awaken to all phenomena in all their aspects persevere in the perfection of wisdom?”

2.3

The venerable Śāradvatīputra having thus inquired, the Blessed One said to him, “Śāradvatīputra, here bodhisattva great beings should stay in the perfection of wisdom without there being any place to stay. That is, they should perfect the perfection of generosity without there being any giving up, since⁹³ no gift, giver, or recipient is apprehended. They should perfect the perfection of ethical discipline, since there are no downfalls or nondownfalls to be committed. They should perfect the perfection of tolerance, since there is no disturbance. They should perfect the perfection of perseverance, since there is no weakening of physical or mental effort. They should perfect the perfection of meditative concentration, since disturbance and false imagination do not exist.⁹⁴ They should perfect the perfection of wisdom, since no phenomena are apprehended.

2.4

“Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four applications of mindfulness, since the applications of mindfulness are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four correct exertions, since the correct exertions are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four supports for miraculous ability,

since [F.37.a] the supports for miraculous ability are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the five faculties, since the faculties are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the five powers, since the powers are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the seven branches of enlightenment, since the branches of enlightenment are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the noble eightfold path, since the path is not apprehended.

2.5 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the emptiness meditative stability, since emptiness is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the signlessness meditative stability, since signlessness is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the wishlessness meditative stability, since wishlessness is not apprehended.

2.6 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four meditative concentrations, since a meditative concentration is not apprehended. Śāradvatīputra, [F.37.b] bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four immeasurable attitudes, since an immeasurable attitude is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four formless absorptions, since formlessness is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the eight liberations, since a liberation is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the nine serial steps of meditative absorption, since a serial step is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the five extrasensory powers, since an extrasensory power is not apprehended.

2.7 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the nine perceptions. Thus, they should cultivate the perception of a bloated corpse, since a bloated corpse is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of a worm-infested corpse, since a worm-infested corpse is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of a putrefied corpse, since a putrefied corpse is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding [F.38.a] in

the perfection of wisdom, should cultivate the perception of a bloodied corpse, since a bloodied corpse is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of a black-and-blue corpse, since a black-and-blue corpse is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of a chewed-up corpse, since a chewed-up corpse is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of a dismembered corpse, since a dismembered corpse is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of bones, since bones are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of an immolated corpse, since an immolated corpse is not apprehended.

2.8 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of the unpleasantness of food, since unpleasantness is not apprehended.

2.9 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of the Buddha, since the Buddha is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of the Dharma, since the Dharma is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, [F.38.b] should cultivate mindfulness of the Saṅgha, since the Saṅgha is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of ethical discipline, since ethical discipline is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of giving away, since giving away is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of the gods, since the gods are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of the inhalation and exhalation of breath, since breathing is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of disillusionment,⁹⁵ since disillusionment is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of death, since death is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate mindfulness of the body, since a body is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception

of impermanence, since impermanence is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of suffering, since suffering is not apprehended. [F.39.a] Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of nonself, since nonself is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of unattractiveness, since unattractiveness is not apprehended.⁹⁶ Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception of death, since death is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception that there is nothing delightful in the entire world, since there being nothing delightful is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the perception that there is nothing reliable in the entire world, since there being nothing reliable is not apprehended.

2.10 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of suffering, since suffering is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of the origin, since the origin is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of the cessation, since the cessation is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of the path, [F.39.b] since the path is not apprehended.

2.11 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of the extinction of contaminants, since extinction is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge that contaminants will not arise again, since not arising is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of phenomena, since phenomena are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of nonduality, since nonduality is not apprehended.⁹⁷ Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of the conventional, since the conventional is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the knowledge of mastery, since mastery is not apprehended.

Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate knowledge in accord with sound, since accord with sound is not apprehended.⁹⁸

2.12 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the meditative stability with an initial mental application and with a sustained mental application,⁹⁹ since an initial mental application and a sustained mental application are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the meditative stability without an initial mental application but with just a sustained mental application, [F.40.a] since being without an initial mental application but with a sustained mental application is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should cultivate the meditative stability without an initial mental application and without a sustained mental application, since being without an initial mental application and without a sustained mental application is not apprehended.

2.13 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the faculty of coming to fully understand what has not been fully understood,¹⁰⁰ since the faculty of coming to fully understand is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the faculty of understanding all, since understanding all is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the faculty of knowing that one has fully understood, since the faculty of knowing that one has fully understood is not apprehended.¹⁰¹

2.14 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the stations of mastery, since a station of mastery is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the stations of complete suffusion, since a station of complete suffusion is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four ways to gather a retinue, since a way to gather a retinue is not apprehended. Śāradvatīputra, bodhisattva [F.40.b] great beings, abiding in the perfection of wisdom, should perfect the four presentations, since a presentation is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the ten levels, since a level is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the ten modes of conduct, since a mode of conduct is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the ten tolerances, since tolerance is not apprehended. Śāradvatīputra, bodhisattva

great beings, abiding in the perfection of wisdom, should perfect the twenty higher aspirations, since a higher aspiration is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the wisdom of an omniscient one, since the wisdom of an omniscient one is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the knowing of stilling and higher insight, since the knowing of stilling and higher insight is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the three knowledges, since knowledge is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four kinds of exact knowledge, since exact knowledge is not apprehended. Śāradvatīputra, [F41.a] bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four fearlessnesses, since fearlessness is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the five undiminished extrasensory powers, since the undiminished is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the six perfections, since a perfection is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the six principles of being liked, since being liked is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the seven riches, since riches are not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the eight ways great persons think, since a way of thinking is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the nine states of beings, since a state of being is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the ten powers of the tathāgatas, since a power of a tathāgata is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the eighteen distinct qualities of the buddhas, since a distinct quality of a buddha is not apprehended. [F41.b] Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect great loving kindness, since great loving kindness is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect great compassion, since great compassion is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect great empathetic joy,

since great empathetic joy is not apprehended. Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect great equanimity, since great equanimity is not apprehended.

2.15 “Bodhisattva great beings who want to fully awaken to the wisdom, furnished with the best of all aspects, of an omniscient one¹⁰² should persevere in the perfection of wisdom. Bodhisattva great beings who want to perfect knowledge of the aspects of the path should persevere in the perfection of wisdom. Bodhisattva great beings who want to perfect omniscience should persevere in the perfection of wisdom. Bodhisattva great beings who want to perfect knowledge of the aspects of all beings’ minds, their behavior, and their knowledge¹⁰³ should persevere in the perfection of wisdom.

2.16 “Bodhisattva great beings who want to abandon all the propensities for afflictive mental states that cause linking up¹⁰⁴ [F.42.a] should persevere in the perfection of wisdom.

2.17 “Śāradvatīputra, bodhisattva great beings who want to enter a bodhisattva’s maturity should train in the perfection of wisdom.

2.18 “Bodhisattva great beings who want to know the level of śrāvakas and pratyekabuddhas should train in the perfection of wisdom. Bodhisattva great beings who want to transcend the level of śrāvakas and pratyekabuddhas should train in the perfection of wisdom. Bodhisattva great beings who want to remain at the level at which progress is irreversible should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the six¹⁰⁵ extrasensory powers should train in the perfection of wisdom. Bodhisattva great beings who want to know all beings’ wavering minds and conduct¹⁰⁶ should train in the perfection of wisdom. Bodhisattva great beings who want to surpass the transcendental knowledge of all śrāvakas and pratyekabuddhas should train in the perfection of wisdom. Bodhisattva great beings who want to attain the many dhāraṇī gateways and the gateways of meditative stability should train in the perfection of wisdom.

2.19 “Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, all those virtuous roots of all the sons and daughters of good families who are in the Śrāvaka and Pratyekabuddha Vehicles giving gifts [F.42.b] should train in the perfection of wisdom. Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, all those virtuous roots of all the sons and daughters of good families in the Śrāvaka and Pratyekabuddha Vehicles guarding ethical discipline should train in the perfection of wisdom. Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, all those virtuous roots of all the sons and daughters of

good families who are in the Śrāvaka and Pratyekabuddha Vehicles cultivating tolerance should train in the perfection of wisdom. Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, all those virtuous roots of all the sons and daughters of good families who are in the Śrāvaka and Pratyekabuddha Vehicles applying perseverance should train in the perfection of wisdom. Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, all those virtuous roots of all the sons and daughters of good families who are in the Śrāvaka and Pratyekabuddha Vehicles becoming absorbed in meditative concentration should train in the perfection of wisdom. Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, all those virtuous roots of all the sons and daughters of good families who are in the Śrāvaka and Pratyekabuddha Vehicles cultivating [F.43.a] the perfection of wisdom should train in the perfection of wisdom. Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, the ethical discipline, meditative stability, wisdom, liberation, and knowledge and seeing of liberation of all śrāvakas and pratyekabuddhas should train in the perfection of wisdom.

2.20 “Bodhisattva great beings who want to surpass, by a single setting of the mind on enlightenment, together with rejoicing in them, the meditative concentrations, liberations, meditative stabilities, and meditative absorptions of all śrāvakas and pratyekabuddhas should train in the perfection of wisdom.

2.21 “Bodhisattva great beings who have offered even a small gift for the benefit of all beings, thinking, ‘How, through dedication by skillful means to all-aspect omniscience, will it become immeasurable, countless, and inestimable?’ should train in the perfection of wisdom.¹⁰⁷ Bodhisattva great beings who have maintained even a little ethical discipline for the benefit of all beings, thinking, ‘How, through dedication by skillful means to all-aspect omniscience, will it become immeasurable, countless, and inestimable?’ should train in the perfection of wisdom. Bodhisattva great beings who have cultivated even a little tolerance for the benefit of all beings, thinking, ‘How, through dedication by skillful means to all-aspect omniscience, will it become immeasurable, countless, and inestimable?’ [F.43.b] should train in the perfection of wisdom. Bodhisattva great beings who have applied even a little perseverance for the benefit of all beings, thinking, ‘How, through dedication by skillful means to all-aspect omniscience, will it become immeasurable, countless, and inestimable?’ should train in the perfection of wisdom. Bodhisattva great beings who have become absorbed even in a little

meditative concentration for the benefit of all beings, thinking, ‘How, through dedication by skillful means to all-aspect omniscience, will it become immeasurable, countless, and inestimable?’ should train in the perfection of wisdom. Bodhisattva great beings who have cultivated even a little wisdom for the benefit of all beings, thinking, ‘How, through dedication by skillful means to all-aspect omniscience, will it become immeasurable, countless, and inestimable?’ should train in the perfection of wisdom.

2.22 “Moreover, Śāradvatīputra, bodhisattva great beings who want to dwell in the perfection of generosity and want to perfect the perfection of generosity should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to practice the perfection of ethical discipline and want to perfect the perfection of ethical discipline should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to practice the perfection of tolerance and want to perfect the perfection of tolerance should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to practice the perfection of perseverance and want to perfect the perfection of perseverance [F.44.a] should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to abide¹⁰⁸ in the perfection of meditative concentration and want to perfect the perfection of meditative concentration should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to practice the perfection of wisdom and want to perfect the perfection of wisdom should train in the perfection of wisdom.

2.23 “Moreover, Śāradvatīputra, when bodhisattva great beings have set their minds on it, thinking, ‘How will I behold the body of the buddhas in all my lives? How will I be encouraged by the buddhas? How will I be kept in mind by the buddhas? How will I please the buddhas? How will I be mentored by the buddhas?’ they should train in the perfection of wisdom.

2.24 “Moreover, Śāradvatīputra, bodhisattva great beings who want to acquire the body of the buddhas should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to attain the thirty-two major marks of a great person should train [F.44.b] in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to attain the eighty minor signs should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want throughout all their lives to recall their succession of former lives should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to attain the state where the mind of enlightenment is not given up should train in the perfection of wisdom. Moreover, Śāradvatīputra,

bodhisattva great beings who want to attain the state where the conduct of the bodhisattvas is not spoiled should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to forsake all evil friends and all evil associates should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to serve and respect all the buddhas and bodhisattvas who are virtuous spiritual mentors should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to defeat Māra and all the gods belonging to the māra class should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to purify all obscurations should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to attain the state where one is unobscured with respect to all phenomena [F.45.a] should train in the perfection of wisdom.

- 2.25 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish the lineage of the bodhisattvas should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to establish the lineage of the buddhas should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to maintain the lineage of the Three Precious Jewels without interruption should train in the perfection of wisdom.
- 2.26 “Moreover, Śāradvatīputra, bodhisattva great beings who want to attain the level of a crown prince should train in the perfection of wisdom.
- 2.27 “Moreover, Śāradvatīputra, bodhisattva great beings who want never to be separated from all the buddhas and bodhisattvas should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond the level of the bodhisattvas should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to swiftly complete the level of the tathāgatas should train in the perfection of wisdom.
- 2.28 “Moreover, Śāradvatīputra, bodhisattva great beings who would like to be richly endowed with those virtuous roots and aspects with which they might serve, respect, honor, and worship [F.45.b] the blessed lord buddhas should train in the perfection of wisdom.
- 2.29 “Moreover, Śāradvatīputra, bodhisattva great beings who want to delight all beings should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to fulfill the aspirations of all beings should train in the perfection of wisdom. Moreover, Śāradvatīputra, when bodhisattva great beings think that they should satisfy all beings with all necessities and enjoyments such as food, drink, clothing, ornaments, flowers, incense, perfume,¹⁰⁹ garlands, unguents, powders,¹¹⁰ bedding,

seats, dwellings, treatments for medical conditions, the requisites, riches, grains, finery, jewels, gems, beryl, conch shells, quartz, corals, pure gold, silver, orchards, and kingdoms and so on, they too should train in the perfection of wisdom.

2.30 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all beings, as many as there are in the world systems of all the directions, numerous as the grains of sand of the river Gaṅgā, in the path of the ten virtuous actions, and who want to establish them in the four meditative concentrations, the four immeasurable attitudes, the five extrasensory powers, going for refuge to the Three Jewels, and devotion to the Buddha, the Dharma, and the Saṅgha—they should train in the perfection of wisdom.¹¹¹

2.31 “Moreover, Śāradvatīputra, bodhisattva great beings [F.46.a] who want to bring into the Great Vehicle all beings in worlds as vast as the realm of phenomena and as far-reaching as the element of space,¹¹² who want to establish them in the perfection of generosity, who want to establish them in the perfection of ethical discipline, who want to establish them in the perfection of tolerance, who want to establish them in the perfection of perseverance, who want to establish them in the perfection of meditative concentration, and who want to establish them in the perfection of wisdom, should train in the perfection of wisdom.

2.32 “Moreover, Śāradvatīputra, bodhisattva great beings who want to render even a single virtuous setting of the mind on enlightenment inexhaustible up until when they are on the seat of enlightenment¹¹³ should train in the perfection of wisdom.

2.33 “Moreover, Śāradvatīputra, bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings [F.46.b] who are eager for all the blessed lord buddhas, as many as there are in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the

intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. [F.47.a] Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom.

2.34 “Moreover, Śāradvatīputra, bodhisattva great beings who, with a single thought,¹¹⁴ want to journey to all those buddhafiels of the eastern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the southern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the western direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the northern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom.

2.35 “Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. [F.47.b] Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the intermediate

southwestern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, want to journey to all those buddhafiels in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom.

- 2.36 “Moreover, Śāradvatīputra, bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the eastern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the southern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the western direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, [F.48.a] by giving voice to a single sound, to make themselves heard in all those buddhafiels of the northern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafiels in the direction of the nadir, numerous as the

grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who want, by giving voice to a single sound, to make themselves heard in all those buddhafi elds in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom.

2.37 “Moreover, Śāradvatīputra, bodhisattva great beings [F.48.b] who want to remain so that the arising of buddhas continues without interruption should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to protect the lineage of a bodhisattva should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to remain so that the lineage of a buddha continues without interruption should train in the perfection of wisdom.

2.38 “Moreover, Śāradvatīputra, bodhisattva great beings who want to dwell in the emptiness of internal phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of external phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of external and internal phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of emptiness should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of great extent should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of ultimate reality should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of conditioned phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of unconditioned phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to dwell [F.49.a] in the emptiness of the unlimited should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of that which has neither beginning nor end should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of nonexclusion should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of inherent nature should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of all phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of intrinsic defining characteristics should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of that which cannot be apprehended should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of nonentities should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the

- emptiness of essential nature should train in the perfection of wisdom. Bodhisattva great beings who want to dwell in the emptiness of an essential nature of nonentities should train in the perfection of wisdom.
- 2.39 “Moreover, Śāradvatīputra, bodhisattva great beings who want to comprehend the referential, the predominant, the immediately preceding, and the causal conditions should train in the perfection of wisdom. [F.49.b]
- 2.40 “Moreover, Śāradvatīputra, bodhisattva great beings who want to comprehend the aspect and defining characteristic should train in the perfection of wisdom.¹¹⁵
- 2.41 “Moreover, Śāradvatīputra, bodhisattva great beings who want to comprehend the real nature of all phenomena should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend the unmistakable real nature should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend the one and only real nature should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend the unchanging real nature should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend the genuine, definitive real nature should train in the perfection of wisdom.¹¹⁶
- 2.42 “Moreover, Śāradvatīputra, bodhisattva great beings who want to comprehend the realm of phenomena with respect to all phenomena¹¹⁷ should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to comprehend the very limit of reality with respect to all phenomena¹¹⁸ should train in the perfection of wisdom.
- 2.43 “Moreover, Śāradvatīputra, bodhisattva great beings who want to know all the grains of sand of the river Gaṅgā, as numerous as they are, in the great billionfold world system should train in the perfection of wisdom.
- 2.44 “Moreover, Śāradvatīputra, bodhisattva great beings who want to lift up [F.50.a] on the tip of a filament that is one hundredth of the width of a strand of hair all the masses of water in oceans, rivers, big rivers, little rivers, pools, lakes, ponds, and marsh lands in the great billionfold world system, and at the same time not harm the creatures inhabiting them, should train in the perfection of wisdom.
- 2.45 “Moreover, Śāradvatīputra, bodhisattva great beings who want to blow out with one puff of breath those masses of fire, as many as there are, in the great billionfold world system—such a blaze as, to illustrate, one like the eon’s conflagration when all of them have burst into a single blazing flame—should train in the perfection of wisdom.
- 2.46 “Moreover, Śāradvatīputra, bodhisattva great beings who want with a single fingertip to cover completely and suppress the great eon-annihilating tornado of all the revolving winds, as many as there are, in the great

billionfold world system, that blows away, scatters, and destroys this great billionfold world system as if it were just a handful of chaff, should train in the perfection of wisdom.

2.47 “Moreover, Śāradvatīputra, bodhisattva great beings who want their single cross-legged posture to expand into and fill up the entire element of space of the great billionfold world system, whatever its measure, should train in the perfection of wisdom.

2.48 “Moreover, Śāradvatīputra, even when bodhisattva great beings think, ‘I should bundle and lift up the axial mountain Sumeru, [F.50.b] the encircling mountain ranges, the great encircling mountain ranges—all of them, as many as there are in the great billionfold world system—with a single strand of hair and hurl them into a countless number of an inestimable number¹¹⁹ of world systems,’ they should train in the perfection of wisdom.

2.49 “Moreover, Śāradvatīputra, bodhisattva great beings who want to understand in terms of minute atomic particles all the many trees, grasses, bushes, medicinal plants,¹²⁰ and woodlands, as well as the masses of rocks, stones, baked clay, mountains, and great earth¹²¹ in the great billionfold world system should train in the perfection of wisdom.

2.50 “Moreover, Śāradvatīputra, bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.

2.51 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, [F.51.a] and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.

2.52 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to

worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.

2.53 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, [F.51.b] should train in the perfection of wisdom.

2.54 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.

2.55 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.

2.56 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the intermediate southwestern direction, [F.52.a] numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.

- 2.57 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.
- 2.58 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, [F.52.b] a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.
- 2.59 “Bodhisattva great beings who want with a single alms bowl to distribute food to all the blessed lord buddhas who reside in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and similarly who want to serve, want to respect, want to honor, and want to worship them with a single flower, a single garland, a single perfume, a single unguent, a single powder, a single robe, a single ornament, a single parasol, a single victory banner, or a single flag, should train in the perfection of wisdom.
- 2.60 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, [F.53.a] want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

- 2.61 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.
- 2.62 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, [F.53.b] want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.
- 2.63 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the

aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.64 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the [F.54.a] aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.65 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.66 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, [F.54.b] want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the

stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.67 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.68 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish [F.55.a] all the beings, as many as are residing in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.69 “Bodhisattva great beings who want to establish all the beings, as many as are residing in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline, want to establish them in the aggregate of meditative stability, want to

establish them in the aggregate of wisdom, want to establish them in the aggregate of liberation, and want to establish them in the aggregate of the knowledge and seeing of liberation, and who want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, want to establish them in the knowledge of the aspects of the path, want to establish them in all-aspect omniscience, [F.55.b] and want to establish them in the expanse of nirvāṇa where there is no residue of the aggregates, should train in the perfection of wisdom.

2.70 “Moreover, Śāradvatīputra, bodhisattva great beings who want to lead all beings, as many as there are in all the world systems of the ten directions, to final nirvāṇa by means of the Śrāvaka and Pratyekabuddha Vehicles and by means of the Great Vehicle, should train in the perfection of wisdom.

2.71 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and engage in acts of generosity, they should train accordingly. They should train such that¹²² when they give their gifts in that way, there will be a great result. When they give their gifts in that way, they will be born in great and lofty royal families. When they give their gifts in that way, they will be born in great and lofty priestly families. When they give their gifts in that way, they will be born in great and lofty householder families. When they give their gifts in that way, based just¹²³ on giving those gifts, they will be born among the gods of the Cāturmahārājika realm. When they give their gifts in that way, based just on giving those gifts, they will be born among the gods of Trayastriṃśa realm. When they give their gifts in that way, based just on giving those gifts, they will be born among the gods of the Yāma realm. When they give their gifts in that way, based just on giving those gifts, they will be born among the gods of the Tuṣita realm. When they give their gifts in that way, based just on giving those gifts, they will be born among the gods of the Nirmāṇarati realm. When they give their gifts in that way, based just on giving those gifts, they will be born among the gods of the Paranirmitavaśavartin realm.

2.72 “When they give their gifts in that way, based just on giving those gifts, the first meditative concentration will emerge.¹²⁴ When they give their gifts in that way, based just on giving those gifts, the second meditative concentration will emerge. When they give their gifts in that way, [F.56.a] based just on giving those gifts, the third meditative concentration will emerge. When they give their gifts in that way, based just on giving those gifts, the fourth meditative concentration will emerge.

- 2.73 “When they give their gifts in that way, based just on giving those gifts, they will become absorbed in the meditative absorption of the sphere of infinite space. When they give their gifts in that way, based just on giving those gifts, they will become absorbed in the meditative absorption of the sphere of infinite consciousness. When they give their gifts in that way, based just on giving those gifts, they will become absorbed in the meditative absorption of the sphere of nothing-at-all. When they give their gifts in that way, based just on giving those gifts, they will become absorbed in the meditative absorption of the sphere of neither perception nor nonperception.
- 2.74 “When they give their gifts in that way, based just on giving those gifts, the four applications of mindfulness will emerge. When they give their gifts in that way, based just on giving those gifts, the four correct exertions will emerge. When they give their gifts in that way, based just on giving those gifts, the four supports for miraculous ability will emerge. When they give their gifts in that way, based just on giving those gifts, the five faculties will emerge. When they give their gifts in that way, based just on giving those gifts, the five powers will emerge. When they give their gifts in that way, based just on giving those gifts, the seven branches of enlightenment will emerge. When they give their gifts in that way, based just on giving those gifts, the noble eightfold path will emerge.
- 2.75 “When they give their gifts in that way, based just on giving those gifts, the emptiness, the signlessness, and the wishlessness gateways to liberation will emerge. When they give their gifts in that way, based just on giving those gifts, they will attain the fruit of having entered the stream. When they give their gifts in that way, based just on giving those gifts, they will attain the fruit of once-returner. When they give their gifts in that way, based just on giving those gifts, they will attain the fruit of non-returner. When they give their gifts in that way, based just on giving those gifts, they will attain arhatship. When they give their gifts in that way, [F.56.b] based just on giving those gifts, they will attain individual enlightenment. When they give their gifts in that way, based just on giving those gifts, they will attain unsurpassed, perfect, complete enlightenment.
- 2.76 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they understand well that when they have given their gifts like that with skillful means, they perfect the perfection of generosity. When they have given their gifts like that with, they perfect the perfection of ethical discipline. When they have given their gifts like that, they perfect the perfection of tolerance. When they have given their gifts like that, they perfect the perfection of perseverance. When they have given their gifts like that, they perfect the perfection of meditative concentration. And when they have given their gifts like that, they perfect the perfection of wisdom.” [B4]

- 2.77 The venerable Śāradvatīputra then asked the Blessed One, “Blessed Lord, how do bodhisattva great beings, when they give their gifts, perfect the perfection of generosity? How, Blessed Lord, do bodhisattva great beings, when they carefully maintain ethical discipline, perfect the perfection of ethical discipline? How, Blessed Lord, do bodhisattva great beings, when they cultivate tolerance, perfect the perfection of tolerance? How, Blessed Lord, do bodhisattva great beings, [F.57.a] when they undertake perseverance, perfect the perfection of perseverance? How, Blessed Lord, do bodhisattva great beings, when they become absorbed in meditative concentration, perfect the perfection of meditative concentration? And how, Blessed Lord, do bodhisattva great beings, when they cultivate wisdom, perfect the perfection of wisdom?”
- 2.78 The Blessed One replied, “Śāradvatīputra, the perfection of generosity is perfected through purity with respect to the three spheres, by way of not apprehending a gift, a giver, or a recipient. Similarly, the perfection of ethical discipline is perfected since there are no rules to break or rules to keep; the perfection of tolerance is perfected since there is no disturbance; the perfection of perseverance is perfected since there is no weakening of physical or mental effort; the perfection of meditative concentration is perfected since there is no disturbance or thought; and the perfection of wisdom is perfected by knowing all phenomena without apprehending anything.¹²⁵
- 2.79 “Moreover, Śāradvatīputra, bodhisattva great beings who want to know and who want to acquire all the buddha-attributes¹²⁶ of the blessed lord buddhas of the past, future, and present should train in the perfection of wisdom.
- 2.80 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond [F.57.b] conditioned and unconditioned phenomena¹²⁷ should train in the perfection of wisdom.
- 2.81 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond contaminated and uncontaminated phenomena¹²⁸ should train in the perfection of wisdom.
- 2.82 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond virtuous and nonvirtuous phenomena¹²⁹ should train in the perfection of wisdom.
- 2.83 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond mundane and supramundane phenomena¹³⁰ should train in the perfection of wisdom.
- 2.84 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond material and immaterial phenomena¹³¹ should train in the perfection of wisdom.

- 2.85 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond determinate and indeterminate phenomena¹³² should train in the perfection of wisdom.
- 2.86 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond phenomena that are certain and that are not certain¹³³ should train in the perfection of wisdom.
- 2.87 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond phenomena to do with escaping and not escaping¹³⁴ should train in the perfection of wisdom.
- 2.88 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond phenomena that aid getting worse and that aid getting better¹³⁵ should train in [F.58.a] the perfection of wisdom.
- 2.89 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond the phenomena of ordinary people and the attributes¹³⁶ of the noble ones¹³⁷ should train in the perfection of wisdom.
- 2.90 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond the phenomena of those learning and the attributes of those with no more to learn¹³⁸ should train in the perfection of wisdom.
- 2.91 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond the attributes of śrāvakas and pratyekabuddhas¹³⁹ should train in the perfection of wisdom.
- 2.92 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond the attributes of bodhisattvas and the attributes of buddhas¹⁴⁰ should train in the perfection of wisdom.
- 2.93 “Moreover, Śāradvatīputra, bodhisattva great beings who want to go beyond all phenomena¹⁴¹ should train in the perfection of wisdom.
- 2.94 “Moreover, Śāradvatīputra, bodhisattva great beings who want to comprehend the real nature of all past, future, and present phenomena should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to reach the very limit of nonarising with respect to all phenomena and who want to realize the very limit of reality of all phenomena should train in the perfection of wisdom.¹⁴² Moreover, Śāradvatīputra, bodhisattva great beings who want to have precedence over [F.58.b] all śrāvakas and pratyekabuddhas should train in the perfection of wisdom.¹⁴³ Moreover, Śāradvatīputra, bodhisattva great beings who want to serve all the blessed lord buddhas should train in the perfection of wisdom.¹⁴⁴ Moreover, Śāradvatīputra, bodhisattva great beings who want to be in the intimate retinue¹⁴⁵ of all the blessed lord buddhas should train in the perfection of wisdom.

- 2.95 “Moreover, Śāradvatīputra, bodhisattva great beings who want to have many attendants¹⁴⁶ should train in the perfection of wisdom. Moreover, Śāradvatīputra, bodhisattva great beings who want to acquire a retinue of bodhisattvas should train in the perfection of wisdom.
- 2.96 “Moreover, Śāradvatīputra, bodhisattva great beings who want to purify the gifts of all donors should train in the perfection of wisdom.
- 2.97 “Moreover, Śāradvatīputra, bodhisattva great beings who want to have thoughts that are unimpeded with respect to generosity¹⁴⁷ should train in the perfection of wisdom.
- 2.98 “Moreover, Śāradvatīputra, bodhisattva great beings who want to abandon thoughts of poor ethical discipline should train in the perfection of wisdom.
- 2.99 “Moreover, Śāradvatīputra, bodhisattva great beings who want to reject the mind that thinks malicious thoughts should train in the perfection of wisdom.
- 2.100 “Moreover, Śāradvatīputra, bodhisattva great beings who want to stop having thoughts of indolence should train in [F.59.a] the perfection of wisdom.
- 2.101 “Moreover, Śāradvatīputra, bodhisattva great beings who want to stop having agitated thoughts should train in the perfection of wisdom.
- 2.102 “Moreover, Śāradvatīputra, bodhisattva great beings who want to stop having intellectually confused thoughts should train in the perfection of wisdom.
- 2.103 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all beings in the meritorious foundations that arise from generosity should train in the perfection of wisdom.¹⁴⁸
- 2.104 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all beings in the meritorious foundations that arise from ethical discipline should train in the perfection of wisdom.
- 2.105 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all beings in the meritorious foundations that arise from meditation should train in the perfection of wisdom.
- 2.106 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all beings in the meritorious foundations that arise from service should train in the perfection of wisdom.
- 2.107 “Moreover, Śāradvatīputra, bodhisattva great beings who want to establish all beings in the meritorious foundations that arise from material things should train in the perfection of wisdom.
- 2.108 “Moreover, Śāradvatīputra, bodhisattva great beings who want to develop the five eyes in their entirety should train in the perfection of wisdom. [F.59.b] That is to say, bodhisattva great beings who want to develop the

eyes of flesh should train in the perfection of wisdom; bodhisattva great beings who want to develop the eye of divine clairvoyance should train in the perfection of wisdom; bodhisattva great beings who want to develop the eye of wisdom should train in the perfection of wisdom; bodhisattva great beings who want to develop the eye of the Dharma should train in the perfection of wisdom; and bodhisattva great beings who want to develop the eye of the buddhas should train in the perfection of wisdom.

2.109 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine cliraudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly¹⁴⁹ engaged; and who want to behold the many types of miraculous abilities and miraculous performances¹⁵⁰ of those blessed lord buddha should train in the perfection of wisdom.

2.110 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the southern direction, numerous as the grains of sand in the river Gaṅgā; [F.60.a] who want to hear with their ear of divine cliraudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.111 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine cliraudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.112 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine cliraudience all

those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; [F.60.b]who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.113 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine cliraudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.114 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine cliraudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom. [F.61.a]

2.115 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine cliraudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged, and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.116 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of

divine clairaudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged, and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.117 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā; [F.61.b] who want to hear with their ear of divine clairaudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.118 “Bodhisattva great beings who want to behold with their eye of divine clairvoyance all the blessed lord buddhas, as many as there are who reside in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā; who want to hear with their ear of divine clairaudience all those doctrines which those blessed lord buddhas are teaching; who want to comprehend with their mind the mind of those blessed lord buddhas; who want to recollect the bodhisattva conduct in which those blessed lord buddhas had formerly engaged; and who want to behold the many types of miraculous abilities and miraculous performances of those blessed lord buddha should train in the perfection of wisdom.

2.119 “Moreover, Śāradvatīputra, bodhisattva great beings who want, through the uninterrupted power and force of recollection, to retain¹⁵¹ all the doctrine that those lord buddhas in all the ten directions are teaching, and who do not want any to be squandered until unsurpassed, perfect, complete enlightenment, should train in the perfection of wisdom.

2.120 “Moreover, Śāradvatīputra, bodhisattva great beings who want to behold [F.62.a] and want to develop the many buddhafiels and purified buddhafiels of the blessed lord buddhas of the past, future, and present should train in the perfection of wisdom.

2.121 “Moreover, Śāradvatīputra, bodhisattva great beings who want to listen to all the teachings whatsoever of the tathāgatas—the discourses, the sayings in prose and verse,¹⁵² the prophetic declarations, the verses, the statements made for a purpose,¹⁵³ the introductions, the accounts, the tales of past lives, the most extensive teachings, the narratives, the established instructions, and the marvelous events—and those that have not been heard by śrāvakas

- or pratyekabuddhas, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.
- 2.122 “Moreover, Śāradvatīputra, bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the eastern direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.
- 2.123 “Bodhisattva great beings who want [F.62.b] to hear all the teachings whatsoever that all the blessed lord buddhas in the southern direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.
- 2.124 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the western direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.
- 2.125 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the northern direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.
- 2.126 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the intermediate northeastern direction have spoken, will speak, and are speaking, [F.63.a] and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.
- 2.127 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the intermediate southeastern direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to

apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.

2.128 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the intermediate southwestern direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.

2.129 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the intermediate northwestern direction have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, [F.63.b] want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.

2.130 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the direction of the nadir have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.

2.131 “Bodhisattva great beings who want to hear all the teachings whatsoever that all the blessed lord buddhas in the direction of the zenith have spoken, will speak, and are speaking, and who want to take them up, want to retain them, want to recite them, want to comprehend them, want to apply them earnestly and without error, want to teach them extensively to others, and want to teach them in an authentic manner, should train in the perfection of wisdom.

2.132 “Moreover, Śāradvatīputra, bodhisattva great beings who want to illuminate all the spaces in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.133 “Bodhisattva great beings who want [F.64.a] to illuminate all the spaces in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where

even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.134 “Bodhisattva great beings who want to illuminate all the spaces in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.135 “Bodhisattva great beings who want to illuminate all the spaces in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.136 “Bodhisattva great beings who want to illuminate all the spaces in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.137 “Bodhisattva great beings [F.64.b] who want to illuminate all the spaces in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.138 “Bodhisattva great beings who want to illuminate all the spaces in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

2.139 “Bodhisattva great beings who want to illuminate all the spaces in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.

- 2.140 “Bodhisattva great beings who want to illuminate all the spaces in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train [F.65.a] in the perfection of wisdom.
- 2.141 “Bodhisattva great beings who want to illuminate all the spaces in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, that are pervaded by a blinding pitch blackness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shed light, cannot radiate, and cannot shine, should train in the perfection of wisdom.
- 2.142 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.143 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.144 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, [F.65.b] where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.145 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.

- 2.146 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.147 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.148 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.149 “Moreover, Śāradvatīputra, bodhisattva great beings [F.66.a] who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.150 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, where there are beings who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom.
- 2.151 “Moreover, Śāradvatīputra, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* to all those beings who are in world systems, like those world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, where there are beings

who do not hear the word *Buddha*, the word *Dharma*, or the word *Śaṅgha*, [F.66.b] and who want to establish them in right view, should train in the perfection of wisdom.

2.152 “Moreover, Śāradvatīputra, when bodhisattva great beings think, ‘Through my power may all those beings who are blind, as many as there are, in the world systems in the eastern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,’ they should train in the perfection of wisdom.

2.153 “Moreover, Śāradvatīputra, when bodhisattva great beings think, ‘Through my power may all those beings who are blind, as many as there are, in the world systems in the southern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,’ they should train in the perfection of wisdom.

2.154 “Moreover, Śāradvatīputra, when bodhisattva great beings think, ‘Through my power may all those beings who are blind, as many as there are, in the world systems in the western direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. [F.67.a] Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,’ they should train in the perfection of wisdom.

2.155 “Moreover, Śāradvatīputra, when bodhisattva great beings think, ‘Through my power may all those beings who are blind, as many as there are, in the world systems in the northern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and

thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.156 "Moreover, Śāradvatīputra, when bodhisattva great beings think, 'Through my power may all those beings who are blind, as many as there are, in the world systems in the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.157 "Moreover, Śāradvatīputra, [F.67.b] when bodhisattva great beings think, 'Through my power may all those beings who are blind, as many as there are, in the world systems in the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.158 "Moreover, Śāradvatīputra, when bodhisattva great beings think, 'Through my power may all those beings who are blind, as many as there are, in the world systems in the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.159 "Moreover, Śāradvatīputra, when bodhisattva great beings think, 'Through my power may all those beings who are blind, as many as there are, in the world systems in the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, [F.68.a] may those who are ill

recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.160 "Moreover, Śāradvatīputra, when bodhisattva great beings think, 'Through my power may all those beings who are blind, as many as there are, in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.161 "Moreover, Śāradvatīputra, when bodhisattva great beings think, 'Through my power may all those beings who are blind, as many as they are, in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. Through my miraculous ability and through my power may those who are deaf hear sounds with their ears, may those who have gone mad regain their senses, may those who are naked obtain clothes, may those who are hungry and thirsty obtain food and quench their thirst, may those who are ill recover their health, and may those who are in captivity and in prison become those who do as they please,' they should train in the perfection of wisdom.

2.162 "When bodhisattva great beings, thinking, 'Through my power how will all those beings, as many as there are in all the world systems of each of the ten directions, numerous as the grains of sand of the river Gaṅgā, who are in states that lack freedom and have fallen into terrible forms of life in the hells, as animals, or in the world of Yama, [F.68.b] having died there obtain a human body?' want to establish all those beings in ethical discipline, want to establish them in meditative stability, want to establish them in wisdom, want to establish them in liberation, and want to establish them in the knowledge and seeing of liberation, and want to establish them in the fruit of having entered the stream, want to establish them in the fruit of once-returner, want to establish them in the fruit of non-returner, want to establish them in arhatship, want to establish them in individual enlightenment, and want to establish them in unsurpassed, perfect, complete enlightenment, they should train in the perfection of wisdom.

2.163 "Moreover, Śāradvatīputra, bodhisattva great beings who want to train in the tathāgatas' way of carrying themselves, and who want to train in the tathāgatas' pure conduct and manner of acting, and in the enlightened activities of the tathāgatas' body, the enlightened activities of their speech,

and the enlightened activities of their mind, which are thoroughly purified and preceded by transcendental knowledge, should train in the perfection of wisdom.

2.164 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they contemplate like this: ‘How will it come to be that I, having looked down as an elephant looks, teach the doctrine to beings without hindrance?¹⁵⁴ How will it come to be that I stretch with the stretch of a lion?¹⁵⁵ How will it come to be that I tread with a tread that is not without purpose?¹⁵⁶ [F.69.a] How will it come to be that I walk on the earth without my feet touching it, by the measure of four finger-widths? How will it come to be that I place the soles of my feet on thousand-petaled lotuses and proceed without harming the living creatures that are present beneath my feet? How will it come to be that when I walk, I leave an imprint on the great earth with the soles of my feet with their thousand-spoked wheels?¹⁵⁷ How will it come to be that I make a complete circumambulation of the entire earth within a dimension just the size of a wheel? How will it come to be that even while I am going out for a walk all over the earth I still will not be sullied by the dust of the earth? How will it come to be that I am not physically and mentally tired even while I go to, and walk through, buddhafi elds that are one *yojana*; or two, three, four, five, ten, twenty, thirty, forty, fifty, or one hundred *yojanas*; or one thousand *yojanas*; or a hundred thousand *yojanas*; or ten million *yojanas*, a hundred ten million *yojanas*, a thousand ten million *yojanas*, or a hundred thousand ten million *yojanas*; or ten million billion *yojanas*, a hundred ten million billion *yojanas*, a thousand ten million billion *yojanas*, or a hundred thousand ten million billion *yojanas*; or an *aprameya* of *yojanas*, an *asaṃkhyā* of *yojanas*, an *acintya* of *yojanas*, an *atulya* of *yojanas*, an *ananta* of *yojanas*, an *aparyanta* of *yojanas*, an *abhāṣya* of *yojanas*, an *anābhilāpya*¹⁵⁸ of *yojanas*, or an *anābhilāpyānābhilāpya* of *yojanas*?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.165 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they also contemplate like this: ‘How will I diffuse one hundred thousand of ten million billion rays of light [F.69.b] from the soles of my feet with their thousand-spoked wheels, and, having assuaged all the sufferings of the states lacking freedom and terrible forms of life, secure all beings in happiness?’ While thinking thus, they should train in the perfection of wisdom.

2.166 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should contemplate like this: ‘How will it come to be that I, surrounded and attended by the gods of the Cāturmahārājika realm, and many hundred thousand of ten million billion gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin;

Brahmakāyika, Brahmapurohita, Brahmapariṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttaśubha, Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala;¹⁵⁹ and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms, approach the foot of the tree¹⁶⁰ at the seat of enlightenment?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.167 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should contemplate like this: ‘How will it come to be, when I am seated at the foot of the tree at the seat of enlightenment, that the gods of the Cāturmahārājika realm, and many hundred thousand of ten million billion gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin; Brahmakāyika, Brahmapurohita, Brahmapariṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, [F.70.a] and Ābhāsvara; Śubha, Parīttaśubha, Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala;¹⁶¹ and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms spread out a cloth mat for me?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.168 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should contemplate like this: ‘How will it come to be that, while seated at the seat of enlightenment, I touch the great earth with my hand excellently adorned with its major marks and absolutely defeat the dark forces of Māra and his minions?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.169 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should contemplate like this: ‘How will it come to be that this region of the earth on which I will fully awaken to unsurpassed, perfect, complete enlightenment, and where I move, stand, sit, and recline, will become all diamond?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.170 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should contemplate like this: ‘How will it come to be that on that very day that I go forth I will defeat the dark forces of Māra and his minions and fully awaken, on that very day, to unsurpassed, perfect, complete enlightenment, and, having fully awakened on that very day, how will it come to be that I will turn [F.70.b] the wheel of the Dharma? How will it come to be that, having turned it, immeasurable and countless beings will be dust-free, which is to say, having become free from stains, their eye of the Dharma will be purified with respect to phenomena? How will it come to be that immeasurable and countless beings stop further grasping, and have minds free from contaminants, and how will it come to be that immeasurable

and countless beings will not turn back from unsurpassed, perfect, complete enlightenment?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.171 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should set their minds on enlightenment as follows: ‘How will it come to be, when I have fully awakened to unsurpassed, perfect, complete enlightenment, that the community of śrāvakas will be immeasurable and countless; that those who attain arhatship in a single sitting through a single teaching of the Dharma are immeasurable and countless; that the bodhisattva great beings do not turn back from unsurpassed, perfect, complete enlightenment; that the community of bodhisattvas will be immeasurable and countless; that the measure of my lifespan will be infinite; and that the boundless light will be endowed with excellence?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.172 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should set their minds on enlightenment as follows: ‘When I have fully awakened to unsurpassed, perfect, complete enlightenment, how will there come to be not even the sound of the words *attachment, aversion, and delusion* in that buddhafiield?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.173 “Moreover, [F.71.a] Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should set their minds on enlightenment as follows: ‘When I have fully awakened to unsurpassed, perfect, complete enlightenment, how will all beings in my buddhafiield have such wisdom that they know “generosity is virtuous, discipline is virtuous, restraint is virtuous, chastity is virtuous, nonviolence with respect to all living creatures is virtuous”?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.174 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should set their minds on enlightenment as follows: ‘After I have passed into final nirvāṇa, how will it come to be that there are not even the words *disappearance of the good Dharma*?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.175 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should contemplate like this: ‘How will it come to be that just from hearing my name multitudes of beings in world systems numerous as the grains of sand of the river Gaṅgā become settled in unsurpassed, perfect, complete enlightenment?’ And when they think such thoughts, they should train in the perfection of wisdom.

- 2.176 “Śāradvatīputra, at the time bodhisattva great beings practicing the perfection of wisdom accomplish these good qualities, then the Four Great Kings are overjoyed, saying, ‘We too will offer them the alms bowls which the Great Kings of the past offered to the tathāgatas of the past.’ [F.71.b] The gods of the Trayastriṃśa realm are also overjoyed, saying, ‘We will serve and honor them.’ The gods of the Yāma realm are also overjoyed, the gods of the Tuṣita realm are also overjoyed, the gods of the Nirmāṇarati realm are also overjoyed, and the gods of the Paranirmitavaśavartin realm are also overjoyed.
- 2.177 “The gods of the Brahmakāyika realm are also overjoyed, saying, ‘The ranks of the asuras will decline and the ranks of gods will flourish. We will request them, having attained complete buddhahood, to turn the wheel of the Dharma.’ The gods of the Ābhāsvara realm are also overjoyed, the gods of the Śubhakarṣna realm are also overjoyed, and the gods of the Vṛhatphala realm are also overjoyed. The gods of the Avṛha realm are also overjoyed, the gods of the Atapa realm are also overjoyed, the gods of the Sudṛśa realm are also overjoyed, the gods of the Sudarśana realm are also overjoyed, and the gods of the Akaniṣṭha realm are also overjoyed.
- 2.178 “Śāradvatīputra, at that time when bodhisattva great beings practicing the perfection of wisdom flourish through the six perfections, the sons and daughters of good families in the Bodhisattva Vehicle are also overjoyed, and say, ‘We will become the mother, father, brother, sister, wife, son, daughter, confidant, advisor, relative, companion, and friend of that great being.’
- 2.179 “Also the Four Great Kings and the gods of the Cāturmahārājika realm, [F.72.a] the gods of the Trayastriṃśa realm, the gods of the Yāma realm, the gods of the Tuṣita realm, the gods of the Nirmāṇarati realm, and the gods of the Paranirmitavaśavartin realm; the gods of the Brahmakāyika realm, the gods of the Brahmapurohita realm, the gods of the Brahmapariṣadya realm, and the gods of the Mahābrahmā realm; the gods of the Ābha realm, the gods of the Parīttābha realm, the gods of the Apramāṇābha realm, and the gods of the Ābhāsvara realm; the gods of the Śubha realm, the gods of the Parīttāśubha realm, the gods of the Apramāṇāśubha realm, and the gods of the Śubhakarṣna realm; the gods of the Vṛha realm, the gods of the Parīttavṛha realm, the gods of the Apramāṇavṛha realm, and the gods of the Vṛhatphala realm; and the gods of the Avṛha realm, the gods of the Atapa realm, the gods of the Sudṛśa realm, the gods of the Sudarśana realm, and the gods of the Akaniṣṭha gods are overjoyed and say, ‘That bodhisattva great being has given up his entourage of queens.’¹⁶²

- 2.180 “Still, in order to establish beings in enlightenment these bodhisattvas practice celibacy. They do not engage in any sexual acts. They aspire that they might maintain celibacy from the time when they first begin to set their mind on enlightenment onward, and that they will not be noncelibate.
- 2.181 “If you ask why, it is because the pursuit of sensual pleasures may even interrupt rebirth in the Brahmā worlds, so what need to say it may interrupt unsurpassed, perfect, complete enlightenment! Therefore, having gone forth the bodhisattva great beings will fully awaken to unsurpassed, perfect, complete enlightenment just as celibate persons. They will not do so as noncelibate persons.” [B5]
- 2.182 The Blessed One having spoken thus, the venerable Śāradvatīputra then asked him, “Blessed Lord, is it definite that bodhisattva great beings will have a father, a mother, a wife, sons, and daughters? [F.72.b]
- 2.183 “Śāradvatīputra,” replied the Blessed One, “there are some bodhisattva great beings who definitely need to have a father and mother, but who do not need to have sons, daughters, or wives. There are some who definitely need to have a father and mother, and also wives, sons, and daughters.”
- 2.184 “Śāradvatīputra, some bodhisattva great beings take a vow of celibacy from the time when they first begin to set their mind on enlightenment onward, and who live as unmarried persons until they fully awaken to unsurpassed, perfect, complete enlightenment. There are some bodhisattva great beings who have engaged in the pleasures of the five senses in order to bring beings to maturity through skillful means. After going forth from their circle of wives they then fully awaken to unsurpassed, perfect, complete enlightenment. Śāradvatīputra, some bodhisattva great beings practice the deep perfection of wisdom and, separated from the afflicted mental states of the desire realm, in order to bring beings to maturity, make a show of thoroughly enjoying the five sorts of sense objects, but they do not thoroughly enjoy them with all their heart.
- 2.185 “Śāradvatīputra, if, as an analogy, an illusionist or the apprentice of an illusionist extremely well trained in magical spells and magical techniques were to conjure the five pleasures of the senses, and were then to make a show of dallying with, delighting in, and enjoying those five pleasures of the senses, do you think, Śāradvatīputra, that that illusionist or apprentice of an illusionist would have actually enjoyed the five pleasures of the senses?”
- “No, Blessed Lord.” [F.73.a]
- 2.186 “In the same way, Śāradvatīputra,” continued the Blessed One, “bodhisattva great beings who have trained extremely well in the illusion of the Great Vehicle acquire an enjoyment¹⁶³ of the reality of phenomena as an illusion. Although they are free from all afflicted mental states, in order to bring beings who are to be trained to maturation they make a show of the

enjoyment of the pleasures of the senses by the power of their great compassion, but they neither associate with those pleasures nor are they sullied by them.

2.187 “Śāradvatīputra, bodhisattva great beings speak of the defects of sense pleasures using many descriptive expressions: ‘Sense objects are all ablaze, sense objects are debased, sense objects are murderous, sense objects are inimical, sense objects are aggressive, sense objects are like a brush fire, sense objects are like the deadly kimpāka fruit, sense objects are like holding the blade of a sword, sense objects are like a heap of embers, sense objects are like poisonous leaves, sense objects are like the iron hook used by an elephant trainer, and sense objects are like a cesspit.’

2.188 “So it is, Śāradvatīputra, that although bodhisattva great beings are thoroughly cognizant of sense objects, in order that unskilled beings might be brought to maturation, to make them disillusioned with the five sense objects and to separate them from the five sense objects, they demonstrate the five sense objects to them, but without being intoxicated by them, nor being careless, nor engaging in negative actions that have sense objects as their cause and have sense objects as their basis.”

2.189 The Blessed One having spoken thus, the venerable Śāradvatīputra then asked him, [F.73.b] “Blessed Lord, how then should bodhisattva great beings practice the perfection of wisdom?”

2.190 The Blessed One replied, “Śāradvatīputra, in this regard, when bodhisattva great beings practice the perfection of wisdom, they do not observe a bodhisattva. Nor do they observe the term *bodhisattva*. Nor do they observe the conduct of a bodhisattva. Nor do they observe the perfection of wisdom. Nor do they observe the term *perfection of wisdom*. Nor do they observe ‘practicing,’ and neither do they observe ‘not practicing,’¹⁶⁴ nor do they observe ‘practicing when they practice and not practicing when they do not practice,’ nor even do they observe ‘neither practicing nor not practicing.’ They also do not observe physical forms. Nor do they observe feelings. Nor do they observe perceptions. Nor do they observe formative predispositions. Nor do they observe consciousness.

2.191 “If you ask why, Śāradvatīputra, it is because even bodhisattvas are empty of the inherent existence of bodhisattvas. Even the term *bodhisattva* is empty of the term *bodhisattva*. If you ask why, it is because such is their inherent nature. It is not owing to emptiness that physical forms are empty,¹⁶⁵ nor is emptiness anything other than physical forms. Physical forms are indeed emptiness. Emptiness is indeed physical forms. It is not owing to emptiness that feelings are empty, nor is emptiness anything other than feelings. Feelings are indeed emptiness. [F.74.a] Emptiness is indeed feelings. It is not owing to emptiness that perceptions are empty, nor is emptiness anything

other than perceptions. Perceptions are indeed emptiness. Emptiness is indeed perceptions. It is not owing to emptiness that formative predispositions are empty, nor is emptiness anything other than formative predispositions. Formative predispositions are indeed emptiness. Emptiness is indeed formative predispositions. It is not owing to emptiness that consciousness is empty, nor is emptiness anything other than consciousness. Consciousness is indeed emptiness. Emptiness is indeed consciousness. If you ask why, it is because even this ‘enlightenment’ is merely a name. Even this ‘bodhisattva’ is merely a name. Even this ‘emptiness’ is merely a name. Even this ‘physical forms’ is merely a name, even this ‘feelings’ is merely a name, even this ‘perceptions’ is merely a name, even this ‘formative predispositions’ is merely a name, even this ‘consciousness’ is merely a name.

2.192 “And that is because physical forms are like an illusion, feelings are like an illusion, perceptions are like an illusion, formative predispositions are like an illusion, and consciousness is like an illusion. Illusions are merely names. They are not located in any direction, nor are they located in any place. The illusions that are seen do not really exist.¹⁶⁶ They have not arisen. They are false. They are without inherent existence. They are without essential nature, nonarising, unceasing, not remaining, without increase, without decrease, without defilement, and without purification. Bodhisattva great beings who practice accordingly do not observe any phenomenon that arises.

2.193 “They do not observe [F.74.b] anything that ceases. They do not observe anything that remains. They do not observe anything that increases. They do not observe anything that decreases. They do not observe anything that is defiled. They do not observe anything that is purified. They do not observe physical forms. They do not observe feelings. They do not observe perceptions. They do not observe formative predispositions. They do not observe consciousness. They do not even observe anything that is ‘enlightenment’ or ‘a bodhisattva.’ If you ask why, it is because the name of each separate phenomenon is an illusion,¹⁶⁷ and from those designations that are unreal names that have adventitiously arisen, the falsely imagined are employed as conventions.¹⁶⁸

2.194 “Fixation on them¹⁶⁹ comes about on the basis of convention. Therefore, when bodhisattva great beings practice the perfection of wisdom, they do not observe—which is to say, do not apprehend—any phenomena. Since they do not observe and do not apprehend anything, they do not give rise to conceit. They do not become attached to them.¹⁷⁰

2.195 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they investigate like this: ‘This *bodhisattva* is a mere name. This *enlightenment* is a mere name. This *buddha* is a mere name. This

perfection of wisdom is a mere name. This *practicing the perfection of wisdom* is a mere name. This *physical forms* is a mere name. [F.75.a] This *feelings* is a mere name. This *perceptions* is a mere name. This *formative predispositions* is a mere name. This *consciousness* is a mere name.'

2.196 "For example, Śāradvatīputra, one conventionally speaks of a *self* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *being* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *life form* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *life* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of an *individual* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *person* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of *one born of Manu* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of *a child of Manu* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of an *agent* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of an *instigator of an agent* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of an *experiencer* again and again [F.75.b] even though it cannot be apprehended when definitively investigated. One conventionally speaks of an *instigator of an experiencer* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *motivator* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of an *inciter* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *knower* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *viewer* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of a *toucher* again and again even though it cannot be apprehended when definitively investigated. One conventionally speaks of *one who is conscious* again and again even though it cannot be apprehended when definitively investigated, because of the emptiness of what cannot be apprehended. Rather, these are simply mere names and symbols employed as conventions.

2.197 "Similarly, when bodhisattva great beings practice the perfection of wisdom, they too do not observe a bodhisattva. They do not observe enlightenment. They do not observe buddhas. They do not observe the

perfection of wisdom. They do not observe ‘they are practicing the perfection of wisdom.’¹⁷¹ They do not observe physical forms. They do not observe feelings. They do not observe perceptions. They do not observe formative predispositions. [F.76.a] They do not observe consciousness. Nor do they even observe those names that are employed as conventions.

2.198 “Based on the emptiness of not apprehending, bodhisattva great beings who thus practice the perfection of wisdom outshine all wisdoms other than that, up to and including the wisdom of śrāvakas and pratyekabuddhas, except for the wisdom of the tathāgatas. If you ask why, it is because they do not even apprehend anything on account of which they might be attached. Śāradvatīputra, bodhisattva great beings who practice accordingly are practicing the perfection of wisdom.

2.199 “To illustrate, Śāradvatīputra, if this Jambudvīpa were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana—like a thicket of naḍa reeds, or a thicket of rushes, or a grove of sugarcane, or a thicket of bamboo, or a paddy field of rice, or a field of sesame—their wisdom would not approach even a hundredth part of the wisdom of a bodhisattva great being who practices the perfection of wisdom. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison. If you ask why, [F.76.b] Śāradvatīputra, it is because that wisdom of bodhisattva great beings is established so that all beings will pass into final nirvāṇa. The wisdom of the śrāvakas and pratyekabuddhas is not so.

2.200 “Moreover, Śāradvatīputra, a bodhisattva great being who practices the perfection of wisdom continues, even with as much wisdom as they have cultivated in a single day, to outshine the wisdom of all śrāvakas and pratyekabuddhas. Śāradvatīputra, not to mention just this Jambudvīpa filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, if this whole great billionfold world system were also filled entirely with monks similar to you, their wisdom would not approach even a hundredth part of the wisdom that has been cultivated for a single day by a bodhisattva great being practicing the perfection of wisdom. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten

millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.201 “Śāradvatīputra, leaving aside this great billionfold world system, even if, Śāradvatīputra, the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, [F.77.a] their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.202 “Śāradvatīputra, leaving aside the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it [F.77.b] would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.203 “Śāradvatīputra, leaving aside the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.204 “Śāradvatīputra, leaving aside the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being [F.78.a] who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.205 “Śāradvatīputra, leaving aside the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that

a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach [F.78.b] any calculation, would not approach any example, and would not stand up even to any comparison.

2.206 “Śāradvatīputra, leaving aside the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.207 “Śāradvatīputra, leaving aside the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach [F.79.a] a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part,

would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.208 “Śāradvatīputra, leaving aside the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.209 “Śāradvatīputra, leaving aside the world systems [F.79.b] of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.

2.210 “Śāradvatīputra, leaving aside the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, even if, Śāradvatīputra, the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, were filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that a bodhisattva great being who practices the perfection of wisdom has cultivated in a single day. It would not approach a thousandth part, would not approach a hundred thousandth part, would not approach a hundred ten millionth part, would not approach a thousand ten millionth part, would not approach a hundred thousand ten millionth part, would not approach a hundred [F.80.a] ten million billionth part, would not approach a thousand ten million billionth part, and would not approach a hundred thousand ten million billionth part—it would not approach any number, would not approach any fraction, would not approach any calculation, would not approach any example, and would not stand up even to any comparison.”

2.211 Śāradvatīputra asked, “Blessed Lord, the wisdom of the śrāvakas who enter the stream, who are once-returners, who are non-returners, and who are arhats, and the wisdom of pratyekabuddhas, the wisdom of bodhisattvas, and the wisdom of tathāgatas, arhats, perfectly complete buddhas—all those wisdoms cannot be differentiated. They are indivisible, empty, void, nonarising in their inherent nature, and empty of essential nature.¹⁷² Blessed Lord, if no difference or distinction is to be found in that which is indivisible, void, nonarising, and empty of essential nature, how then, Blessed Lord, does the wisdom cultivated in a single session by bodhisattva great beings who practice the perfection of wisdom outshine the wisdom of all the śrāvakas and pratyekabuddhas?”

2.212 “Śāradvatīputra,” replied the Blessed One, “do you think that the wisdom of all the śrāvakas and pratyekabuddhas is established to be similar in purpose to that for which the wisdom cultivated in a single day by bodhisattva great beings who practice the perfection of wisdom is established, when they think, ‘Having practiced the knowledge of the aspects of the path and worked for the sake of all beings, [F.80.b] having fully awakened to all phenomena in all aspects, we must cause all beings to pass into final nirvāṇa’?”

“No, Blessed Lord!” he replied.

2.213 The Blessed One then asked, “Śāradvatīputra, do you think that there are any śrāvakas or pratyekabuddhas who think, ‘Once we have fully awakened to unsurpassed, perfect, complete enlightenment, we must enable all beings

to attain final nirvāṇa in the expanse of nirvāṇa with no residue of the aggregates’?”

“No, Blessed Lord, I do not think so!” he replied.

2.214 The Blessed One then said, “Therefore, for this reason also, Śāradvatīputra, you should understand that when that which is the wisdom of all śrāvakas and pratyekabuddhas has been compared to this wisdom that is the wisdom of a bodhisattva great being, it does not approach even a hundredth part, does not approach a thousandth part, does not approach a hundred thousandth part, does not approach a hundred ten millionth part, does not approach a thousand ten millionth part, does not approach a hundred thousand ten millionth part, does not approach a hundred ten million billionth part, does not approach a thousand ten million billionth part, and does not approach a hundred thousand ten million billionth part—it does not approach any number, does not approach any fraction, does not approach any calculation, does not approach any example, and does not stand up even to any comparison.

2.215 “Śāradvatīputra, do you think that there are any śrāvakas or pratyekabuddhas who [F.81.a] think, ‘Once we have practiced the six perfections, brought beings to maturity, refined the buddhafiels, perfected the ten powers of the tathāgatas, and perfected the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, and have fully awakened to unsurpassed, perfect, complete enlightenment, we must enable immeasurable, countless beings to attain final nirvāṇa’?”

“No, Blessed Lord, I do not think so!” he replied.

2.216 “Śāradvatīputra,” said the Blessed One, “a bodhisattva great being thinks, ‘Once I have practiced the six perfections, brought beings to maturity, refined the buddhafiels, perfected the ten powers of the tathāgatas, and perfected the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, having fully awakened to unsurpassed, perfect, complete enlightenment, I must enable immeasurable, countless beings to attain final nirvāṇa.’

2.217 “To illustrate, Śāradvatīputra, just as a firefly-type creature does not think, ‘May my light illuminate all Jambudvīpa! May my light extensively fill Jambudvīpa!’ in the same way, Śāradvatīputra, there are no śrāvakas or pratyekabuddhas at all who think, [F.81.b] ‘Once I have practiced the six perfections, brought beings to maturity, refined the buddhafiels, perfected the ten powers of the tathāgatas, and perfected the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and

the eighteen distinct qualities of the buddhas, having fully awakened to unsurpassed, perfect, complete enlightenment, I will¹⁷³ enable immeasurable, countless beings to attain final nirvāṇa.'

2.218 "Again to illustrate, Śāradvatīputra, just as the disk of the sun, when it rises, suffuses the entirety of Jambudvīpa with its light and illuminates the entirety of Jambudvīpa with its light, in the same way, Śāradvatīputra, bodhisattva great beings who have practiced the perfection of wisdom have also brought beings to maturity, refined the buddhafiels, perfected the ten powers of the tathāgatas, and perfected the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, and, having fully awakened to unsurpassed, perfect, complete enlightenment, enable immeasurable, countless beings to attain final nirvāṇa."

2.219 The Blessed One having spoken thus, the venerable Śāradvatīputra then asked him, "Blessed Lord, how do bodhisattva great beings transcend the levels of the śrāvakas and pratyekabuddhas, attain the level of an irreversible bodhisattva, and refine the path of [F.82.a] a bodhisattva¹⁷⁴?"

2.220 The venerable Śāradvatīputra having asked this, the Blessed One said to him, "Śāradvatīputra, here, when bodhisattva great beings, starting from the time when they first begin to set their mind on enlightenment, practice the six perfections, they dwell in the practice¹⁷⁵ of emptiness, signlessness, and wishlessness. Through skillful means they will transcend the levels of the śrāvakas and pratyekabuddhas, and then attain the level of an irreversible bodhisattva."¹⁷⁶

2.221 Śāradvatīputra asked, "Blessed Lord, standing at which level are bodhisattva great beings worthy of receiving the donations of all śrāvakas and pratyekabuddhas?"

2.222 "Śāradvatīputra," replied the Blessed One, "bodhisattva great beings who practice the six perfections from the time when they first set their minds on enlightenment until they are seated at the seat of enlightenment are worthy recipients of the donations of all śrāvakas and pratyekabuddhas."

2.223 "If you ask why, Śāradvatīputra, it is because there are¹⁷⁷ bodhisattva great beings that all virtuous attributes emerge in the world. So it is that the path of the ten virtuous actions emerges in the world, that the five trainings emerge in the world, that the eight-branched confession and restoration emerges in the world, that the four meditative concentrations emerge in the world, that the four immeasurable attitudes emerge in the world, that the four formless absorptions emerge in the world, that the five extrasensory powers emerge in the world, that the six mindfulnesses emerge in the world, that the perfection of generosity [F.82.b] emerges in the world, that the perfection of ethical discipline emerges in the world, that the perfection of

tolerance emerges in the world, that the perfection of perseverance emerges in the world, that the perfection of meditative concentration emerges in the world, and that the perfection of wisdom emerges in the world, that the emptiness of internal phenomena emerges in the world, that the emptiness of external phenomena emerges in the world, that the emptiness of external and internal phenomena emerges in the world, that the emptiness of emptiness emerges in the world, that the emptiness of great extent emerges in the world, that the emptiness of ultimate reality emerges in the world, that the emptiness of conditioned phenomena emerges in the world, that the emptiness of unconditioned phenomena emerges in the world, that the emptiness of the unlimited emerges in the world, that the emptiness of that which has neither beginning nor end emerges in the world, that the emptiness of nonexclusion emerges in the world, that the emptiness of inherent nature emerges in the world, that the emptiness of all phenomena emerges in the world, that the emptiness of intrinsic defining characteristics emerges in the world, that the emptiness of that which cannot be apprehended emerges in the world, that the emptiness of nonentities emerges in the world, that the emptiness of essential nature emerges in the world, and that the emptiness of an essential nature of nonentities emerges in the world; that the four applications of mindfulness emerge in the world, that the four correct exertions emerge in the world, that the four supports for miraculous ability emerge in the world, that the five faculties emerge in the world, that the five powers [F.83.a] emerge in the world, that the seven branches of enlightenment emerge in the world, and that the noble eightfold path emerges in the world; and that the four truths of the noble ones emerge in the world, that the eight liberations emerge in the world, that the nine serial steps of meditative absorption emerge in the world, that the emptiness, signlessness, and wishlessness gateways to liberation emerge in the world, that all the meditative stabilities emerge in the world, that all the dhāraṇī gateways emerge in the world, that the ten powers of the tathāgatas emerge in the world, that the four fearlessnesses emerge in the world, that the four kinds of exact knowledge emerge in the world, that great loving kindness emerges in the world, that great compassion emerges in the world, and that the eighteen distinct qualities of the buddhas emerge in the world.

2.224 “Śāradvatīputra, there are many phenomena—starting from those virtuous attributes—that emerge in the world. It is because those virtuous attributes appear in the world that there are¹⁷⁸ great and lofty royal families, that there are great and lofty priestly families, and that there are great and lofty householder families; that there are the gods of the Cāturmahārājika realm, that there are the gods of the Trayastriṃśa realm, that there are the gods of the Yāma realm, that there are the gods of the Tuṣita realm, that there

are the gods of the Nirmāṇarati realm, and that there are the gods of the Paranirmitavaśavartin realm; that there are the gods of the Brahmakāyika realm, that there are the gods of the Brahmapurohita realm, that there are the gods of the Brahmapariṣadya realm, and that there are the gods of the Mahābrahmā realm; that there are [F.83.b] the gods of the Ābha realm, that there are the gods of the Parīttābha realm, that there are the gods of the Apramāṇābha realm, and that there are the gods of the Ābhāsvara realm; that there are the gods of the Śubha realm, that there are the gods of the Parīttāśubha realm, that there are the gods of the Apramāṇaśubha realm, and that there are the gods of the Śubhakṛtsna realm; that there are the Vṛha gods, that there are the Parīttavṛha gods, and that there are the Apramāṇavṛha gods; that there are the gods of the Vṛhatphala realm, that there are the gods of the Avṛha realm, that there are the gods of the Atapa realm, that there are the gods of the Sudṛṣa realm, that there are the gods of the Sudarśana realm, and that there are the gods of the Akaniṣṭha realm; that there are the gods of the sphere of infinite space, that there are the gods of the sphere of infinite consciousness, that there are the gods of the sphere of nothing-at-all, and that there are the gods of the sphere of neither perception nor nonperception; that there are those who have entered the stream in the world, that there are once-returners in the world, that there are non-returners in the world, that there are arhats in the world, that there are pratyekabuddhas in the world, and that there are bodhisattvas in the world—which is to say, that there are tathāgatas, arhats, perfectly complete buddhas in the world.”

2.225 Then he asked, “Blessed One, in that case do bodhisattva great beings purify those donations?”

“Śāradvatīputra,” replied the Blessed One, “bodhisattva great beings purify those donations in many ways.¹⁷⁹ If you ask why, it is because, for bodhisattva great beings, all donations are indeed utterly [F.84.a] pure. Furthermore, it is in that very manner, Śāradvatīputra, that bodhisattva great beings offer their gifts. If you ask what sorts of gifts they offer, they offer the gift of many virtuous attributes. Thus they offer the gift of the path of the ten virtuous actions, the five trainings, the eight-branched confession and restoration, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, and the six mindfulnesses; the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the

emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, [F.84.b] and wishlessness gateways to liberation, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.”

2.226 “Blessed Lord, how do bodhisattva great beings ‘engage’ with it when they engage with the perfection of wisdom?”¹⁸⁰

2.227 The Blessed One said, “Bodhisattva great beings are said to engage with it when they engage with the emptiness of physical forms. They are said to engage with it when they engage with the emptiness of feelings. They are said to engage with it when they engage with the emptiness of perceptions. They are said to engage with it when they engage with the emptiness of formative predispositions. They are said to engage with it when they engage with the emptiness of consciousness. They are said to engage with it when they engage with the emptiness of the eyes. They are said to engage with it when they engage with the emptiness of the ears. They are said to engage with it when they engage with the emptiness of the nose. They are said to engage with it when they engage with the emptiness of the tongue. They are said to engage with it when they engage with the emptiness of the body. They are said to engage with it when they engage with the emptiness of the mental faculty. They are said to engage with it when they engage with the emptiness of sights. They are said to engage with it when they engage with the emptiness of sounds. They are said to engage with it when they engage with the emptiness of odors. They are said to engage with it when they engage with the emptiness of tastes. They are said to engage with it when they engage with the emptiness of tangibles. They are said to engage with it when they engage with the emptiness of mental phenomena.

2.228 “They are said to engage with it when they engage with the emptiness of the sensory element of the eyes. They are said to engage with it when they engage with the emptiness of the sensory element of sights. They are said to

engage with it when they engage with the emptiness of the sensory element of visual consciousness. They are said to engage with it [F.85.a] when they engage with the emptiness of the sensory element of the ears. They are said to engage with it when they engage with the emptiness of the sensory element of sounds. They are said to engage with it when they engage with the emptiness of the sensory element of auditory consciousness. They are said to engage with it when they engage with the emptiness of the sensory element of the nose. They are said to engage with it when they engage with the emptiness of the sensory element of odors. They are said to engage with it when they engage with the emptiness of the sensory element of olfactory consciousness. They are said to engage with it when they engage with the emptiness of the sensory element of the tongue. They are said to engage with it when they engage with the emptiness of the sensory element of tastes. They are said to engage with it when they engage with the emptiness of the sensory element of gustatory consciousness. They are said to engage with it when they engage with the emptiness of the sensory element of the body. They are said to engage with it when they engage with the emptiness of the sensory element of tangibles. They are said to engage with it when they engage with the emptiness of the sensory element of tactile consciousness. They are said to engage with it when they engage with the emptiness of the sensory element of the mental faculty. They are said to engage with it when they engage with the emptiness of the sensory element of phenomena. They are said to engage with it when they engage with the emptiness of the sensory element of mental consciousness.

2.229 “They are said to engage with it when they engage with the emptiness of suffering. They are said to engage with it when they engage with the emptiness of the origin. They are said to engage with it when they engage with the emptiness of cessation. They are said to engage with it when they engage with the emptiness of the path.

2.230 “They are said to engage with it when they engage with the emptiness of ignorance. They are said to engage with it when they engage with the emptiness of formative predispositions. They are said to engage with it when they engage with the emptiness of consciousness. They are said to engage with it when they engage with the emptiness of name and form. They are said to engage with it when they engage with the emptiness of the sense fields. They are said to engage with it when they engage with the emptiness of sensory contact. They are said to engage with it when they engage with the emptiness of sensation. They are said to engage with it when they engage with the emptiness of craving. They are said to engage with it when they engage with the emptiness of grasping. They are said to engage with it when they engage with the emptiness of the rebirth process.

They are said to engage with it [F.85.b] when they engage with the emptiness of birth. And they are said to engage with it when they engage with the emptiness of aging and death.

2.231 “They are said to engage with it when they engage with the emptiness of all phenomena. They are said to engage with it when they engage with the emptiness of all those conditioned and unconditioned phenomena, as many as there are, that exist designated as names.

2.232 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they are said to engage with it when they engage with the emptiness of inherent nature. So, accordingly, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they are said to engage with it when they engage with the seven emptinesses. Yet even though they are practicing the perfection of wisdom with these seven emptinesses, they are not said to be engaged with it or to be not engaged with it.

2.233 “If you ask why, it is because they do not observe physical forms ‘engaged’ with it or ‘not engaged’ with the perfection of wisdom; do not observe feelings ‘engaged’ with it or ‘not engaged’ with it; do not observe perceptions ‘engaged’ with it or ‘not engaged’ with it; do not observe formative predispositions ‘engaged’ with it or ‘not engaged’ with it; and do not observe consciousness ‘engaged’ with it or ‘not engaged’ with it.

2.234 “They do not observe physical forms qualified by arising or qualified by ceasing; do not observe feelings qualified by arising or qualified by ceasing; do not observe perceptions qualified by arising or qualified by ceasing; do not observe formative predispositions qualified by arising or qualified by ceasing; and do not observe consciousness qualified by arising or qualified by ceasing. [F.86.a]

2.235 “They do not observe physical forms qualified by defilement or qualified by purification; do not observe feelings qualified by defilement or qualified by purification; do not observe perceptions qualified by defilement or qualified by purification; do not observe formative predispositions qualified by defilement or qualified by purification; and do not observe consciousness qualified by defilement or qualified by purification.

2.236 “They do not observe physical forms ‘flowing along together’¹⁸¹ with feelings. They do not observe feelings ‘flowing along together’ with physical forms. They do not observe feelings ‘flowing along together’ with perceptions. They do not observe perceptions ‘flowing along together’ with feelings. They do not observe perceptions ‘flowing along together’ with formative predispositions. They do not observe formative predispositions ‘flowing along together’ with perceptions. They do not observe formative

predispositions 'flowing along together' with consciousness. They do not observe consciousness 'flowing along together' with formative predispositions.

2.237 "If you ask why, it is because there is no phenomenon that is 'flowing along together' with any other phenomenon. Owing to the emptiness of inherent nature, there is no going together with any other phenomenon, no going separately, no connection, and no disconnection.

2.238 "Śāradvatīputra, the emptiness of physical forms is not physical forms, because the emptiness of physical forms does not obstruct.¹⁸² [F.86.b] The emptiness of feelings is not feelings, because the emptiness of feelings does not feel. The emptiness of perceptions is not perceptions, because the emptiness of perceptions does not perceive. The emptiness of formative predispositions is not formative predispositions, because the emptiness of formative predispositions does not condition anything. And the emptiness of consciousness is not consciousness, because the emptiness of consciousness does not make anything conscious.

2.239 "If you ask why, Śāradvatīputra, it is because physical forms are not other than emptiness, and emptiness is not other than physical forms. Physical forms are emptiness. Emptiness is physical forms. Feelings are not other than emptiness, and emptiness is not other than feelings. Feelings are emptiness. Emptiness is feelings. Perceptions are not other than emptiness, and emptiness is not other than perceptions. Perceptions are emptiness. Emptiness is perceptions. Formative predispositions are not other than emptiness, and emptiness is not other than formative predispositions. Formative predispositions are emptiness. Emptiness is formative predispositions. Consciousness is not other than emptiness, and emptiness is not other than consciousness. Consciousness is emptiness. Emptiness is consciousness.

2.240 "Śāradvatīputra, that emptiness neither arises [F.87.a] nor ceases. It is neither defiled nor purified. It neither decreases nor increases. It is neither past, nor is it future, nor is it present. In that which neither arises nor ceases, is neither defiled nor purified, neither decreases nor increases, and is neither past, nor future, nor present, there are no physical forms, there are no feelings, there are no perceptions, there are no formative predispositions, and there is no consciousness. In that, there are no eyes, there are no ears, there is no nose, there is no tongue, there is no body, and there is no mental faculty. In that, there are no sights, there are no sounds, there are no odors, there are no tastes, there are no tangibles, and there are no mental phenomena.

- 2.241 “In that, there is no sensory element of the eyes, there is no sensory element of sights, and there is no sensory element of visual consciousness. In that, there is no sensory element of the ears, there is no sensory element of sounds, and there is no sensory element of auditory consciousness. In that, there is no sensory element of the nose, there is no sensory element of odors, and there is no sensory element of olfactory consciousness. In that, there is no sensory element of the tongue, there is no sensory element of tastes, and there is no sensory element of gustatory consciousness. In that, there is no sensory element of the body, there is no sensory element of tangibles, and there is no sensory element of tactile consciousness. In that, there is no sensory element of the mental faculty, there is no sensory element of mental phenomena, and there is no sensory element of mental consciousness.
- 2.242 “In that, there is no earth element, there is no water element, there is no fire element, there is no wind element, there is no consciousness element, and there is no space element. [B6]
- 2.243 “In that, there is no ignorance, and there is no cessation of ignorance. In that, there are no formative predispositions, and there is no cessation of formative predispositions. In that, there is no consciousness, [F.87.b] and there is no cessation of consciousness. In that, there are no name and form, and there is no cessation of name and form. In that, there are no six sense fields, and there is no cessation of the six sense fields. In that, there is no sensory contact, and there is no cessation of sensory contact. In that, there is no sensation, and there is no cessation of sensation. In that, there is no craving, and there is no cessation of craving. In that, there is no grasping, and there is no cessation of grasping. In that, there is no rebirth process, and there no cessation of the rebirth process. In that, there is no birth, and there is no cessation of birth. In that, there are no aging and death, and there is no cessation of aging and death.
- 2.244 “In that, there is no suffering, and there is no understanding of suffering. In that, there is no origin, and there is no abandonment of the origin. In that, there is no cessation, and there is no actualization of cessation. And in that, there is no path, and there is no cultivation of the path.
- 2.245 “In that, there is nothing to be attained. There is nothing to be clearly realized. In that, there is no one who has entered the stream, and there is no fruit of having entered the stream. In that, there is no once-returner, and there is no fruit of once-returner. In that, there is no non-returner, and there is no fruit of non-returner. In that, there is no arhat, and there is no fruit of arhatship. In that, there is no individual enlightenment, and there is no

pratyekabuddha. In that, there is no bodhisattva, and there is no knowledge of the aspects of the path. In that, there is no buddha, and there is no enlightenment.

2.246 “Śāradvatīputra, bodhisattva great beings who practice accordingly are said to engage with the perfection of wisdom, but, even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with physical forms. They do not observe that they either ‘engage’ or ‘do not engage’ with feelings. [F.88.a] They do not observe that they either ‘engage’ or ‘do not engage’ with perceptions. They do not observe that they either ‘engage’ or ‘do not engage’ with formative predispositions. They do not observe that they either ‘engage’ or ‘do not engage’ with consciousness.

2.247 “Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with the eyes. They do not observe that they either ‘engage’ or ‘do not engage’ with the ears. They do not observe that they either ‘engage’ or ‘do not engage’ with the nose. They do not observe that they either ‘engage’ or ‘do not engage’ with the tongue. They do not observe that they either ‘engage’ or ‘do not engage’ with the body. They do not observe that they either ‘engage’ or ‘do not engage’ with the mental faculty.

2.248 “Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with sights. They do not observe that they either ‘engage’ or ‘do not engage’ with sounds. They do not observe that they either ‘engage’ or ‘do not engage’ with odors. They do not observe that they either ‘engage’ or ‘do not engage’ with tastes. They do not observe that they either ‘engage’ or ‘do not engage’ with tangibles. They do not observe that they either ‘engage’ or ‘do not engage’ with mental phenomena.

2.249 “Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with the sensory element of the eyes; do not observe that they either ‘engage’ or ‘do not engage’ [F.88.b] with the sensory element of sights; and do not observe that they either ‘engage’ or ‘do not engage’ with the sensory element of visual consciousness. Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with the sensory element of ears; do not observe that they either ‘engage’ or ‘do not engage’ with the sensory element of sounds; and do not observe that they either ‘engage’ or ‘do not engage’ with the sensory element of auditory consciousness. Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with the sensory element of the nose; do not observe that they either

'engage' or 'do not engage' with the sensory element of odors; and do not observe that they either 'engage' or 'do not engage' with the sensory element of olfactory consciousness. Even though they practice the perfection of wisdom in that manner, they do not observe that they either 'engage' or 'do not engage' with the sensory element of the tongue; do not observe that they either 'engage' or 'do not engage' with the sensory element of tastes; and do not observe that they either 'engage' or 'do not engage' with the sensory element of gustatory consciousness. Even though they practice the perfection of wisdom in that manner, they do not observe that they either 'engage' or 'do not engage' with the sensory element of the body; do not observe that they either 'engage' or 'do not engage' with the sensory element of tangibles; and do not observe that they either 'engage' or 'do not engage' with the sensory element of tactile consciousness. Even though they practice the perfection of wisdom in that manner, they do not observe that they either 'engage' or [F.89.a] 'do not engage' with the sensory element of the mental faculty; do not observe that they either 'engage' or 'do not engage' with the sensory element of tangible phenomena; and do not observe that they either 'engage' or 'do not engage' with the sensory element of mental consciousness.

2.250 "Even though they practice the perfection of wisdom in that manner, they do not observe that they either 'engage' or 'do not engage' with the earth element; do not observe that they either 'engage' or 'do not engage' with the water element; do not observe that they either 'engage' or 'do not engage' with the fire element; do not observe that they either 'engage' or 'do not engage' with the wind element; do not observe that they either 'engage' or 'do not engage' with the space element; do not observe that they either 'engage' or 'do not engage' with the consciousness element.

2.251 "Even though they practice the perfection of wisdom in that manner, they do not observe that they either 'engage' or 'do not engage' with ignorance; do not observe that they either 'engage' or 'do not engage' with formative predispositions; do not observe that they either 'engage' or 'do not engage' with consciousness; do not observe that they either 'engage' or 'do not engage' with name and form; do not observe that they either 'engage' or 'do not engage' with the six sense fields; do not observe that they either 'engage' or 'do not engage' with sensory contact; do not observe that [F.89.b] they either 'engage' or 'do not engage' with sensation; do not observe that they either 'engage' or 'do not engage' with craving; do not observe that they either 'engage' or 'do not engage' with grasping; do not observe that they either 'engage' or 'do not engage' with the rebirth process; do not observe that they either 'engage' or 'do not engage' with birth; and do not observe that they either 'engage' or 'do not engage' with aging and death.

2.252 “Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with the perfection of generosity; do not observe that they either ‘engage’ or ‘do not engage’ with the perfection of ethical discipline; do not observe that they either ‘engage’ or ‘do not engage’ with the perfection of tolerance; do not observe that they either ‘engage’ or ‘do not engage’ with the perfection of perseverance; do not observe that they either ‘engage’ or ‘do not engage’ with the perfection of meditative concentration; and do not observe that they either ‘engage’ or ‘do not engage’ with the perfection of wisdom.

2.253 “Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of internal phenomena; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of external phenomena; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of external and internal phenomena; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of emptiness; [F.90.a] do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of great extent; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of ultimate reality; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of conditioned phenomena; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of unconditioned phenomena; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of the unlimited; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of that which has neither beginning nor end; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of nonexclusion; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of inherent nature; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of all phenomena; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of intrinsic defining characteristics; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of that which cannot be apprehended; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of that which cannot be apprehended; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of nonentities; do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of essential nature; and do not observe that they either ‘engage’ or ‘do not engage’ with the emptiness of an essential nature of nonentities.

2.254 “Even though they practice the perfection of wisdom in that manner, they do not observe that they either ‘engage’ or ‘do not engage’ [F.90.b] with the applications of mindfulness; do not observe that they either ‘engage’ or ‘do

not engage' with the correct exertions; do not observe that they either 'engage' or 'do not engage' with the supports for miraculous ability; do not observe that they either 'engage' or 'do not engage' with the faculties; do not observe that they either 'engage' or 'do not engage' with the powers; do not observe that they either 'engage' or 'do not engage' with the branches of enlightenment; and do not observe that they either 'engage' or 'do not engage' with the paths. They do not observe that they either 'engage' or 'do not engage' with the truths of the noble ones; do not observe that they either 'engage' or 'do not engage' with the meditative concentrations; do not observe that they either 'engage' or 'do not engage' with the immeasurable attitudes; do not observe that they either 'engage' or 'do not engage' with the formless absorptions; do not observe that they either 'engage' or 'do not engage' with the eight liberations; do not observe that they either 'engage' or 'do not engage' with the nine serial steps of meditative absorption; do not observe that they either 'engage' or 'do not engage' with the meditation on emptiness; do not observe that they either 'engage' or 'do not engage' with the meditation on signlessness; and do not observe that they either 'engage' or 'do not engage' with the meditation on wishlessness. They do not observe [F.91.a] that they either 'engage' or 'do not engage' with the extrasensory powers; do not observe that they either 'engage' or 'do not engage' with all the meditative stabilities; do not observe that they either 'engage' or 'do not engage' with all the dhāraṇī gateways; do not observe that they either 'engage' or 'do not engage' with the ten powers of the tathāgatas; do not observe that they either 'engage' or 'do not engage' with the four fearlessnesses; do not observe that they either 'engage' or 'do not engage' with the four kinds of exact knowledge; do not observe that they either 'engage' or 'do not engage' with great loving kindness; do not observe that they either 'engage' or 'do not engage' with great compassion; and do not observe that they either 'engage' or 'do not engage' with the eighteen distinct qualities of the buddhas.

- 2.255 "They do not observe that they either 'engage' or 'do not engage' with the fruit of having entered the stream; do not observe that they either 'engage' or 'do not engage' with the fruit of once-returner; do not observe that they either 'engage' or 'do not engage' with the fruit of non-returner; do not observe that they either 'engage' or 'do not engage' with arhatship; do not observe that they either 'engage' or 'do not engage' with individual enlightenment; do not observe that they either 'engage' or 'do not engage' with the knowledge of the aspects of the path; and do not observe that they either [F.91.b] 'engage' or 'do not engage' with all-aspect omniscience. In

this way, Śāradvatīputra, because all phenomena are without conjunction or disjunction,¹⁸³ bodhisattva great beings are said to engage with the perfection of wisdom.

2.256 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither cause emptiness to engage with nor to disengage from emptiness, nor the yogic practice¹⁸⁴ of emptiness. They neither cause signlessness to engage with nor to disengage from signlessness, nor the yogic practice of signlessness. They neither cause wishlessness to engage with nor to disengage from wishlessness, nor the yogic practice of wishlessness.

2.257 “If you ask why, it is because there is neither conjunction nor disjunction in emptiness, there is neither conjunction nor disjunction in signlessness, and there is neither conjunction nor disjunction in wishlessness.¹⁸⁵

2.258 “Śāradvatīputra, bodhisattva great beings who are engaging in that manner are said to engage with the perfection of wisdom.

2.259 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they enter into¹⁸⁶ the emptiness of intrinsic defining characteristics of all phenomena.¹⁸⁷ Understanding accordingly, they neither associate an intrinsic defining characteristic with¹⁸⁸ nor disassociate it from physical forms, neither associate it with nor disassociate it from feelings, neither associate it with nor disassociate it from perceptions, neither associate it with nor disassociate it from formative predispositions, and neither associate it with nor disassociate it from consciousness.

2.260 “They neither associate physical forms with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate physical forms with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate physical forms with, nor disassociate them from, the present, [F.92.a] because they do not observe a present.

2.261 “They neither associate feelings with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate feelings with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings with, nor disassociate them from, the present, because they do not observe a present. They neither associate perceptions with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate perceptions with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate perceptions with, nor disassociate them from, the present, because they do not observe a present. They neither associate formative predispositions with, nor disassociate them from, the

limits of past time, because they do not observe a limit of past time. They neither associate formative predispositions with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate formative predispositions with, nor disassociate them from, the present, because they do not observe a present. They neither associate consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate consciousness with, nor disassociate it from, the present, because they do not observe a present.

- 2.262 “They neither associate the eyes with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the eyes with, [F.92.b] nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the eyes with, nor disassociate them from, the present, because they do not observe a present. They neither associate the ears with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the ears with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the ears with, nor disassociate them from, the present, because they do not observe a present. They neither associate the nose with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the nose with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the nose with, nor disassociate it from, the present, because they do not observe a present. They neither associate the tongue with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the tongue with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the tongue with, nor disassociate it from, the present, because they do not observe a present. They neither associate the body with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the body with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the body with, nor disassociate it from, the present, because they do not observe a present. They neither associate the mental faculty with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the mental faculty with, nor disassociate it from, the limits of future time, because they do not observe a

limit of future time. They neither associate the mental faculty with, nor disassociate it from, the present, [F.93.a] because they do not observe a present.

2.263 “They neither associate sights with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate sights with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate sights with, nor disassociate them from, the present, because they do not observe a present. They neither associate sounds with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate sounds with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate sounds with, nor disassociate them from, the present, because they do not observe a present. They neither associate odors with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate odors with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate odors with, nor disassociate them from, the present, because they do not observe a present. They neither associate tastes with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate tastes with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate tastes with, nor disassociate them from, the present, because they do not observe a present. They neither associate tangibles with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate tangibles with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate tangibles with, nor disassociate them from, the present, because they do not observe [F.93.b] a present. They neither associate mental phenomena with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate mental phenomena with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate mental phenomena with, nor disassociate them from, the present, because they do not observe a present.

2.264 “They neither associate visual consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate visual consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate visual consciousness with, nor disassociate it from, the present, because they do not observe a present. They neither associate

auditory consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate auditory consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate auditory consciousness with, nor disassociate it from, the present, because they do not observe a present. They neither associate olfactory consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate olfactory consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate olfactory consciousness with, nor disassociate it from, the present, because they do not observe a present. They neither associate gustatory consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. [F.94.a] They neither associate gustatory consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate gustatory consciousness with, nor disassociate it from, the present, because they do not observe a present. They neither associate tactile consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate tactile consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate tactile consciousness with, nor disassociate it from, the present, because they do not observe a present. They neither associate mental consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate mental consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate mental consciousness with, nor disassociate it from, the present, because they do not observe a present.

2.265 “They neither associate visually compounded sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate visually compounded sensory contact with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate visually compounded sensory contact with, nor disassociate it from, the present, because they do not observe a present. They neither associate aurally compounded sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate aurally compounded sensory contact with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate aurally compounded sensory contact with, nor disassociate

it from, the present, [F.94.b] because they do not observe a present. They neither associate nasally compounded sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate nasally compounded sensory contact with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate nasally compounded sensory contact with, nor disassociate it from, the present, because they do not observe a present. They neither associate lingually compounded sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate lingually compounded sensory contact with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate lingually compounded sensory contact with, nor disassociate it from, the present, because they do not observe a present. They neither associate corporeally compounded sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate corporeally compounded sensory contact with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate corporeally compounded sensory contact with, nor disassociate it from, the present, because they do not observe a present. They neither associate mentally compounded sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate mentally compounded sensory contact with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate mentally compounded sensory contact with, nor disassociate it from, the present, because they do not observe a present.

2.266 “They neither associate feelings conditioned by visually compounded sensory contact with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. [F.95.a] They neither associate feelings conditioned by visually compounded sensory contact with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings conditioned by visually compounded sensory contact with, nor disassociate them from, the present, because they do not observe a present. They neither associate feelings conditioned by aurally compounded sensory contact with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate feelings conditioned by aurally compounded sensory contact with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings conditioned by aurally compounded sensory contact with,

nor disassociate them from, the present, because they do not observe a present. They neither associate feelings conditioned by nasally compounded sensory contact with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate feelings conditioned by nasally compounded sensory contact with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings conditioned by nasally compounded sensory contact with, nor disassociate them from, the present, because they do not observe a present. They neither associate feelings conditioned by lingually compounded sensory contact with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate feelings conditioned by lingually compounded sensory contact with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings conditioned by lingually compounded sensory contact with, nor disassociate them from, the present, because they do not observe a present. They neither associate feelings conditioned by corporeally compounded sensory contact with, [F.95.b] nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate feelings conditioned by corporeally compounded sensory contact with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings conditioned by corporeally compounded sensory contact with, nor disassociate them from, the present, because they do not observe a present. They neither associate feelings conditioned by mentally compounded sensory contact with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate feelings conditioned by mentally compounded sensory contact with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate feelings conditioned by mentally compounded sensory contact with, nor disassociate them from, the present, because they do not observe a present.

- 2.267 “They neither associate the earth element with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the earth element with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the earth element with, nor disassociate it from, the present, because they do not observe a present. They neither associate the water element with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the water element with, nor disassociate it from, the limits of future time, because they do not

observe a limit of future time. They neither associate the water element with, nor disassociate it from, the present, because they do not observe a present. They neither associate the fire element with, nor disassociate it from, the limits of past time, because they do not observe [F.96.a] a limit of past time. They neither associate the fire element with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the fire element with, nor disassociate it from, the present, because they do not observe a present. They neither associate the wind element with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the wind element with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the wind element with, nor disassociate it from, the present, because they do not observe a present. They neither associate the space element with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the space element with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the space element with, nor disassociate it from, the present, because they do not observe a present. They neither associate the consciousness element with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the consciousness element with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the consciousness element with, nor disassociate it from, the present, because they do not observe a present.

2.268 “They neither associate ignorance with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate ignorance with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate ignorance with, nor disassociate it from, the present, [F.96.b] because they do not observe a present. They neither associate formative predispositions with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate formative predispositions with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate formative predispositions with, nor disassociate them from, the present, because they do not observe a present. They neither associate consciousness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate consciousness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate consciousness with, nor

disassociate it from, the present, because they do not observe a present. They neither associate name and form with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate name and form with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate name and form with, nor disassociate them from, the present, because they do not observe a present. They neither associate the six sense fields with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the six sense fields with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the six sense fields with, nor disassociate them from, the present, because they do not observe a present. They neither associate sensory contact with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate sensory contact with, nor disassociate it from, the limits of future time, because they do not observe [F.97.a] a limit of future time. They neither associate sensory contact with, nor disassociate it from, the present, because they do not observe a present. They neither associate sensation with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate sensation with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate sensation with, nor disassociate it from, the present, because they do not observe a present. They neither associate craving with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate craving with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate craving with, nor disassociate it from, the present, because they do not observe a present. They neither associate grasping with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate grasping with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate grasping with, nor disassociate it from, the present, because they do not observe a present. They neither associate the rebirth process with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the rebirth process with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the rebirth process with, nor disassociate it from, the present, because they do not observe a present. They neither associate birth with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate birth with, nor

disassociate it from, the limits of future time, because they do not observe [F.97.b] a limit of future time. They neither associate birth with, nor disassociate it from, the present, because they do not observe a present. They neither associate aging and death with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate aging and death with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate aging and death with, nor disassociate them from, the present, because they do not observe a present.

2.269 “They neither associate the perfection of generosity with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the perfection of generosity with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the perfection of generosity with, nor disassociate it from, the present, because they do not observe a present. They neither associate the perfection of ethical discipline with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the perfection of ethical discipline with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the perfection of ethical discipline with, nor disassociate it from, the present, because they do not observe a present. They neither associate the perfection of tolerance with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the perfection of tolerance with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the perfection of tolerance with, nor disassociate it from, [F.98.a] the present, because they do not observe a present. They neither associate the perfection of perseverance with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the perfection of perseverance with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the perfection of perseverance with, nor disassociate it from, the present, because they do not observe a present. They neither associate the perfection of meditative concentration with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the perfection of meditative concentration with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the perfection of meditative concentration with, nor disassociate it from, the present, because they do not observe a present. They neither associate the perfection of wisdom with, nor disassociate it from, the limits of

past time, because they do not observe a limit of past time. They neither associate the perfection of wisdom with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the perfection of wisdom with, nor disassociate it from, the present, because they do not observe a present.

2.270 “They neither associate the emptiness of internal phenomena with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of internal phenomena with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of internal phenomena with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of external phenomena with, [F.98.b] nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of external phenomena with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of external phenomena with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of external and internal phenomena with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of external and internal phenomena with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of external and internal phenomena with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of emptiness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of emptiness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of emptiness with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of great extent with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of great extent with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of great extent with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of ultimate reality with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of ultimate reality with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. [F.99.a] They

neither associate the emptiness of ultimate reality with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of conditioned phenomena with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of conditioned phenomena with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of conditioned phenomena with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of unconditioned phenomena with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of unconditioned phenomena with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of unconditioned phenomena with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of the unlimited with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of the unlimited with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of the unlimited with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of that which has neither beginning nor end with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of that which has neither beginning nor end with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of that which has neither beginning nor end with, [F.99.b] nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of nonexclusion with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of nonexclusion with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of nonexclusion with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of inherent nature with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of inherent nature with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of inherent nature with, nor disassociate it from, the present, because they do not observe a present. They neither associate the

emptiness of all phenomena with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of all phenomena with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of all phenomena with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of intrinsic defining characteristics with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of intrinsic defining characteristics with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of intrinsic defining characteristics with, nor disassociate it from, the present, because they do not observe a present. They neither associate [F.100.a] the emptiness of that which cannot be apprehended with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of that which cannot be apprehended with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of that which cannot be apprehended with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of nonentities with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of nonentities with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of nonentities with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of essential nature with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of essential nature with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of essential nature with, nor disassociate it from, the present, because they do not observe a present. They neither associate the emptiness of an essential nature of nonentities with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the emptiness of an essential nature of nonentities with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the emptiness of an essential nature of nonentities with, nor disassociate it from, the present, because they do not observe a present.

2.271 “They neither associate the applications of mindfulness with, nor disassociate them from, the limits of past time, because [F.100.b] they do observe a limit of past time. They neither associate the applications of mindfulness with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the applications of mindfulness with, nor disassociate them from, the present, because they do not observe a present. They neither associate the correct exertions with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the correct exertions with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the correct exertions with, nor disassociate them from, the present, because they do not observe a present. They neither associate the supports for miraculous ability with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the supports for miraculous ability with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the supports for miraculous ability with, nor disassociate them from, the present, because they do not observe a present. They neither associate the faculties with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the faculties with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the faculties with, nor disassociate them from, the present, because they do not observe a present. They neither associate the powers with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the powers with, nor disassociate them from, the limits of future time, because they do not observe [F.101.a] a limit of future time. They neither associate the powers with, nor disassociate them from, the present, because they do not observe a present. They neither associate the branches of enlightenment with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the branches of enlightenment with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the branches of enlightenment with, nor disassociate them from, the present, because they do not observe a present. They neither associate the paths with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the paths with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the paths with, nor disassociate them from, the present, because they do not observe a present.

2.272 “They neither associate the truths of the noble ones with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the truths of the noble ones with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the truths of the noble ones with, nor disassociate them from, the present, because they do not observe a present. They neither associate the meditative concentrations with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the meditative concentrations with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the meditative concentrations with, nor disassociate them from, the present, because [F.101.b] they do not observe a present. They neither associate the immeasurable attitudes with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the immeasurable attitudes with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the immeasurable attitudes with, nor disassociate them from, the present, because they do not observe a present. They neither associate the formless absorptions with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the formless absorptions with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the formless absorptions with, nor disassociate them from, the present, because they do not observe a present. They neither associate the eight liberations with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the eight liberations with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the eight liberations with, nor disassociate them from, the present, because they do not observe a present. They neither associate the nine serial steps of meditative absorption with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the nine serial steps of meditative absorption with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the nine serial steps of meditative absorption with, nor disassociate them from, the present, because they do not observe a present.

2.273 “They neither associate emptiness with, [F.102.a] nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate emptiness with, nor disassociate it from, the limits of future

time, because they do not observe a limit of future time. They neither associate emptiness with, nor disassociate it from, the present, because they do not observe a present. They neither associate signlessness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate signlessness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate signlessness with, nor disassociate it from, the present, because they do not observe a present. They neither associate wishlessness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate wishlessness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate wishlessness with, nor disassociate it from, the present, because they do not observe a present.

- 2.274 “They neither associate the extrasensory powers with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the extrasensory powers with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the extrasensory powers with, nor disassociate them from, the present, because they do not observe a present. They neither associate the meditative stabilities with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the meditative stabilities with, nor disassociate them from, the limits of future time, because they do not observe [F.102.b] a limit of future time. They neither associate the meditative stabilities with, nor disassociate them from, the present, because they do not observe a present. They neither associate the dhāraṇī gateways with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the dhāraṇī gateways with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the dhāraṇī gateways with, nor disassociate them from, the present, because they do not observe a present. They neither associate the ten powers of the tathāgatas with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the ten powers of the tathāgatas with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the ten powers of the tathāgatas with, nor disassociate them from, the present, because they do not observe a present. They neither associate the four fearlessnesses with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the four fearlessnesses with, nor disassociate them from, the limits of future time, because they do not observe a limit of future

time. They neither associate the four fearlessnesses with, nor disassociate them from, the present, because they do not observe a present. They neither associate the four kinds of exact knowledge with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the four kinds of exact knowledge with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the four kinds of exact knowledge with, nor disassociate them from, [F.103.a] the present, because they do not observe a present. They neither associate great loving kindness with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate great loving kindness with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate great loving kindness with, nor disassociate it from, the present, because they do not observe a present. They neither associate great compassion with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate great compassion with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate great compassion with, nor disassociate it from, the present, because they do not observe a present. They neither associate the eighteen distinct qualities of the buddhas with, nor disassociate them from, the limits of past time, because they do not observe a limit of past time. They neither associate the eighteen distinct qualities of the buddhas with, nor disassociate them from, the limits of future time, because they do not observe a limit of future time. They neither associate the eighteen distinct qualities of the buddhas with, nor disassociate them from, the present, because they do not observe a present.

2.275 “They neither associate the fruit of having entered the stream with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the fruit of having entered the stream with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the fruit of having entered the stream with, nor disassociate it from, the present, because they do not observe a present. [F.103.b] They neither associate the fruit of once-returner with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate the fruit of once-returner with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the fruit of once-returner with, nor disassociate it from, the present, because they do not observe a present. They neither associate the fruit of non-returner with, nor disassociate it from, the limits of past time, because they do not

observe a limit of past time. They neither associate the fruit of non-returner with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the fruit of non-returner with, nor disassociate it from, the present, because they do not observe a present. They neither associate arhatship with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate arhatship with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate arhatship with, nor disassociate it from, the present, because they do not observe a present. They neither associate individual enlightenment with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate individual enlightenment with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate individual enlightenment with, nor disassociate it from, the present, because they do not observe a present. They neither associate the knowledge of the aspects of the path with, nor disassociate it from, the limits of past time, because they do not observe [F.104.a] a limit of past time. They neither associate the knowledge of the aspects of the path with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate the knowledge of the aspects of the path with, nor disassociate it from, the present, because they do not observe a present. They neither associate all-aspect omniscience with, nor disassociate it from, the limits of past time, because they do not observe a limit of past time. They neither associate all-aspect omniscience with, nor disassociate it from, the limits of future time, because they do not observe a limit of future time. They neither associate all-aspect omniscience with, nor disassociate it from, the present, because they do not observe a present. [B7]

2.276 “Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.277 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, owing to emptiness with respect to the sameness of the three times,¹⁸⁹ they neither associate the limit of past time with, nor disassociate it from, the limit of future time, and they neither associate the limit of future time with, nor disassociate it from, the limit of past time. They neither associate the limit of past time with, nor disassociate it from, the limit of future time, and they neither associate the limit of future time with, nor disassociate it from, the limit of past time. They neither associate the present with, nor disassociate it from, the limit of past time or the limit of future time, and they neither associate the limit of past time or the limit of future time with, nor disassociate them from, the limit of the present.

- 2.278 “Śāradvatīputra, bodhisattva great beings who practice¹⁹⁰ in that manner are said to engage with the perfection of wisdom.
- 2.279 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they engage in such a way that, while engaging, they neither associate omniscience¹⁹¹ with, [F.104.b] nor disassociate it from, the past, because they do not observe a past.¹⁹² So how, without even observing it, could they associate omniscience with the past, or disassociate it from it? They neither associate omniscience with, nor disassociate it from, the future, because they do not observe a future. So how, without even observing it, could they associate omniscience with the future, or disassociate it from it? They neither associate omniscience with, nor disassociate it from, the present, because they do not observe a present. So how, without even observing it, could they associate omniscience with the present, or disassociate it from it?
- 2.280 “Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.
- 2.281 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate omniscience with, nor disassociate it from, physical forms, because they do not observe a physical form. So how, without even observing them, could they associate physical forms with omniscience, or disassociate them from it?
- 2.282 “They neither associate omniscience with, nor disassociate it from, feelings, because they do not observe a feeling. So how, without even observing them, could they associate feelings with omniscience, or disassociate them from it? They neither associate omniscience with, nor disassociate it from, perceptions, because they do not observe a perception. So how, without even observing them, could they associate perceptions with omniscience, or disassociate them from it? They neither associate omniscience with, nor disassociate it from, formative predispositions, because they do not observe [F.105.a] a formative predisposition. So how, without even observing them, could they associate formative predispositions with omniscience, or disassociate them from it? They neither associate omniscience with, nor disassociate it from, consciousness, because they do not observe a consciousness. So how, without even observing it, could they associate consciousness with omniscience, or disassociate it from it?
- 2.283 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate the eyes with, nor disassociate them from, omniscience, because they do not observe an eye. So how, without even observing them, could they associate the eyes with omniscience, or disassociate them from it?

- 2.284 “They neither associate the ears with, nor disassociate them from, omniscience, because they do not observe an ear. So how, without even observing them, could they associate the ears with omniscience, or disassociate them from it? They neither associate the nose with, nor disassociate it from, omniscience, because they do not observe a nose. So how, without even observing it, could they associate the nose with omniscience, or disassociate it from it? They neither associate the tongue with, nor disassociate it from, omniscience, because they do not observe a tongue. So how, without even observing it, could they associate the tongue with omniscience, or disassociate it from it? They neither associate the body with, nor disassociate it from, omniscience, because they do not observe a body. So how, without even observing it, could they associate the body with omniscience, or disassociate it from it? They neither associate the mental faculty with, nor disassociate it from, omniscience, [F.105.b] because they do not observe a mental faculty. So how, without even observing it, could they associate the mental faculty with omniscience, or disassociate it from it?
- 2.285 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate sights with, nor disassociate them from, omniscience, because they do not observe sights. So how, without even observing them, could they associate sights with omniscience, or disassociate them from it?
- 2.286 “They neither associate sounds with, nor disassociate them from, omniscience, because they do not observe a sound. So how, without even observing them, could they associate sounds with omniscience, or disassociate them from it? They neither associate odors with, nor disassociate them from, omniscience, because they do not observe an odor. So how, without even observing them, could they associate odors with omniscience, or disassociate them from it? They neither associate tastes with, nor disassociate them from, omniscience, because they do not observe a taste. So how, without even observing them, could they associate tastes with omniscience, or disassociate them from it? They neither associate tangibles with, nor disassociate them from, omniscience, because they do not observe a tangible. So how, without even observing them, could they associate tangibles with omniscience, or disassociate them from it? They neither associate mental phenomena with, nor disassociate them from, omniscience, because they do not observe a mental phenomenon. So how, without even observing them, could they associate mental phenomena with omniscience, or disassociate them from it?
- 2.287 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate the sensory element of the eyes with, nor disassociate it from, omniscience, [F.106.a] because they do not

observe a sensory element of the eyes. So how, without even observing it, could they associate the sensory element of the eyes with omniscience, or disassociate it from it? They neither associate the sensory element of sights with, nor disassociate it from, omniscience, because they do not observe a sensory element of sights. So how, without even observing it, could they associate the sensory element of sights with omniscience, or disassociate it from it? They neither associate the sensory element of visual consciousness with, nor disassociate it from, omniscience, because they do not observe a sensory element of visual consciousness. So how, without even observing it, could they associate the sensory element of visual consciousness with omniscience, or disassociate it from it?

2.288 “They neither associate the sensory element of the ears with, nor disassociate it from, omniscience, because they do not observe a sensory element of the ears. So how, without even observing it, could they associate the sensory element of the ears with omniscience, or disassociate it from it? They neither associate the sensory element of sounds with, nor disassociate it from, omniscience, because they do not observe a sensory element of sounds. So how, without even observing it, could they associate the sensory element of sounds with omniscience, or disassociate it from it? They neither associate the sensory element of auditory consciousness with, nor disassociate it from, omniscience, because they do not observe a sensory element of auditory consciousness. So how, without even observing it, could they associate the sensory element of auditory consciousness with omniscience, or disassociate it from it? They neither associate the sensory element of the nose with, nor disassociate it from, omniscience, because they do not observe a sensory element of the nose. So how, [F.106.b] without even observing it, could they associate the sensory element of the nose with omniscience, or disassociate it from it? They neither associate the sensory element of odors with, nor disassociate it from, omniscience, because they do not observe a sensory element of odors. So how, without even observing it, could they associate the sensory element of odors with omniscience, or disassociate it from it? They neither associate the sensory element of olfactory consciousness with, nor disassociate it from, omniscience, because they do not observe a sensory element of olfactory consciousness. So how, without even observing it, could they associate the sensory element of olfactory consciousness with omniscience, or disassociate it from it? They neither associate the sensory element of the tongue with, nor disassociate it from, omniscience, because they do not observe a sensory element of the tongue. So how, without even observing it, could they associate the sensory element of the tongue with omniscience, or disassociate it from it? They neither associate the sensory element of tastes with, nor disassociate it from,

omniscience, because they do not observe a sensory element of tastes. So how, without even observing it, could they associate the sensory element of tastes with omniscience, or disassociate it from it? They neither associate the sensory element of gustatory consciousness with, nor disassociate it from, omniscience, because they do not observe a sensory element of gustatory consciousness. So how, without even observing it, could they associate the sensory element of gustatory consciousness with omniscience, or disassociate it from it? They neither associate the sensory element of the body with, nor disassociate it from, omniscience, because they do not observe a sensory element of the body. So how, without even observing it, could they associate the sensory element of the body with omniscience, or disassociate it from it? They neither associate the sensory element of tangibles with, nor disassociate it from, omniscience, because they do not observe a sensory element of tangibles. So how, without even observing it, could they associate the sensory element of tangibles with omniscience, or disassociate it from it? They neither associate the sensory element of tactile consciousness with, nor disassociate it from, omniscience, [F.107.a] because they do not observe a sensory element of tactile consciousness. So how, without even observing it, could they associate the sensory element of tactile consciousness with omniscience, or disassociate it from it?

2.289 “They neither associate the sensory element of the mental faculty with, nor disassociate it from, omniscience, because they do not observe a sensory element of the mental faculty. So how, without even observing it, could they associate the sensory element of the mental faculty with omniscience, or disassociate it from it? They neither associate the sensory element of mental phenomena with, nor disassociate it from, omniscience, because they do not observe a sensory element of mental phenomena. So how, without even observing it, could they associate the sensory element of mental phenomena with omniscience, or disassociate it from it? They neither associate the sensory element of mental consciousness with, nor disassociate it from, omniscience, because they do not observe a sensory element of mental consciousness. So how, without even observing it, could they associate the sensory element of mental consciousness with omniscience, or disassociate it from it?

2.290 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate the earth element with, nor disassociate it from, omniscience, because they do not observe an earth element. So how, without even observing it, could they associate the earth element with omniscience, or disassociate it from it? They neither associate [F.107.b] the water element with, nor disassociate it from, omniscience, because they do not observe a water element. So how, without even

observing it, could they associate the water element with omniscience, or disassociate it from it? They neither associate the fire element with, nor disassociate it from, omniscience, because they do not observe a fire element. So how, without even observing it, could they associate the fire element with omniscience, or disassociate it from it? They neither associate the wind element with, nor disassociate it from, omniscience, because they do not observe a wind element. So how, without even observing it, could they associate the wind element with omniscience, or disassociate it from it? They neither associate the space element with, nor disassociate it from, omniscience, because they do not observe a space element. So how, without even observing it, could they associate the space element with omniscience, or disassociate it from it? They neither associate the consciousness element with, nor disassociate it from, omniscience, because they do not observe a consciousness element. So how, without even observing it, could they associate the consciousness element with omniscience, or disassociate it from it?

2.291 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate ignorance with, nor disassociate it from, omniscience, because they do not observe an ignorance. So how, without even observing it, could they associate ignorance with omniscience, or disassociate it from it?

2.292 “They neither associate formative predispositions with, nor disassociate them from, omniscience, because they do not observe a formative predisposition. So how, [F.108.a] without even observing them, could they associate formative predispositions with omniscience, or disassociate them from it? They neither associate consciousness with, nor disassociate it from, omniscience, because they do not observe a consciousness. So how, without even observing it, could they associate consciousness with omniscience, or disassociate it from it? They neither associate name and form with, nor disassociate them from, omniscience, because they do not observe a name or a form. So how, without even observing them, could they associate name and form with omniscience, or disassociate them from it? They neither associate the six sense fields with, nor disassociate them from, omniscience, because they do not observe six sense fields. So how, without even observing them, could they associate the six sense fields with omniscience, or disassociate them from it? They neither associate sensory contact with, nor disassociate it from, omniscience, because they do not observe a sensory contact. So how, without even observing it, could they associate sensory contact with omniscience, or disassociate it from it? They neither associate sensation with, nor disassociate it from, omniscience, because they do not observe a sensation. So how, without even observing it, could they associate sensation

with omniscience, or disassociate it from it? They neither associate craving with, nor disassociate it from, omniscience, because they do not observe a craving. So how, without even observing it, could they associate craving with omniscience, or disassociate it from it? They neither associate grasping with, nor disassociate it from, omniscience, because they do not observe a grasping. So how, without even observing it, [F.108.b] could they associate grasping with omniscience, or disassociate it from it? They neither associate the rebirth process with, nor disassociate it from, omniscience, because they do not observe a rebirth process. So how, without even observing it, could they associate the rebirth process with omniscience, or disassociate it from it? They neither associate birth with, nor disassociate it from, omniscience, because they do not observe a birth. So how, without even observing it, could they associate birth with omniscience, or disassociate it from it? They neither associate aging and death with, nor disassociate them from, omniscience, because they do not observe an aging or a death. So how, without even observing them, could they associate aging and death with omniscience, or disassociate them from it?

2.293 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate the perfection of generosity with, nor disassociate it from, omniscience, because they do not observe a perfection of generosity. So how, without even observing it, could they associate the perfection of generosity with omniscience, or disassociate it from it?

2.294 “They neither associate the perfection of ethical discipline with, nor disassociate it from, omniscience, because they do not observe a perfection of ethical discipline. So how, without even observing it, could they associate the perfection of ethical discipline with omniscience, or disassociate it from it? They neither associate the perfection of tolerance with, nor disassociate it from, omniscience, because they do not observe a perfection of tolerance. So how, without even observing it, could they associate the perfection of tolerance with omniscience, or disassociate it from it? They neither associate [F.109.a] the perfection of perseverance with, nor disassociate it from, omniscience, because they do not observe a perfection of perseverance. So how, without even observing it, could they associate the perfection of perseverance with omniscience, or disassociate it from it? They neither associate the perfection of meditative concentration with, nor disassociate it from, omniscience, because they do not observe a perfection of meditative concentration. So how, without even observing it, could they associate the perfection of meditative concentration with omniscience, or disassociate it from it? They neither associate the perfection of wisdom with, nor

disassociate it from, omniscience, because they do not observe a perfection of wisdom. So how, without even observing it, could they associate the perfection of wisdom with omniscience, or disassociate it from it?

2.295 “They neither associate the emptiness of internal phenomena with, nor disassociate it from, omniscience, because they do not observe an emptiness of internal phenomena.¹⁹³ So how, without even observing it, could they associate the emptiness of internal phenomena with omniscience, or disassociate it from it? They neither associate the emptiness of external phenomena with, nor disassociate it from, omniscience, because they do not observe an emptiness of external phenomena. So how, without even observing it, could they associate the emptiness of external phenomena with omniscience, or disassociate it from it? They neither associate the emptiness of external and internal phenomena with, nor disassociate it from, omniscience, because they do not observe an emptiness of external and internal phenomena. So how, without even observing it, could they associate the emptiness of external and internal phenomena with omniscience, [F.109.b] or disassociate it from it? They neither associate the emptiness of emptiness with, nor disassociate it from, omniscience, because they do not observe an emptiness of emptiness. So how, without even observing it, could they associate the emptiness of emptiness with omniscience, or disassociate it from it? They neither associate the emptiness of great extent with, nor disassociate it from, omniscience, because they do not observe an emptiness of great extent. So how, without even observing it, could they associate the emptiness of great extent with omniscience, or disassociate it from it? They neither associate the emptiness of ultimate reality with, nor disassociate it from, omniscience, because they do not observe an emptiness of ultimate reality. So how, without even observing it, could they associate the emptiness of ultimate reality with omniscience, or disassociate it from it? They neither associate the emptiness of conditioned phenomena with, nor disassociate it from, omniscience, because they do not observe an emptiness of conditioned phenomena. So how, without even observing it, could they associate the emptiness of conditioned phenomena with omniscience, or disassociate it from it? They neither associate the emptiness of unconditioned phenomena with, nor disassociate it from, omniscience, because they do not observe an emptiness of unconditioned phenomena. So how, without even observing it, could they associate the emptiness of unconditioned phenomena with omniscience, or disassociate it from it? They neither associate the emptiness of the unlimited with, nor disassociate it from, omniscience, because they do not observe an emptiness of the unlimited. So how, without even observing it, could they associate the emptiness of the unlimited with omniscience, or disassociate it from it? They

neither associate the emptiness of that which has neither beginning nor end with, [F.110.a] nor disassociate it from, omniscience, because they do not observe an emptiness of that which has neither beginning nor end. So how, without even observing it, could they associate the emptiness of that which has neither beginning nor end with omniscience, or disassociate it from it? They neither associate the emptiness of nonexclusion with, nor disassociate it from, omniscience, because they do not observe an emptiness of nonexclusion. So how, without even observing it, could they associate the emptiness of nonexclusion with omniscience, or disassociate it from it? They neither associate the emptiness of inherent nature with, nor disassociate it from, omniscience, because they do not observe an emptiness of inherent nature. So how, without even observing it, could they associate the emptiness of inherent nature with omniscience, or disassociate it from it? They neither associate the emptiness of all phenomena with, nor disassociate it from, omniscience, because they do not observe an emptiness of all phenomena. So how, without even observing it, could they associate the emptiness of all phenomena with omniscience, or disassociate it from it? They neither associate the emptiness of intrinsic defining characteristics with, nor disassociate it from, omniscience, because they do not observe an emptiness of intrinsic defining characteristics. So how, without even observing it, could they associate the emptiness of intrinsic defining characteristics with omniscience, or disassociate it from it? They neither associate the emptiness of that which cannot be apprehended with, nor disassociate it from, omniscience, because they do not observe an emptiness of that which cannot be apprehended. So how, without even observing it, could they associate the emptiness of that which cannot be apprehended with omniscience, or disassociate it from it? [F.110.b] They neither associate the emptiness of nonentities with, nor disassociate it from, omniscience, because they do not observe an emptiness of nonentities. So how, without even observing it, could they associate the emptiness of nonentities with omniscience, or disassociate it from it? They neither associate the emptiness of essential nature with, nor disassociate it from, omniscience, because they do not observe an emptiness of essential nature. So how, without even observing it, could they associate the emptiness of essential nature with omniscience, or disassociate it from it? They neither associate the emptiness of an essential nature of nonentities with, nor disassociate it from, omniscience, because they do not observe an emptiness of an essential nature of nonentities. So how, without even observing it, could they associate the emptiness of an essential nature of nonentities with omniscience, or disassociate it from it?

2.296 “They neither associate the applications of mindfulness with, nor disassociate them from, omniscience, because they do not observe an application of mindfulness. So how, without even observing them, could they associate the applications of mindfulness with omniscience, or disassociate them from it? They neither associate the correct exertions with, nor disassociate them from, omniscience, because they do not observe a correct exertion. So how, without even observing them, could they associate the correct exertions with omniscience, or disassociate them from it? They neither associate the supports for miraculous ability with, nor disassociate them from, omniscience, because they do not observe a support for miraculous ability. So how, without even observing them, could they associate the supports for miraculous ability with omniscience, [F.111.a] or disassociate them from it? They neither associate the faculties with, nor disassociate them from, omniscience, because they do not observe a faculty. So how, without even observing them, could they associate the faculties with omniscience, or disassociate them from it? They neither associate the powers with, nor disassociate them from, omniscience, because they do not observe a power. So how, without even observing them, could they associate the powers with omniscience, or disassociate them from it? They neither associate the branches of enlightenment with, nor disassociate them from, omniscience, because they do not observe a branch of enlightenment. So how, without even observing them, could they associate the branches of enlightenment with omniscience, or disassociate them from it? They neither associate the paths with, nor disassociate them from, omniscience, because they do not observe a path. So how, without even observing them, could they associate the paths with omniscience, or disassociate them from it?

2.297 “They neither associate the truths of the noble ones with, nor disassociate them from, omniscience, because they do not observe a truth of the noble ones. So how, without even observing them, could they associate the truths of the noble ones with omniscience, or disassociate them from it? They neither associate the meditative concentrations with, nor disassociate them from, omniscience, because they do not observe a meditative concentration. So how, without even observing them, could they associate the meditative concentrations with omniscience, or disassociate them from it? They neither associate the immeasurable attitudes with, nor disassociate them from, omniscience, [F.111.b] because they do not observe an immeasurable attitude. So how, without even observing them, could they associate the immeasurable attitudes with omniscience, or disassociate them from it? They neither associate the formless absorptions with, nor disassociate them from, omniscience, because they do not observe a formless absorption. So how, without even observing them, could they associate the formless absorptions

with omniscience, or disassociate them from it? They neither associate the liberations with, nor disassociate them from, omniscience, because they do not observe a liberation. So how, without even observing them, could they associate the liberations with omniscience, or disassociate them from it? They neither associate the serial steps of meditative absorption with, nor disassociate them from, omniscience, because they do not observe a serial step of meditative absorption. So how, without even observing them, could they associate the serial steps of meditative absorption with omniscience, or disassociate them from it? They neither associate emptiness with, nor disassociate it from, omniscience, because they do not observe an emptiness. So how, without even observing it, could they associate emptiness with omniscience, or disassociate it from it? They neither associate signlessness with, nor disassociate it from, omniscience, because they do not observe a signlessness. So how, without even observing it, could they associate signlessness with omniscience, or disassociate it from it? They neither associate wishlessness with, nor disassociate it from, omniscience, [F.112.a] because they do not observe a wishlessness. So how, without even observing it, could they associate wishlessness with omniscience, or disassociate it from it? They neither associate the extrasensory powers with, nor disassociate them from, omniscience, because they do not observe an extrasensory power. So how, without even observing them, could they associate the extrasensory powers with omniscience, or disassociate them from it?

- 2.298 “They neither associate the meditative stabilities with, nor disassociate them from, omniscience, because they do not observe a meditative stability. So how, without even observing them, could they associate the meditative stabilities with omniscience, or disassociate them from it? They neither associate the dhāraṇī gateways with, nor disassociate them from, omniscience, because they do not observe a dhāraṇī gateway. So how, without even observing them, could they associate the dhāraṇī gateways with omniscience, or disassociate them from it? They neither associate the ten powers of the tathāgatas with, nor disassociate them from, omniscience, because they do not observe a power of the tathāgatas. So how, without even observing them, could they associate the powers of the tathāgatas with omniscience, or disassociate them from it? They neither associate the fearlessnesses with, nor disassociate them from, omniscience, because they do not observe a fearlessness. So how, without even observing them, could they associate the fearlessnesses with omniscience, or disassociate them from it? They neither associate the kinds of exact knowledge with, nor disassociate them from, omniscience, because they do not observe [F.112.b] an exact knowledge. So how, without even observing them, could they

associate the kinds of exact knowledge with omniscience, or disassociate them from it? They neither associate great loving kindness with, nor disassociate it from, omniscience, because they do not observe a great loving kindness. So how, without even observing it, could they associate great loving kindness with omniscience, or disassociate it from it? They neither associate great compassion with, nor disassociate it from, omniscience, because they do not observe a great compassion. So how, without even observing it, could they associate great compassion with omniscience, or disassociate it from it? They neither associate the eighteen distinct qualities of the buddhas with, nor disassociate them from, omniscience, because they do not observe a distinct quality of the buddhas. So how, without even observing them, could they associate the distinct qualities of the buddhas with omniscience, or disassociate them from it?

2.299 “Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.300 “Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate the buddhas with, nor disassociate them from, omniscience, and they neither associate omniscience with, nor disassociate it from, the buddhas because they do not observe a buddha and they do not observe an omniscience. So how, if they do not observe them, could they associate omniscience with, or disassociate it from, the buddhas? How could they associate the buddhas with, or disassociate them from, omniscience. They neither associate enlightenment with, [F.113.a] nor disassociate it from, omniscience, and they neither associate omniscience with, nor disassociate it from, enlightenment because they do not observe an enlightenment and they do not observe an omniscience. So how, if they do not even observe them, could they associate them, or disassociate them?

2.301 “Śāradvatīputra, bodhisattva great beings practicing like that are said to engage with the perfection of wisdom.

2.302 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with ‘entities.’ They do not associate physical forms with ‘nonentities.’

2.303 “They do not associate feelings with ‘entities.’ They do not associate feelings with ‘nonentities.’ They do not associate perceptions with ‘entities.’ They do not associate perceptions with ‘nonentities.’ They do not associate formative predispositions with ‘entities.’ They do not associate formative predispositions with ‘nonentities.’ They do not associate consciousness with ‘entity.’ They do not associate consciousness with ‘nonentity.’

2.304 “They do not associate the eyes with ‘entities.’ They do not associate the eyes with ‘nonentities.’ They do not associate the ears with ‘entities.’ They do not associate the ears with ‘nonentities.’ They do not associate the nose

with 'entity.' They do not associate the nose with 'nonentity.' They do not associate the tongue with 'entity.' They do not associate the tongue with 'nonentity.' They do not associate the body with 'entity.' They do not associate the body with 'nonentity.' They do not associate the mental faculty with 'entity.' They do not associate the mental faculty with 'nonentity.' They do not associate sights with 'entities.' They do not associate sights with 'nonentities.' [F.113.b] They do not associate sounds with 'entities.' They do not associate sounds with 'nonentities.' They do not associate odors with 'entities.' They do not associate odors with 'nonentities.' They do not associate tastes with 'entities.' They do not associate tastes with 'nonentities.' They do not associate tangibles with 'entities.' They do not associate tangibles with 'nonentities.' They do not associate mental phenomena with 'entities.' They do not associate mental phenomena with 'nonentities.' They do not associate visual consciousness with 'entity.' They do not associate visual consciousness with 'nonentity.' They do not associate auditory consciousness with 'entity.' They do not associate auditory consciousness with 'nonentity.' They do not associate olfactory consciousness with 'entity.' They do not associate olfactory consciousness with 'nonentity.' They do not associate gustatory consciousness with 'entity.' They do not associate gustatory consciousness with 'nonentity.' They do not associate tactile consciousness with 'entity.' They do not associate tactile consciousness with 'nonentity.' They do not associate mental consciousness with 'entity.' They do not associate mental consciousness with 'nonentity.'

- 2.305 "They do not associate visually compounded sensory contact with 'entity.' They do not associate visually compounded sensory contact with 'nonentity.' They do not associate aurally compounded sensory contact with 'entity.' They do not associate aurally compounded sensory contact with 'nonentity.' They do not associate nasally compounded sensory contact with 'entity.' They do not associate nasally compounded sensory contact with 'nonentity.' They do not associate lingually compounded sensory contact with 'entity.' They do not associate lingually compounded sensory contact with 'nonentity.' They do not associate corporeally compounded sensory contact with 'entity.' They do not associate [F.114.a] corporeally compounded sensory contact with 'nonentity.' They do not associate mentally compounded sensory contact with 'entity.' They do not associate mentally compounded sensory contact with 'nonentity.' They do not associate feelings conditioned by visually compounded sensory contact with 'entities.' They do not associate feelings conditioned by visually compounded sensory contact with 'nonentities.' They do not associate feelings conditioned by aurally compounded sensory contact with 'entities.'

They do not associate feelings conditioned by aurally compounded sensory contact with 'nonentities.' They do not associate feelings conditioned by nasally compounded sensory contact with 'entities.' They do not associate feelings conditioned by nasally compounded sensory contact with 'nonentities.' They do not associate feelings conditioned by lingually compounded sensory contact with 'entities.' They do not associate feelings conditioned by lingually compounded sensory contact with 'nonentities.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'entities.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'nonentities.' They do not associate feelings conditioned by mentally compounded sensory contact with 'entities.' They do not associate feelings conditioned by mentally compounded sensory contact with 'nonentities.'

2.306 "They do not associate the earth element with 'entity.' They do not associate the earth element with 'nonentity.' They do not associate the water element with 'entity.' They do not associate the water element with 'nonentity.' They do not associate the fire element with 'entity.' They do not associate the fire element with 'nonentity.' They do not associate the wind element with 'entity.' They do not associate the wind element with 'nonentity.' They do not associate the space element with 'entity.' They do not associate the space element with 'nonentity.' They do not associate the consciousness element with 'entity.' They do not associate the consciousness element [F.114.b] with 'nonentity.'

2.307 "They do not associate ignorance with 'entity.' They do not associate ignorance with 'nonentity.' They do not associate formative predispositions with 'entities.' They do not associate formative predispositions with 'nonentities.' They do not associate consciousness with 'entity.' They do not associate consciousness with 'nonentity.' They do not associate name and form with 'entities.' They do not associate name and form with 'nonentities.' They do not associate the six sense fields with 'entities.' They do not associate the six sense fields with 'nonentities.' They do not associate sensory contact with 'entity.' They do not associate sensory contact with 'nonentity.' They do not associate sensation with 'entity.' They do not associate sensation with 'nonentity.' They do not associate craving with 'entity.' They do not associate craving with 'nonentity.' They do not associate grasping with 'entity.' They do not associate grasping with 'nonentity.' They do not associate the rebirth process with 'entity.' They do not associate the rebirth process with 'nonentity.' They do not associate birth with 'entity.' They do not associate birth with 'nonentity.' They do not associate aging and death with 'entities.' They do not associate aging and death with 'nonentities.'

2.308 “They do not associate the perfection of generosity with ‘entity.’ They do not associate the perfection of generosity with ‘nonentity.’ They do not associate the perfection of ethical discipline with ‘entity.’ They do not associate the perfection of ethical discipline with ‘nonentity.’ They do not associate the perfection of tolerance with ‘entity.’ They do not associate the perfection of tolerance with ‘nonentity.’ They do not associate the perfection of perseverance with ‘entity.’ They do not associate the perfection of perseverance with ‘nonentity.’ They do not associate the perfection of meditative concentration with ‘entity.’ They do not associate [F.115.a] the perfection of meditative concentration with ‘nonentity.’ They do not associate the perfection of wisdom with ‘entity.’ They do not associate the perfection of wisdom with ‘nonentity.’

2.309 “They do not associate the emptiness of internal phenomena with ‘entity.’ They do not associate the emptiness of internal phenomena with ‘nonentity.’ They do not associate the emptiness of external phenomena with ‘entity.’ They do not associate the emptiness of external phenomena with ‘nonentity.’ They do not associate the emptiness of external and internal phenomena with ‘entity.’ They do not associate the emptiness of external and internal phenomena with ‘nonentity.’ They do not associate the emptiness of emptiness with ‘entity.’ They do not associate the emptiness of emptiness with ‘nonentity.’ They do not associate the emptiness of great extent with ‘entity.’ They do not associate the emptiness of great extent with ‘nonentity.’ They do not associate the emptiness of ultimate reality with ‘entity.’ They do not associate the emptiness of ultimate reality with ‘nonentity.’ They do not associate the emptiness of conditioned phenomena with ‘entity.’ They do not associate the emptiness of conditioned phenomena with ‘nonentity.’ They do not associate the emptiness of unconditioned phenomena with ‘entity.’ They do not associate the emptiness of unconditioned phenomena with ‘nonentity.’ They do not associate the emptiness of the unlimited with ‘entity.’ They do not associate the emptiness of the unlimited with ‘nonentity.’ They do not associate the emptiness of that which has neither beginning nor end with ‘entity.’ They do not associate the emptiness of that which has neither beginning nor end with ‘nonentity.’ They do not associate the emptiness of nonexclusion with ‘entity.’ They do not associate the emptiness of nonexclusion with ‘nonentity.’ They do not associate the emptiness of inherent nature with ‘entity.’ They do not associate the emptiness of inherent nature with ‘nonentity.’ They do not associate the emptiness of all phenomena with ‘entity.’ They do not associate [F.115.b] the emptiness of all phenomena with ‘nonentity.’ They do not associate the emptiness of intrinsic defining characteristics with ‘entity.’ They do not associate the emptiness of intrinsic defining characteristics with ‘nonentity.’

They do not associate the emptiness of that which cannot be apprehended with 'entity.' They do not associate the emptiness of that which cannot be apprehended with 'nonentity.' They do not associate the emptiness of nonentities with 'entity.' They do not associate the emptiness of nonentities with 'nonentity.' They do not associate the emptiness of essential nature with 'entity.' They do not associate the emptiness of essential nature with 'nonentity.' They do not associate the emptiness of an essential nature of nonentities with 'entity.' They do not associate the emptiness of an essential nature of nonentities with 'nonentity.'

2.310 "They do not associate the applications of mindfulness with 'entities.' They do not associate the applications of mindfulness with 'nonentities.' They do not associate the correct exertions with 'entities.' They do not associate the correct exertions with 'nonentities.' They do not associate the supports for miraculous ability with 'entities.' They do not associate the supports for miraculous ability with 'nonentities.' They do not associate the faculties with 'entities.' They do not associate the faculties with 'nonentities.' They do not associate the powers with 'entities.' They do not associate the powers with 'nonentities.' They do not associate the branches of enlightenment with 'entities.' They do not associate the branches of enlightenment with 'nonentities.' They do not associate the paths with 'entities.' They do not associate the paths with 'nonentities.'

2.311 "They do not associate the truths of the noble ones with 'entities.' They do not associate the truths of the noble ones with 'nonentities.' They do not associate the meditative concentrations with 'entities.' They do not associate [F.116.a] the meditative concentrations with 'nonentities.' They do not associate the immeasurable attitudes with 'entities.' They do not associate the immeasurable attitudes with 'nonentities.' They do not associate the formless absorptions with 'entities.' They do not associate the formless absorptions with 'nonentities.' They do not associate the eight liberations with 'entities.' They do not associate the eight liberations with 'nonentities.' They do not associate the nine serial steps of meditative absorption with 'entities.' They do not associate the nine serial steps of meditative absorption with 'nonentities.' They do not associate emptiness with 'entity.' They do not associate emptiness with 'nonentity.' They do not associate signlessness with 'entity.' They do not associate signlessness with 'nonentity.' They do not associate wishlessness with 'entity.' They do not associate wishlessness with 'nonentity.' They do not associate the extrasensory powers with 'entities.' They do not associate the extrasensory powers with 'nonentities.' They do not associate the meditative stabilities with 'entities.' They do not associate the meditative stabilities with 'nonentities.' They do not associate the dhāraṇī gateways with 'entities.' They do not associate the dhāraṇī

gateways with 'nonentities.' They do not associate the ten powers of the tathāgatas with 'entities.' They do not associate the ten powers of the tathāgatas with 'nonentities.' They do not associate the four fearlessnesses with 'entities.' They do not associate the four fearlessnesses with 'nonentities.' They do not associate the four kinds of exact knowledge with 'entities.' They do not associate the four kinds of exact knowledge with 'nonentities.' They do not associate great loving kindness with 'entity.' They do not associate [F.116.b] great loving kindness with 'nonentity.' They do not associate great compassion with 'entity.' They do not associate great compassion with 'nonentity.' They do not associate the eighteen distinct qualities of the buddhas with 'entities.' They do not associate the eighteen distinct qualities of the buddhas with 'nonentities.'

2.312 "They do not associate the fruit of having entered the stream with 'entity.' They do not associate the fruit of having entered the stream with 'nonentity.' They do not associate the fruit of once-returner with 'entity.' They do not associate the fruit of once-returner with 'nonentity.' They do not associate the fruit of non-returner with 'entity.' They do not associate the fruit of non-returner with 'nonentity.' They do not associate arhatship with 'entity.' They do not associate arhatship with 'nonentity.' They do not associate individual enlightenment with 'entity.' They do not associate individual enlightenment with 'nonentity.' They do not associate the knowledge of the aspects of the path with 'entity.' They do not associate the knowledge of the aspects of the path with 'nonentity.' They do not associate all-aspect omniscience with 'entity.' They do not associate all-aspect omniscience with 'nonentity.' [B8]

2.313 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with 'permanent.' They do not associate physical forms with 'impermanent.' They do not associate feelings with 'permanent.' They do not associate feelings with 'impermanent.' They do not associate perceptions with 'permanent.' They do not associate perceptions with 'impermanent.' They do not associate formative predispositions with 'permanent.' They do not associate formative predispositions with 'impermanent.' They do not associate consciousness with 'permanent.' They do not associate consciousness [F.117.a] with 'impermanent.'

2.314 "They do not associate the eyes with 'permanent.' They do not associate the eyes with 'impermanent.' They do not associate the ears with 'permanent.' They do not associate the ears with 'impermanent.' They do not associate the nose with 'permanent.' They do not associate the nose with 'impermanent.' They do not associate the tongue with 'permanent.' They do not associate the tongue with 'impermanent.' They do not associate the body with 'permanent.' They do not associate the body with 'impermanent.' They

do not associate the mental faculty with 'permanent.' They do not associate the mental faculty with 'impermanent.' They do not associate sights with 'permanent.' They do not associate sights with 'impermanent.' They do not associate sounds with 'permanent.' They do not associate sounds with 'impermanent.' They do not associate odors with 'permanent.' They do not associate odors with 'impermanent.' They do not associate tastes with 'permanent.' They do not associate tastes with 'impermanent.' They do not associate tangibles with 'permanent.' They do not associate tangibles with 'impermanent.' They do not associate mental phenomena with 'permanent.' They do not associate mental phenomena with 'impermanent.' They do not associate visual consciousness with 'permanent.' They do not associate visual consciousness with 'impermanent.' They do not associate auditory consciousness with 'permanent.' They do not associate auditory consciousness with 'impermanent.' They do not associate olfactory consciousness with 'permanent.' They do not associate olfactory consciousness with 'impermanent.' They do not associate gustatory consciousness with 'permanent.' They do not associate gustatory consciousness with 'impermanent.' They do not associate tactile consciousness with 'permanent.' They do not associate tactile consciousness with 'impermanent.' They do not associate mental consciousness with 'permanent.' They do not associate mental consciousness with 'impermanent.'

- 2.315 "They do not associate visually compounded sensory contact with 'permanent.' They do not associate visually compounded sensory contact with 'impermanent.' They do not associate aurally compounded sensory contact with 'permanent.' They do not associate aurally compounded sensory contact with 'impermanent.' They do not associate [F.117.b] nasally compounded sensory contact with 'permanent.' They do not associate nasally compounded sensory contact with 'impermanent.' They do not associate lingually compounded sensory contact with 'permanent.' They do not associate lingually compounded sensory contact with 'impermanent.' They do not associate corporeally compounded sensory contact with 'permanent.' They do not associate corporeally compounded sensory contact with 'impermanent.' They do not associate mentally compounded sensory contact with 'permanent.' They do not associate mentally compounded sensory contact with 'impermanent.' They do not associate feelings conditioned by visually compounded sensory contact with 'permanent.' They do not associate feelings conditioned by visually compounded sensory contact with 'impermanent.' They do not associate feelings conditioned by aurally compounded sensory contact with 'permanent.' They do not associate feelings conditioned by aurally compounded sensory contact with

'impermanent.' They do not associate feelings conditioned by nasally compounded sensory contact with 'permanent.' They do not associate feelings conditioned by nasally compounded sensory contact with 'impermanent.' They do not associate feelings conditioned by lingually compounded sensory contact with 'permanent.' They do not associate feelings conditioned by lingually compounded sensory contact with 'impermanent.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'permanent.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'impermanent.' They do not associate feelings conditioned by mentally compounded sensory contact with 'permanent.' They do not associate feelings conditioned by mentally compounded sensory contact with 'impermanent.'

2.316 "They do not associate the earth element with 'permanent.' They do not associate the earth element with 'impermanent.' They do not associate the water element with 'permanent.' They do not associate the water element with 'impermanent.' They do not associate the fire element with 'permanent.' They do not associate the fire element with 'impermanent.' They do not associate the wind element with 'permanent.' They do not associate the wind element with 'impermanent.' They do not associate the space element with 'permanent.' They do not associate the space element with 'impermanent.' They do not associate the consciousness element with 'permanent.' They do not associate [F.118.a] the consciousness element with 'impermanent.'

2.317 "They do not associate ignorance with 'permanent.' They do not associate ignorance with 'impermanent.' They do not associate formative predispositions with 'permanent.' They do not associate formative predispositions with 'impermanent.' They do not associate consciousness with 'permanent.' They do not associate consciousness with 'impermanent.' They do not associate name and form with 'permanent.' They do not associate name and form with 'impermanent.' They do not associate the six sense fields with 'permanent.' They do not associate the six sense fields with 'impermanent.' They do not associate sensory contact with 'permanent.' They do not associate sensory contact with 'impermanent.' They do not associate sensation with 'permanent.' They do not associate sensation with 'impermanent.' They do not associate craving with 'permanent.' They do not associate craving with 'impermanent.' They do not associate grasping with 'permanent.' They do not associate grasping with 'impermanent.' They do not associate the rebirth process with 'permanent.' They do not associate the rebirth process with 'impermanent.' They do not associate birth with

'permanent.' They do not associate birth with 'impermanent.' They do not associate aging and death with 'permanent.' They do not associate aging and death with 'impermanent.'

2.318 "They do not associate the perfection of generosity with 'permanent.' They do not associate the perfection of generosity with 'impermanent.' They do not associate the perfection of ethical discipline with 'permanent.' They do not associate the perfection of ethical discipline with 'impermanent.' They do not associate the perfection of tolerance with 'permanent.' They do not associate the perfection of tolerance with 'impermanent.' They do not associate the perfection of perseverance with 'permanent.' They do not associate the perfection of perseverance with 'impermanent.' They do not associate the perfection of meditative concentration with 'permanent.' They do not associate the perfection of meditative concentration with 'impermanent.' They do not associate the perfection of wisdom with 'permanent.' They do not associate the perfection of wisdom with 'impermanent.'

2.319 "They do not associate [F.118.b] the emptiness of internal phenomena with 'permanent.' They do not associate the emptiness of internal phenomena with 'impermanent.' They do not associate the emptiness of external phenomena with 'permanent.' They do not associate the emptiness of external phenomena with 'impermanent.' They do not associate the emptiness of external and internal phenomena with 'permanent.' They do not associate the emptiness of external and internal phenomena with 'impermanent.' They do not associate the emptiness of emptiness with 'permanent.' They do not associate the emptiness of emptiness with 'impermanent.' They do not associate the emptiness of great extent with 'permanent.' They do not associate the emptiness of great extent with 'impermanent.' They do not associate the emptiness of ultimate reality with 'permanent.' They do not associate the emptiness of ultimate reality with 'impermanent.' They do not associate the emptiness of conditioned phenomena with 'permanent.' They do not associate the emptiness of conditioned phenomena with 'impermanent.' They do not associate the emptiness of unconditioned phenomena with 'permanent.' They do not associate the emptiness of unconditioned phenomena with 'impermanent.' They do not associate the emptiness of the unlimited with 'permanent.' They do not associate the emptiness of the unlimited with 'impermanent.' They do not associate the emptiness of that which has neither beginning nor end with 'permanent.' They do not associate the emptiness of that which has neither beginning nor end with 'impermanent.' They do not associate the emptiness of nonexclusion with 'permanent.' They do not associate the emptiness of nonexclusion with 'impermanent.' They do not associate the

emptiness of inherent nature with 'permanent.' They do not associate the emptiness of inherent nature with 'impermanent.' They do not associate the emptiness of all phenomena with 'permanent.' They do not associate the emptiness of all phenomena with 'impermanent.' They do not associate the emptiness of intrinsic defining characteristics with 'permanent.' They do not associate the emptiness of intrinsic defining characteristics with 'impermanent.' They do not associate the emptiness of that which cannot be apprehended with 'permanent.' They do not associate the emptiness of that which cannot be apprehended with 'impermanent.' They do not associate the emptiness of nonentities with 'permanent.' They do not associate the emptiness of nonentities with 'impermanent.' They do not associate the emptiness of essential nature with 'permanent.' They do not associate the emptiness of essential nature [F.119.a] with 'impermanent.' They do not associate the emptiness of an essential nature of nonentities with 'permanent.' They do not associate the emptiness of an essential nature of nonentities with 'impermanent.'

2.320 "They do not associate the applications of mindfulness with 'permanent.' They do not associate the applications of mindfulness with 'impermanent.' They do not associate the correct exertions with 'permanent.' They do not associate the correct exertions with 'impermanent.' They do not associate the supports for miraculous ability with 'permanent.' They do not associate the supports for miraculous ability with 'impermanent.' They do not associate the faculties with 'permanent.' They do not associate the faculties with 'impermanent.' They do not associate the powers with 'permanent.' They do not associate the powers with 'impermanent.' They do not associate the branches of enlightenment with 'permanent.' They do not associate the branches of enlightenment with 'impermanent.' They do not associate the noble eightfold path with 'permanent.' They do not associate the noble eightfold path with 'impermanent.'

2.321 "They do not associate the truths of the noble ones with 'permanent.' They do not associate the truths of the noble ones with 'impermanent.' They do not associate the meditative concentrations with 'permanent.' They do not associate the meditative concentrations with 'impermanent.' They do not associate the immeasurable attitudes with 'permanent.' They do not associate the immeasurable attitudes with 'impermanent.' They do not associate the formless absorptions with 'permanent.' They do not associate the formless absorptions with 'impermanent.' They do not associate the eight liberations with 'permanent.' They do not associate the eight liberations with 'impermanent.' They do not associate the nine serial steps of meditative absorption with 'permanent.' They do not associate the nine serial steps of meditative absorption with 'impermanent.' They do not

associate emptiness with 'permanent.' They do not associate emptiness with 'impermanent.' They do not associate signlessness with 'permanent.' [F.119.b] They do not associate signlessness with 'impermanent.' They do not associate wishlessness with 'permanent.' They do not associate wishlessness with 'impermanent.' They do not associate the extrasensory powers with 'permanent.' They do not associate the extrasensory powers with 'impermanent.' They do not associate the meditative stabilities with 'permanent.' They do not associate the meditative stabilities with 'impermanent.' They do not associate the dhāraṇī gateways with 'permanent.' They do not associate the dhāraṇī gateways with 'impermanent.' They do not associate the ten powers of the tathāgatas with 'permanent.' They do not associate the ten powers of the tathāgatas with 'impermanent.' They do not associate the four fearlessnesses with 'permanent.' They do not associate the four fearlessnesses with 'impermanent.' They do not associate the four kinds of exact knowledge with 'permanent.' They do not associate the four kinds of exact knowledge with 'impermanent.' They do not associate great loving kindness with 'permanent.' They do not associate great loving kindness with 'impermanent.' They do not associate great compassion with 'permanent.' They do not associate great compassion with 'impermanent.' They do not associate the eighteen distinct qualities of the buddhas with 'permanent.' They do not associate the eighteen distinct qualities of the buddhas with 'impermanent.'

- 2.322 "They do not associate the fruit of having entered the stream with 'permanent.' They do not associate the fruit of having entered the stream with 'impermanent.' They do not associate the fruit of once-returner with 'permanent.' They do not associate the fruit of once-returner with 'impermanent.' They do not associate the fruit of non-returner with 'permanent.' They do not associate the fruit of non-returner with 'impermanent.' They do not associate arhatship with 'permanent.' They do not associate arhatship with 'impermanent.' They do not associate individual enlightenment with 'permanent.' They do not associate individual enlightenment with 'impermanent.' They do not associate the knowledge of the aspects of the path with 'permanent.' They do not associate the knowledge of the aspects of the path with 'impermanent.' [F.120.a] They do not associate all-aspect omniscience with 'permanent.' They do not associate all-aspect omniscience with 'impermanent.'

“Śāradvatīputra, bodhisattva great beings in that manner are said to engage with the perfection of wisdom.

2.323 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with ‘happiness.’ They do not associate physical forms with ‘suffering.’ They do not associate feelings with ‘happiness.’ They do not associate feelings with ‘suffering.’ They do not associate perceptions with ‘happiness.’ They do not associate perceptions with ‘suffering.’ They do not associate formative predispositions with ‘happiness.’ They do not associate formative predispositions with ‘suffering.’ They do not associate consciousness with ‘happiness.’ They do not associate consciousness with ‘suffering.’

2.324 “They do not associate the eyes with ‘happiness.’ They do not associate the eyes with ‘suffering.’ They do not associate the ears with ‘happiness.’ They do not associate the ears with ‘suffering.’ They do not associate the nose with ‘happiness.’ They do not associate the nose with ‘suffering.’ They do not associate the tongue with ‘happiness.’ They do not associate the tongue with ‘suffering.’ They do not associate the body with ‘happiness.’ They do not associate the body with ‘suffering.’ They do not associate the mental faculty with ‘happiness.’ They do not associate the mental faculty with ‘suffering.’ They do not associate sights with ‘happiness.’ They do not associate sights with ‘suffering.’ They do not associate sounds with ‘happiness.’ They do not associate sounds with ‘suffering.’ They do not associate odors with ‘happiness.’ They do not associate odors with ‘suffering.’ They do not associate tastes with ‘happiness.’ They do not associate tastes with ‘suffering.’ They do not associate tangibles with ‘happiness.’ They do not associate tangibles with ‘suffering.’ They do not associate mental phenomena with ‘happiness.’ They do not associate mental phenomena with ‘suffering.’ [F.120.b] They do not associate visual consciousness with ‘happiness.’ They do not associate visual consciousness with ‘suffering.’ They do not associate auditory consciousness with ‘happiness.’ They do not associate auditory consciousness with ‘suffering.’ They do not associate olfactory consciousness with ‘happiness.’ They do not associate olfactory consciousness with ‘suffering.’ They do not associate gustatory consciousness with ‘happiness.’ They do not associate gustatory consciousness with ‘suffering.’ They do not associate tactile consciousness with ‘happiness.’ They do not associate tactile consciousness with ‘suffering.’ They do not associate mental consciousness with ‘happiness.’ They do not associate mental consciousness with ‘suffering.’

2.325 “They do not associate visually compounded sensory contact with ‘happiness.’ They do not associate visually compounded sensory contact with ‘suffering.’ They do not associate aurally compounded sensory contact with ‘happiness.’ They do not associate aurally compounded sensory contact with ‘suffering.’ They do not associate nasally compounded sensory contact

with 'happiness.' They do not associate nasally compounded sensory contact with 'suffering.' They do not associate lingually compounded sensory contact with 'happiness.' They do not associate lingually compounded sensory contact with 'suffering.' They do not associate corporeally compounded sensory contact with 'happiness.' They do not associate corporeally compounded sensory contact with 'suffering.' They do not associate mentally compounded sensory contact with 'happiness.' They do not associate mentally compounded sensory contact with 'suffering.' They do not associate feelings conditioned by visually compounded sensory contact with 'happiness.' They do not associate feelings conditioned by visually compounded sensory contact with 'suffering.' They do not associate feelings conditioned by aurally compounded sensory contact with 'happiness.' They do not associate feelings conditioned by aurally compounded sensory contact with 'suffering.' They do not associate feelings conditioned by nasally compounded sensory contact with 'happiness.' They do not associate [F.121.a] feelings conditioned by nasally compounded sensory contact with 'suffering.' They do not associate feelings conditioned by lingually compounded sensory contact with 'happiness.' They do not associate feelings conditioned by lingually compounded sensory contact with 'suffering.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'happiness.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'suffering.' They do not associate feelings conditioned by mentally compounded sensory contact with 'happiness.' They do not associate feelings conditioned by mentally compounded sensory contact with 'suffering.'

2.326 "They do not associate the earth element with 'happiness.' They do not associate the earth element with 'suffering.' They do not associate the water element with 'happiness.' They do not associate the water element with 'suffering.' They do not associate the fire element with 'happiness.' They do not associate the fire element with 'suffering.' They do not associate the wind element with 'happiness.' They do not associate the wind element with 'suffering.' They do not associate the space element with 'happiness.' They do not associate the space element with 'suffering.' They do not associate the consciousness element with 'happiness.' They do not associate the consciousness element with 'suffering.'

2.327 "They do not associate ignorance with 'happiness.' They do not associate ignorance with 'suffering.' They do not associate formative predispositions with 'happiness.' They do not associate formative predispositions with 'suffering.' They do not associate consciousness with 'happiness.' They do not associate consciousness with 'suffering.' They do not associate name

and form with 'happiness.' They do not associate name and form with 'suffering.' They do not associate the six sense fields with 'happiness.' They do not associate the six sense fields with 'suffering.' They do not associate sensory contact with 'happiness.' They do not associate sensory contact with 'suffering.' They do not associate sensation with 'happiness.' They do not associate sensation [F.121.b] with 'suffering.' They do not associate craving with 'happiness.' They do not associate craving with 'suffering.' They do not associate grasping with 'happiness.' They do not associate grasping with 'suffering.' They do not associate the rebirth process with 'happiness.' They do not associate the rebirth process with 'suffering.' They do not associate birth with 'happiness.' They do not associate birth with 'suffering.' They do not associate aging and death with 'happiness.' They do not associate aging and death with 'suffering.'

2.328 "They do not associate the perfection of generosity with 'happiness.' They do not associate the perfection of generosity with 'suffering.' They do not associate the perfection of ethical discipline with 'happiness.' They do not associate the perfection of ethical discipline with 'suffering.' They do not associate the perfection of tolerance with 'happiness.' They do not associate the perfection of tolerance with 'suffering.' They do not associate the perfection of perseverance with 'happiness.' They do not associate the perfection of perseverance with 'suffering.' They do not associate the perfection of meditative concentration with 'happiness.' They do not associate the perfection of meditative concentration with 'suffering.' They do not associate the perfection of wisdom with 'happiness.' They do not associate the perfection of wisdom with 'suffering.'

2.329 "They do not associate the emptiness of internal phenomena with 'happiness.' They do not associate the emptiness of internal phenomena with 'suffering.' They do not associate the emptiness of external phenomena with 'happiness.' They do not associate the emptiness of external phenomena with 'suffering.' They do not associate the emptiness of external and internal phenomena with 'happiness.' They do not associate the emptiness of external and internal phenomena with 'suffering.' They do not associate the emptiness of emptiness with 'happiness.' They do not associate the emptiness of emptiness with 'suffering.' They do not associate the emptiness of great extent with 'happiness.' They do not associate the emptiness of great extent with 'suffering.' They do not associate the emptiness of ultimate reality [F.122.a] with 'happiness.' They do not associate the emptiness of ultimate reality with 'suffering.' They do not associate the emptiness of conditioned phenomena with 'happiness.' They do not associate the emptiness of conditioned phenomena with 'suffering.' They do not associate the emptiness of unconditioned phenomena with

'happiness.' They do not associate the emptiness of unconditioned phenomena with 'suffering.' They do not associate the emptiness of the unlimited with 'happiness.' They do not associate the emptiness of the unlimited with 'suffering.' They do not associate the emptiness of that which has neither beginning nor end with 'happiness.' They do not associate the emptiness of that which has neither beginning nor end with 'suffering.' They do not associate the emptiness of nonexclusion with 'happiness.' They do not associate the emptiness of nonexclusion with 'suffering.' They do not associate the emptiness of inherent nature with 'happiness.' They do not associate the emptiness of inherent nature with 'suffering.' They do not associate the emptiness of all phenomena with 'happiness.' They do not associate the emptiness of all phenomena with 'suffering.' They do not associate the emptiness of intrinsic defining characteristics with 'happiness.' They do not associate the emptiness of intrinsic defining characteristics with 'suffering.' They do not associate the emptiness of that which cannot be apprehended with 'happiness.' They do not associate the emptiness of that which cannot be apprehended with 'suffering.' They do not associate the emptiness of nonentities with 'happiness.' They do not associate the emptiness of nonentities with 'suffering.' They do not associate the emptiness of essential nature with 'happiness.' They do not associate the emptiness of essential nature with 'suffering.' They do not associate the emptiness of an essential nature of nonentities with 'happiness.' They do not associate the emptiness of an essential nature of nonentities with 'suffering.'

2.330 "They do not associate the applications of mindfulness with 'happiness.' They do not associate the applications of mindfulness with 'suffering.' They do not associate the correct exertions with 'happiness.' [F.122.b] They do not associate the correct exertions with 'suffering.' They do not associate the supports for miraculous ability with 'happiness.' They do not associate the supports for miraculous ability with 'suffering.' They do not associate the faculties with 'happiness.' They do not associate the faculties with 'suffering.' They do not associate the powers with 'happiness.' They do not associate the powers with 'suffering.' They do not associate the branches of enlightenment with 'happiness.' They do not associate the branches of enlightenment with 'suffering.' They do not associate the noble eightfold path with 'happiness.' They do not associate the noble eightfold path with 'suffering.'

2.331 "They do not associate the truths of the noble ones with 'happiness.' They do not associate the truths of the noble ones with 'suffering.' They do not associate the meditative concentrations with 'happiness.' They do not associate the meditative concentrations with 'suffering.' They do not associate the immeasurable attitudes with 'happiness.' They do not associate

the immeasurable attitudes with 'suffering.' They do not associate the formless absorptions with 'happiness.' They do not associate the formless absorptions with 'suffering.' They do not associate the eight liberations with 'happiness.' They do not associate the eight liberations with 'suffering.' They do not associate the nine serial steps of meditative absorption with 'happiness.' They do not associate the nine serial steps of meditative absorption with 'suffering.' They do not associate emptiness with 'happiness.' They do not associate emptiness with 'suffering.' They do not associate signlessness with 'happiness.' They do not associate signlessness with 'suffering.' They do not associate wishlessness with 'happiness.' They do not associate wishlessness with 'suffering.' They do not associate the extrasensory powers [F.123.a] with 'happiness.' They do not associate the extrasensory powers with 'suffering.' They do not associate the meditative stabilities with 'happiness.' They do not associate the meditative stabilities with 'suffering.' They do not associate the dhāraṇī gateways with 'happiness.' They do not associate the dhāraṇī gateways with 'suffering.' They do not associate the ten powers of the tathāgatas with 'happiness.' They do not associate the ten powers of the tathāgatas with 'suffering.' They do not associate the four fearlessnesses with 'happiness.' They do not associate the four fearlessnesses with 'suffering.' They do not associate the four kinds of exact knowledge with 'happiness.' They do not associate the four kinds of exact knowledge with 'suffering.' They do not associate great loving kindness with 'happiness.' They do not associate great loving kindness with 'suffering.' They do not associate great compassion with 'happiness.' They do not associate great compassion with 'suffering.' They do not associate the eighteen distinct qualities of the buddhas with 'happiness.' They do not associate the eighteen distinct qualities of the buddhas with 'suffering.'

- 2.332 "They do not associate the fruit of having entered the stream with 'happiness.' They do not associate the fruit of having entered the stream with 'suffering.' They do not associate the fruit of once-returner with 'happiness.' They do not associate the fruit of once-returner with 'suffering.' They do not associate the fruit of non-returner with 'happiness.' They do not associate the fruit of non-returner with 'suffering.' They do not associate arhatship with 'happiness.' They do not associate arhatship with 'suffering.' They do not associate individual enlightenment with 'happiness.' They do not associate individual enlightenment with 'suffering.' They do not associate the knowledge of the aspects of the path with 'happiness.' They do not associate the knowledge of the aspects of the path [F.123.b] with 'suffering.' They do not associate all-aspect omniscience with 'happiness.' They do not associate all-aspect omniscience with 'suffering.'

“Śāradvatīputra, bodhisattva great beings in that manner are said to engage with the perfection of wisdom.

2.333 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with ‘self.’ They do not associate physical forms with ‘no self.’ They do not associate feelings with ‘self.’ They do not associate feelings with ‘no self.’ They do not associate perceptions with ‘self.’ They do not associate perceptions with ‘no self.’ They do not associate formative predispositions with ‘self.’ They do not associate formative predispositions with ‘no self.’ They do not associate consciousness with ‘self.’ They do not associate consciousness with ‘no self.’

2.334 “They do not associate the eyes with ‘self.’ They do not associate the eyes with ‘no self.’ They do not associate the ears with ‘self.’ They do not associate the ears with ‘no self.’ They do not associate the nose with ‘self.’ They do not associate the nose with ‘no self.’ They do not associate the tongue with ‘self.’ They do not associate the tongue with ‘no self.’ They do not associate the body with ‘self.’ They do not associate the body with ‘no self.’ They do not associate the mental faculty with ‘self.’ They do not associate the mental faculty with ‘no self.’ They do not associate sights with ‘self.’ They do not associate sights with ‘no self.’ They do not associate sounds with ‘self.’ They do not associate sounds with ‘no self.’ They do not associate odors with ‘self.’ They do not associate odors with ‘no self.’ They do not associate tastes with ‘self.’ They do not associate tastes with ‘no self.’ They do not associate tangibles with ‘self.’ They do not associate tangibles with ‘no self.’ They do not associate mental phenomena with ‘self.’ They do not associate mental phenomena with ‘no self.’ They do not associate [F.124.a] visual consciousness with ‘self.’ They do not associate visual consciousness with ‘no self.’ They do not associate auditory consciousness with ‘self.’ They do not associate auditory consciousness with ‘no self.’ They do not associate olfactory consciousness with ‘self.’ They do not associate olfactory consciousness with ‘no self.’ They do not associate gustatory consciousness with ‘self.’ They do not associate gustatory consciousness with ‘no self.’ They do not associate tactile consciousness with ‘self.’ They do not associate tactile consciousness with ‘no self.’ They do not associate mental consciousness with ‘self.’ They do not associate mental consciousness with ‘no self.’

2.335 “They do not associate visually compounded sensory contact with ‘self.’ They do not associate visually compounded sensory contact with ‘no self.’ They do not associate aurally compounded sensory contact with ‘self.’ They do not associate aurally compounded sensory contact with ‘no self.’ They do not associate nasally compounded sensory contact with ‘self.’ They do not associate nasally compounded sensory contact with ‘no self.’ They do not

associate lingually compounded sensory contact with 'self.' They do not associate lingually compounded sensory contact with 'no self.' They do not associate corporeally compounded sensory contact with 'self.' They do not associate corporeally compounded sensory contact with 'no self.' They do not associate mentally compounded sensory contact with 'self.' They do not associate mentally compounded sensory contact with 'no self.' They do not associate feelings conditioned by visually compounded sensory contact with 'self.' They do not associate feelings conditioned by visually compounded sensory contact with 'no self.' They do not associate feelings conditioned by aurally compounded sensory contact with 'self.' They do not associate feelings conditioned by aurally compounded sensory contact with 'no self.' They do not associate feelings conditioned by nasally compounded sensory contact with 'self.' They do not associate feelings conditioned by nasally compounded sensory contact [F.124.b] with 'no self.' They do not associate feelings conditioned by lingually compounded sensory contact with 'self.' They do not associate feelings conditioned by lingually compounded sensory contact with 'no self.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'self.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'no self.' They do not associate feelings conditioned by mentally compounded sensory contact with 'self.' They do not associate feelings conditioned by mentally compounded sensory contact with 'no self.'

2.336 "They do not associate the earth element with 'self.' They do not associate the earth element with 'no self.' They do not associate the water element with 'self.' They do not associate the water element with 'no self.' They do not associate the fire element with 'self.' They do not associate the fire element with 'no self.' They do not associate the wind element with 'self.' They do not associate the wind element with 'no self.' They do not associate the space element with 'self.' They do not associate the space element with 'no self.' They do not associate the consciousness element with 'self.' They do not associate the consciousness element with 'no self.'

2.337 "They do not associate ignorance with 'self.' They do not associate ignorance with 'no self.' They do not associate formative predispositions with 'self.' They do not associate formative predispositions with 'no self.' They do not associate consciousness with 'self.' They do not associate consciousness with 'no self.' They do not associate name and form with 'self.' They do not associate name and form with 'no self.' They do not associate the six sense fields with 'self.' They do not associate the six sense fields with 'no self.' They do not associate sensory contact with 'self.' They do not associate sensory contact with 'no self.' They do not associate sensation with 'self.' They do not associate sensation with 'no self.' They do

not associate craving with 'self.' They do not associate craving with 'no self.' They do not associate grasping with 'self.' [F.125.a] They do not associate grasping with 'no self.' They do not associate the rebirth process with 'self.' They do not associate the rebirth process with 'no self.' They do not associate birth with 'self.' They do not associate birth with 'no self.' They do not associate aging and death with 'self.' They do not associate aging and death with 'no self.'

2.338 "They do not associate the perfection of generosity with 'self.' They do not associate the perfection of generosity with 'no self.' They do not associate the perfection of ethical discipline with 'self.' They do not associate the perfection of ethical discipline with 'no self.' They do not associate the perfection of tolerance with 'self.' They do not associate the perfection of tolerance with 'no self.' They do not associate the perfection of perseverance with 'self.' They do not associate the perfection of perseverance with 'no self.' They do not associate the perfection of meditative concentration with 'self.' They do not associate the perfection of meditative concentration with 'no self.' They do not associate the perfection of wisdom with 'self.' They do not associate the perfection of wisdom with 'no self.'

2.339 "They do not associate the emptiness of internal phenomena with 'self.' They do not associate the emptiness of internal phenomena with 'no self.' They do not associate the emptiness of external phenomena with 'self.' They do not associate the emptiness of external phenomena with 'no self.' They do not associate the emptiness of external and internal phenomena with 'self.' They do not associate the emptiness of external and internal phenomena with 'no self.' They do not associate the emptiness of emptiness with 'self.' They do not associate the emptiness of emptiness with 'no self.' They do not associate the emptiness of great extent with 'self.' They do not associate the emptiness of great extent with 'no self.' They do not associate the emptiness of ultimate reality with 'self.' They do not associate the emptiness of ultimate reality with 'no self.' They do not associate the emptiness of conditioned phenomena with 'self.' They do not associate the emptiness of conditioned phenomena with 'no self.' They do not associate the emptiness of unconditioned phenomena with 'self.' [F.125.b] They do not associate the emptiness of unconditioned phenomena with 'no self.' They do not associate the emptiness of the unlimited with 'self.' They do not associate the emptiness of the unlimited with 'no self.' They do not associate the emptiness of that which has neither beginning nor end with 'self.' They do not associate the emptiness of that which has neither beginning nor end with 'no self.' They do not associate the emptiness of nonexclusion with 'self.' They do not associate the emptiness of nonexclusion with 'no self.' They do not associate the emptiness of inherent nature with 'self.' They do

not associate the emptiness of inherent nature with 'no self.' They do not associate the emptiness of all phenomena with 'self.' They do not associate the emptiness of all phenomena with 'no self.' They do not associate the emptiness of intrinsic defining characteristics with 'self.' They do not associate the emptiness of intrinsic defining characteristics with 'no self.' They do not associate the emptiness of that which cannot be apprehended with 'self.' They do not associate the emptiness of that which cannot be apprehended with 'no self.' They do not associate the emptiness of nonentities with 'self.' They do not associate the emptiness of nonentities with 'no self.' They do not associate the emptiness of essential nature with 'self.' They do not associate the emptiness of essential nature with 'no self.' They do not associate the emptiness of an essential nature of nonentities with 'self.' They do not associate the emptiness of an essential nature of nonentities with 'no self.'

2.340 "They do not associate the applications of mindfulness with 'self.' They do not associate the applications of mindfulness with 'no self.' They do not associate the correct exertions with 'self.' They do not associate the correct exertions with 'no self.' They do not associate the supports for miraculous ability with 'self.' They do not associate the supports for miraculous ability with 'no self.' They do not associate the faculties with 'self.' They do not associate the faculties with 'no self.' They do not associate the powers with 'self.' [F.126.a] They do not associate the powers with 'no self.' They do not associate the branches of enlightenment with 'self.' They do not associate the branches of enlightenment with 'no self.' They do not associate the noble eightfold path with 'self.' They do not associate the noble eightfold path with 'no self.'

2.341 "They do not associate the truths of the noble ones with 'self.' They do not associate the truths of the noble ones with 'no self.' They do not associate the meditative concentrations with 'self.' They do not associate the meditative concentrations with 'no self.' They do not associate the immeasurable attitudes with 'self.' They do not associate the immeasurable attitudes with 'no self.' They do not associate the formless absorptions with 'self.' They do not associate the formless absorptions with 'no self.' They do not associate the eight liberations with 'self.' They do not associate the eight liberations with 'no self.' They do not associate the nine serial steps of meditative absorption with 'self.' They do not associate the nine serial steps of meditative absorption with 'no self.' They do not associate emptiness with 'self.' They do not associate emptiness with 'no self.' They do not associate signlessness with 'self.' They do not associate signlessness with 'no self.' They do not associate wishlessness with 'self.' They do not associate wishlessness with 'no self.' They do not associate the extrasensory powers

with 'self.' They do not associate the extrasensory powers with 'no self.' They do not associate the meditative stabilities with 'self.' They do not associate the meditative stabilities with 'no self.' They do not associate the dhāraṇī gateways with 'self.' They do not associate the dhāraṇī gateways with 'no self.' They do not associate the ten powers of the tathāgatas with 'self.' They do not associate the ten powers of the tathāgatas with 'no self.' They do not associate the four fearlessnesses with 'self.' They do not associate the four fearlessnesses with 'no self.' [F.126.b] They do not associate the four kinds of exact knowledge with 'self.' They do not associate the four kinds of exact knowledge with 'no self.' They do not associate great loving kindness with 'self.' They do not associate great loving kindness with 'no self.' They do not associate great compassion with 'self.' They do not associate great compassion with 'no self.' They do not associate the eighteen distinct qualities of the buddhas with 'self.' They do not associate the eighteen distinct qualities of the buddhas with 'no self.'

2.342 "They do not associate the fruit of having entered the stream with 'self.' They do not associate the fruit of having entered the stream with 'no self.' They do not associate the fruit of once-returner with 'self.' They do not associate the fruit of once-returner with 'no self.' They do not associate the fruit of non-returner with 'self.' They do not associate the fruit of non-returner with 'no self.' They do not associate arhatship with 'self.' They do not associate arhatship with 'no self.' They do not associate individual enlightenment with 'self.' They do not associate individual enlightenment with 'no self.' They do not associate the knowledge of the aspects of the path with 'self.' They do not associate the knowledge of the aspects of the path with 'no self.' They do not associate all-aspect omniscience with 'self.' They do not associate all-aspect omniscience with 'no self.'

“Śāradvatīputra, bodhisattva great beings in that manner are said to engage with the perfection of wisdom.

2.343 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms [F.127.a] with 'being at peace.' They do not associate physical forms with 'not being at peace.' They do not associate feelings with 'being at peace.' They do not associate feelings with 'not being at peace.' They do not associate perceptions with 'being at peace.' They do not associate perceptions with 'not being at peace.' They do not associate formative predispositions with 'being at peace.' They do not associate formative predispositions with 'not being at peace.' They do not associate consciousness with 'being at peace.' They do not associate consciousness with 'not being at peace.'

2.344 “They do not associate the eyes with ‘being at peace.’ They do not associate the eyes with ‘not being at peace.’ They do not associate the ears with ‘being at peace.’ They do not associate the ears with ‘not being at peace.’ They do not associate the nose with ‘being at peace.’ They do not associate the nose with ‘not being at peace.’ They do not associate the tongue with ‘being at peace.’ They do not associate the tongue with ‘not being at peace.’ They do not associate the body with ‘being at peace.’ They do not associate the body with ‘not being at peace.’ They do not associate the mental faculty with ‘being at peace.’ They do not associate the mental faculty with ‘not being at peace.’ They do not associate sights with ‘being at peace.’ They do not associate sights with ‘not being at peace.’ They do not associate sounds with ‘being at peace.’ They do not associate sounds with ‘not being at peace.’ They do not associate odors with ‘being at peace.’ They do not associate odors with ‘not being at peace.’ They do not associate tastes with ‘being at peace.’ They do not associate tastes with ‘not being at peace.’ They do not associate tangibles with ‘being at peace.’ They do not associate tangibles with ‘not being at peace.’ They do not associate mental phenomena with ‘being at peace.’ They do not associate mental phenomena with ‘not being at peace.’ They do not associate visual consciousness with ‘being at peace.’ They do not associate visual consciousness with ‘not being at peace.’ They do not associate auditory consciousness with ‘being at peace.’ They do not associate auditory consciousness with ‘not being at peace.’ They do not associate olfactory consciousness with ‘being at peace.’ They do not associate olfactory consciousness with ‘not being at peace.’ They do not associate gustatory consciousness with ‘being at peace.’ They do not associate gustatory consciousness with ‘not being at peace.’ They do not associate tactile consciousness with ‘being at peace.’ They do not associate tactile consciousness with ‘not being at peace.’ They do not associate mental consciousness with ‘being at peace.’ They do not associate mental consciousness with ‘not being at peace.’ [F.127.b]

2.345 “They do not associate visually compounded sensory contact with ‘being at peace.’ They do not associate visually compounded sensory contact with ‘not being at peace.’ They do not associate aurally compounded sensory contact with ‘being at peace.’ They do not associate aurally compounded sensory contact with ‘not being at peace.’ They do not associate nasally compounded sensory contact with ‘being at peace.’ They do not associate nasally compounded sensory contact with ‘not being at peace.’ They do not associate lingually compounded sensory contact with ‘being at peace.’ They do not associate lingually compounded sensory contact with ‘not being at peace.’ They do not associate corporeally compounded sensory contact with ‘being at peace.’ They do not associate corporeally compounded sensory

contact with 'not being at peace.' They do not associate mentally compounded sensory contact with 'being at peace.' They do not associate mentally compounded sensory contact with 'not being at peace.' They do not associate feelings conditioned by visually compounded sensory contact with 'being at peace.' They do not associate feelings conditioned by visually compounded sensory contact with 'not being at peace.' They do not associate feelings conditioned by aurally compounded sensory contact with 'being at peace.' They do not associate feelings conditioned by aurally compounded sensory contact with 'not being at peace.' They do not associate feelings conditioned by nasally compounded sensory contact with 'being at peace.' They do not associate feelings conditioned by nasally compounded sensory contact with 'not being at peace.' They do not associate feelings conditioned by lingually compounded sensory contact with 'being at peace.' They do not associate feelings conditioned by lingually compounded sensory contact with 'not being at peace.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'being at peace.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'not being at peace.' They do not associate feelings conditioned by mentally compounded sensory contact with 'being at peace.' They do not associate feelings conditioned by mentally compounded sensory contact with 'not being at peace.'

2.346 "They do not associate the earth element with 'being at peace.' They do not associate the earth element with 'not being at peace.' They do not associate the water element with 'being at peace.' They do not associate the water element with 'not being at peace.' They do not associate the fire element with 'being at peace.' They do not associate the fire element with 'not being at peace.' They do not associate the wind element with 'being at peace.' [F.128.a] They do not associate the wind element with 'not being at peace.' They do not associate the space element with 'being at peace.' They do not associate the space element with 'not being at peace.' They do not associate the consciousness element with 'being at peace.' They do not associate the consciousness element with 'not being at peace.'

2.347 "They do not associate ignorance with 'being at peace.' They do not associate ignorance with 'not being at peace.' They do not associate formative predispositions with 'being at peace.' They do not associate formative predispositions with 'not being at peace.' They do not associate consciousness with 'being at peace.' They do not associate consciousness with 'not being at peace.' They do not associate name and form with 'being at peace.' They do not associate name and form with 'not being at peace.' They do not associate the six sense fields with 'being at peace.' They do not associate the six sense fields with 'not being at peace.' They do not associate

sensory contact with 'being at peace.' They do not associate sensory contact with 'not being at peace.' They do not associate sensation with 'being at peace.' They do not associate sensation with 'not being at peace.' They do not associate craving with 'being at peace.' They do not associate craving with 'not being at peace.' They do not associate grasping with 'being at peace.' They do not associate grasping with 'not being at peace.' They do not associate the rebirth process with 'being at peace.' They do not associate the rebirth process with 'not being at peace.' They do not associate birth with 'being at peace.' They do not associate birth with 'not being at peace.' They do not associate aging and death with 'being at peace.' They do not associate aging and death with 'not being at peace.'

2.348 "They do not associate the perfection of generosity with 'being at peace.' They do not associate the perfection of generosity with 'not being at peace.' They do not associate the perfection of ethical discipline with 'being at peace.' They do not associate the perfection of ethical discipline with 'not being at peace.' They do not associate the perfection of tolerance with 'being at peace.' They do not associate the perfection of tolerance with 'not being at peace.' They do not associate the perfection of perseverance with 'being at peace.' They do not associate the perfection of perseverance with 'not being at peace.' They do not associate the perfection of meditative concentration with 'being at peace.' They do not associate the perfection of meditative concentration [F.128.b] with 'not being at peace.' They do not associate the perfection of wisdom with 'being at peace.' They do not associate the perfection of wisdom with 'not being at peace.'

2.349 "They do not associate the emptiness of internal phenomena with 'being at peace.' They do not associate the emptiness of internal phenomena with 'not being at peace.' They do not associate the emptiness of external phenomena with 'being at peace.' They do not associate the emptiness of external phenomena with 'not being at peace.' They do not associate the emptiness of external and internal phenomena with 'being at peace.' They do not associate the emptiness of external and internal phenomena with 'not being at peace.' They do not associate the emptiness of emptiness with 'being at peace.' They do not associate the emptiness of emptiness with 'not being at peace.' They do not associate the emptiness of great extent with 'being at peace.' They do not associate the emptiness of great extent with 'not being at peace.' They do not associate the emptiness of ultimate reality with 'being at peace.' They do not associate the emptiness of ultimate reality with 'not being at peace.' They do not associate the emptiness of conditioned phenomena with 'being at peace.' They do not associate the emptiness of conditioned phenomena with 'not being at peace.' They do not associate the emptiness of unconditioned phenomena with 'being at peace.' They do not

associate the emptiness of unconditioned phenomena with 'not being at peace.' They do not associate the emptiness of the unlimited with 'being at peace.' They do not associate the emptiness of the unlimited with 'not being at peace.' They do not associate the emptiness of that which has neither beginning nor end with 'being at peace.' They do not associate the emptiness of that which has neither beginning nor end with 'not being at peace.' They do not associate the emptiness of nonexclusion with 'being at peace.' They do not associate the emptiness of nonexclusion with 'not being at peace.' They do not associate the emptiness of inherent nature with 'being at peace.' They do not associate the emptiness of inherent nature with 'not being at peace.' They do not associate the emptiness of all phenomena with 'being at peace.' They do not associate the emptiness of all phenomena with 'not being at peace.' They do not associate the emptiness of intrinsic defining characteristics with 'being at peace.' They do not associate the emptiness of intrinsic defining characteristics with 'not being at peace.' They do not associate the emptiness of that which cannot be apprehended with 'being at peace.' They do not associate the emptiness of that which cannot be apprehended with 'not being at peace.' They do not associate the emptiness of nonentities with 'being at peace,' and [F.129.a] they do not associate the emptiness of nonentities with 'not being at peace.' They do not associate the emptiness of essential nature with 'being at peace.' They do not associate the emptiness of essential nature with 'not being at peace.' They do not associate the emptiness of an essential nature of nonentities with 'being at peace.' They do not associate the emptiness of an essential nature of nonentities with 'not being at peace.'

2.350 "They do not associate the applications of mindfulness with 'being at peace.' They do not associate the applications of mindfulness with 'not being at peace.' They do not associate the correct exertions with 'being at peace.' They do not associate the correct exertions with 'not being at peace.' They do not associate the supports for miraculous ability with 'being at peace.' They do not associate the supports for miraculous ability with 'not being at peace.' They do not associate the faculties with 'being at peace.' They do not associate the faculties with 'not being at peace.' They do not associate the powers with 'being at peace.' They do not associate the powers with 'not being at peace.' They do not associate the branches of enlightenment with 'being at peace.' They do not associate the branches of enlightenment with 'not being at peace.' They do not associate the noble eightfold path with 'being at peace.' They do not associate the noble eightfold path with 'not being at peace.'

2.351 “They do not associate the truths of the noble ones with ‘being at peace.’ They do not associate the truths of the noble ones with ‘not being at peace.’ They do not associate the meditative concentrations with ‘being at peace.’ They do not associate the meditative concentrations with ‘not being at peace.’ They do not associate the immeasurable attitudes with ‘being at peace.’ They do not associate the immeasurable attitudes with ‘not being at peace.’ They do not associate the formless absorptions with ‘being at peace.’ They do not associate the formless absorptions with ‘not being at peace.’ They do not associate the eight liberations with ‘being at peace.’ They do not associate the eight liberations with ‘not being at peace.’ They do not associate the nine serial steps of meditative absorption with ‘being at peace.’ They do not associate [F.129.b] the nine serial steps of meditative absorption with ‘not being at peace.’ They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with ‘being at peace.’ They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with ‘not being at peace.’ They do not associate the extrasensory powers with ‘being at peace.’ They do not associate the extrasensory powers with ‘not being at peace.’ They do not associate the meditative stabilities with ‘being at peace.’ They do not associate the meditative stabilities with ‘not being at peace.’ They do not associate the dhāraṇī gateways with ‘being at peace.’ They do not associate the dhāraṇī gateways with ‘not being at peace.’ They do not associate the ten powers of the tathāgatas with ‘being at peace.’ They do not associate the ten powers of the tathāgatas with ‘not being at peace.’ They do not associate the four fearlessnesses with ‘being at peace.’ They do not associate the four fearlessnesses with ‘not being at peace.’ They do not associate the four kinds of exact knowledge with ‘being at peace.’ They do not associate the four kinds of exact knowledge with ‘not being at peace.’ They do not associate great loving kindness with ‘being at peace.’ They do not associate great loving kindness with ‘not being at peace.’ They do not associate great compassion with ‘being at peace.’ They do not associate great compassion with ‘not being at peace.’ They do not associate the eighteen distinct qualities of the buddhas with ‘being at peace.’ They do not associate the eighteen distinct qualities of the buddhas with ‘not being at peace.’

2.352 “They do not associate the fruit of having entered the stream with ‘being at peace.’ They do not associate the fruit of having entered the stream with ‘not being at peace.’ They do not associate the fruit of once-returner with ‘being at peace.’ They do not associate the fruit of once-returner with ‘not being at peace.’ They do not associate the fruit of non-returner with ‘being at peace.’ They do not associate the fruit of non-returner with ‘not being at peace.’ They do not associate arhatship with ‘being at peace.’ They do not

associate arhatship with 'not being at peace.' They do not associate individual enlightenment with 'being at peace.' They do not associate individual enlightenment [F.130.a] with 'not being at peace.' They do not associate the knowledge of the aspects of the path with 'being at peace.' They do not associate the knowledge of the aspects of the path with 'not being at peace.' They do not associate all-aspect omniscience with 'being at peace.' They do not associate all-aspect omniscience with 'not being at peace.'

"Śāradvatīputra, bodhisattva great beings in that manner are said to engage with the perfection of wisdom.

2.353 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with 'being empty.' They do not associate physical forms with 'not being empty.' They do not associate feelings with 'being empty.' They do not associate feelings with 'not being empty.' They do not associate perceptions with 'being empty.' They do not associate perceptions with 'not being empty.' They do not associate formative predispositions with 'being empty.' They do not associate formative predispositions with 'not being empty.' They do not associate consciousness with 'being empty.' They do not associate consciousness with 'not being empty.'

2.354 "They do not associate the eyes with 'being empty.' They do not associate the eyes with 'not being empty.' They do not associate the ears with 'being empty.' They do not associate the ears with 'not being empty.' They do not associate the nose with 'being empty.' They do not associate the nose with 'not being empty.' They do not associate the tongue with 'being empty.' They do not associate the tongue with 'not being empty.' They do not associate the body with 'being empty.' They do not associate the body with 'not being empty.' They do not associate the mental faculty with 'being empty.' They do not associate the mental faculty with 'not being empty.' They do not associate sights with 'being empty.' They do not associate sights with 'not being empty.' They do not associate sounds with 'being empty.' They do not associate sounds with 'not being empty.' They do not associate odors with 'being empty.' They do not associate odors with 'not being empty.' They do not associate tastes with 'being empty.' They do not associate tastes with 'not being empty.' They do not associate tangibles with 'being empty.' They do not associate tangibles with 'not being empty.' They do not associate mental phenomena with 'being empty.' They do not associate mental phenomena with 'not being empty.' They do not associate visual consciousness with 'being empty.' They do not associate visual consciousness with 'not being empty.' They do not associate auditory consciousness with 'being empty.' They do not associate auditory

consciousness with 'not being empty.' They do not associate olfactory consciousness with 'being empty.' They do not associate olfactory consciousness with 'not being empty.' [F.130.b] They do not associate gustatory consciousness with 'being empty.' They do not associate gustatory consciousness with 'not being empty.' They do not associate tactile consciousness with 'being empty.' They do not associate tactile consciousness with 'not being empty.' They do not associate mental consciousness with 'being empty.' They do not associate mental consciousness with 'not being empty.'

2.355 "They do not associate visually compounded sensory contact with 'being empty.' They do not associate visually compounded sensory contact with 'not being empty.' They do not associate aurally compounded sensory contact with 'being empty.' They do not associate aurally compounded sensory contact with 'not being empty.' They do not associate nasally compounded sensory contact with 'being empty.' They do not associate nasally compounded sensory contact with 'not being empty.' They do not associate lingually compounded sensory contact with 'being empty.' They do not associate lingually compounded sensory contact with 'not being empty.' They do not associate corporeally compounded sensory contact with 'being empty.' They do not associate corporeally compounded sensory contact with 'not being empty.' They do not associate mentally compounded sensory contact with 'being empty.' They do not associate mentally compounded sensory contact with 'not being empty.' They do not associate feelings conditioned by visually compounded sensory contact with 'being empty.' They do not associate feelings conditioned by visually compounded sensory contact with 'not being empty.' They do not associate feelings conditioned by aurally compounded sensory contact with 'being empty.' They do not associate feelings conditioned by aurally compounded sensory contact with 'not being empty.' They do not associate feelings conditioned by nasally compounded sensory contact with 'being empty.' They do not associate feelings conditioned by nasally compounded sensory contact with 'not being empty.' They do not associate feelings conditioned by lingually compounded sensory contact with 'being empty.' They do not associate feelings conditioned by lingually compounded sensory contact with 'not being empty.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'being empty.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'not being empty.' They do not associate feelings conditioned by mentally compounded sensory contact with 'being empty.' They do not associate feelings conditioned by mentally compounded sensory contact with 'not being empty.'

2.356 “They do not associate the earth element with ‘being empty.’ They do not associate the earth element with ‘not being empty.’ They do not associate the water element with ‘being empty.’ They do not associate the water element with ‘not being empty.’ They do not associate the fire element with ‘being empty.’ They do not associate the fire element with ‘not being empty.’ They do not associate the wind element with ‘being empty.’ They do not associate the wind element with ‘not being empty.’ They do not associate the space element with ‘being empty.’ They do not associate the space element with ‘not being empty.’ They do not associate the consciousness element with ‘being empty.’ They do not associate the consciousness element with ‘not being empty.’

2.357 “They do not associate ignorance with ‘being empty.’ They do not associate ignorance with ‘not being empty.’ They do not associate [F.131.a] formative predispositions with ‘being empty.’ They do not associate formative predispositions with ‘not being empty.’ They do not associate consciousness with ‘being empty.’ They do not associate consciousness with ‘not being empty.’ They do not associate name and form with ‘being empty.’ They do not associate name and form with ‘not being empty.’ They do not associate the six sense fields with ‘being empty.’ They do not associate the six sense fields with ‘not being empty.’ They do not associate sensory contact with ‘being empty.’ They do not associate sensory contact with ‘not being empty.’ They do not associate sensation with ‘being empty.’ They do not associate sensation with ‘not being empty.’ They do not associate craving with ‘being empty.’ They do not associate craving with ‘not being empty.’ They do not associate grasping with ‘being empty.’ They do not associate grasping with ‘not being empty.’ They do not associate the rebirth process with ‘being empty.’ They do not associate the rebirth process with ‘not being empty.’ They do not associate birth with ‘being empty.’ They do not associate birth with ‘not being empty.’ They do not associate aging and death with ‘being empty.’ They do not associate aging and death with ‘not being empty.’

2.358 “They do not associate the perfection of generosity with ‘being empty.’ They do not associate the perfection of generosity with ‘not being empty.’ They do not associate the perfection of ethical discipline with ‘being empty.’ They do not associate the perfection of ethical discipline with ‘not being empty.’ They do not associate the perfection of tolerance with ‘being empty.’ They do not associate the perfection of tolerance with ‘not being empty.’ They do not associate the perfection of perseverance with ‘being empty.’ They do not associate the perfection of perseverance with ‘not being empty.’ They do not associate the perfection of meditative concentration with ‘being empty.’ They do not associate the perfection of meditative concentration

with 'not being empty.' They do not associate the perfection of wisdom with 'being empty.' They do not associate the perfection of wisdom with 'not being empty.'

2.359 "They do not associate the emptiness of internal phenomena with 'being empty.' They do not associate the emptiness of internal phenomena with 'not being empty.' They do not associate the emptiness of external phenomena with 'being empty.' They do not associate the emptiness of external phenomena with 'not being empty.' They do not associate the emptiness of external and internal phenomena with 'being empty.' They do not associate the emptiness of external and internal phenomena with 'not being empty.' They do not associate the emptiness of emptiness with 'being empty.' They do not associate the emptiness of emptiness with 'not being empty.' They do not associate the emptiness of great extent with 'being empty.' They do not associate the emptiness of great extent with 'not being empty.' They do not associate the emptiness of ultimate reality with 'being empty.' They do not associate the emptiness of ultimate reality with 'not being empty.' They do not associate the emptiness of conditioned phenomena with 'being empty.' They do not associate the emptiness of conditioned phenomena with 'not being empty.' They do not associate the emptiness of unconditioned phenomena with 'being empty.' They do not associate the emptiness of unconditioned phenomena with 'not being empty.' [F.131.b] They do not associate the emptiness of the unlimited with 'being empty.' They do not associate the emptiness of the unlimited with 'not being empty.' They do not associate the emptiness of that which has neither beginning nor end with 'being empty.' They do not associate the emptiness of that which has neither beginning nor end with 'not being empty.' They do not associate the emptiness of nonexclusion with 'being empty.' They do not associate the emptiness of nonexclusion with 'not being empty.' They do not associate the emptiness of inherent nature with 'being empty.' They do not associate the emptiness of inherent nature with 'not being empty.' They do not associate the emptiness of all phenomena with 'being empty.' They do not associate the emptiness of all phenomena with 'not being empty.' They do not associate the emptiness of intrinsic defining characteristics with 'being empty.' They do not associate the emptiness of intrinsic defining characteristics with 'not being empty.' They do not associate the emptiness of that which cannot be apprehended with 'being empty.' They do not associate the emptiness of that which cannot be apprehended with 'not being empty.' They do not associate the emptiness of nonentities with 'being empty.' They do not associate the emptiness of nonentities with 'not being empty.' They do not associate the emptiness of essential nature with 'being empty.' They do not associate the emptiness of

essential nature with 'not being empty.' They do not associate the emptiness of an essential nature of nonentities with 'being empty.' They do not associate the emptiness of an essential nature of nonentities with 'not being empty.'

2.360 "They do not associate the applications of mindfulness with 'being empty.' They do not associate the applications of mindfulness with 'not being empty.' They do not associate the correct exertions with 'being empty.' They do not associate the correct exertions with 'not being empty.' They do not associate the supports for miraculous ability with 'being empty.' They do not associate the supports for miraculous ability with 'not being empty.' They do not associate the faculties with 'being empty.' They do not associate the faculties with 'not being empty.' They do not associate the powers with 'being empty.' They do not associate the powers with 'not being empty.' They do not associate the branches of enlightenment with 'being empty.' They do not associate the branches of enlightenment with 'not being empty.' They do not associate the noble eightfold path with 'being empty.' They do not associate the noble eightfold path with 'not being empty.'

2.361 "They do not associate the truths of the noble ones with 'being empty.' They do not associate the truths of the noble ones with 'not being empty.' They do not associate the meditative concentrations with 'being empty.' They do not associate the meditative concentrations with 'not being empty.' They do not associate the immeasurable attitudes with 'being empty.' They do not associate the immeasurable attitudes with 'not being empty.' They do not associate the formless absorptions with 'being empty.' They do not associate the formless absorptions with 'not being empty.' They do not associate the eight liberations with 'being empty.' They do not associate the eight liberations with 'not being empty.' [F.132.a] They do not associate the nine serial steps of meditative absorption with 'being empty.' They do not associate the nine serial steps of meditative absorption with 'not being empty.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'being empty.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'not being empty.' They do not associate the extrasensory powers with 'being empty.' They do not associate the extrasensory powers with 'not being empty.' They do not associate the meditative stabilities with 'being empty.' They do not associate the meditative stabilities with 'not being empty.' They do not associate the dhāraṇī gateways with 'being empty.' They do not associate the dhāraṇī gateways with 'not being empty.' They do not associate the ten powers of the tathāgatas with 'being empty.' They do not associate the ten powers of the tathāgatas with 'not being empty.' They do not associate the four fearlessnesses with 'being empty.' They do not

associate the four fearlessnesses with 'not being empty.' They do not associate the four kinds of exact knowledge with 'being empty.' They do not associate the four kinds of exact knowledge with 'not being empty.' They do not associate great loving kindness with 'being empty.' They do not associate great loving kindness with 'not being empty.' They do not associate great compassion with 'being empty.' They do not associate great compassion with 'not being empty.' They do not associate the eighteen distinct qualities of the buddhas with 'being empty.' They do not associate the eighteen distinct qualities of the buddhas with 'not being empty.' They do not associate omniscience with 'being empty.' They do not associate omniscience with 'not being empty.'¹⁹⁴ They do not associate the knowledge of the aspects of the path with 'being empty.' They do not associate the knowledge of the aspects of the path with 'not being empty.' They do not associate all-aspect omniscience with 'being empty.' They do not associate all-aspect omniscience with 'not being empty.' [B9]

2.362 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with 'having a sign.' They do not associate physical forms with 'being signless.' They do not associate feelings with 'having a sign.' They do not associate feelings with 'being signless.' They do not associate perceptions with 'having a sign.' They do not associate perceptions with 'being signless.' [F.132.b] They do not associate formative predispositions with 'having a sign.' They do not associate formative predispositions with 'being signless.' They do not associate consciousness with 'having a sign.' They do not associate consciousness with 'being signless.'

2.363 "They do not associate the eyes with 'having a sign.' They do not associate the eyes with 'being signless.' They do not associate the ears with 'having a sign.' They do not associate the ears with 'being signless.' They do not associate the nose with 'having a sign.' They do not associate the nose with 'being signless.' They do not associate the tongue with 'having a sign.' They do not associate the tongue with 'being signless.' They do not associate the body with 'having a sign.' They do not associate the body with 'being signless.' They do not associate the mental faculty with 'having a sign.' They do not associate the mental faculty with 'being signless.' They do not associate sights with 'having a sign.' They do not associate sights with 'being signless.' They do not associate sounds with 'having a sign.' They do not associate sounds with 'being signless.' They do not associate odors with 'having a sign.' They do not associate odors with 'being signless.' They do not associate tastes with 'having a sign.' They do not associate tastes with 'being signless.' They do not associate tangibles with 'having a sign.' They do not associate tangibles with 'being signless.' They do not associate

mental phenomena with 'having a sign.' They do not associate mental phenomena with 'being signless.' They do not associate visual consciousness with 'having a sign.' They do not associate visual consciousness with 'being signless.' They do not associate auditory consciousness with 'having a sign.' They do not associate auditory consciousness with 'being signless.' They do not associate olfactory consciousness with 'having a sign.' They do not associate olfactory consciousness with 'being signless.' They do not associate gustatory consciousness with 'having a sign.' They do not associate gustatory consciousness with 'being signless.' They do not associate tactile consciousness with 'having a sign.' They do not associate tactile consciousness with 'being signless.' They do not associate mental consciousness with 'having a sign.' They do not associate mental consciousness with 'being signless.'

- 2.364 "They do not associate visually compounded sensory contact with 'having a sign.' They do not associate visually compounded sensory contact with 'being signless.' They do not associate aurally compounded sensory contact with 'having a sign.' They do not associate aurally compounded sensory contact with 'being signless.' They do not associate nasally compounded sensory contact with 'having a sign.' They do not associate nasally compounded sensory contact [F.133.a] with 'being signless.' They do not associate lingually compounded sensory contact with 'having a sign.' They do not associate lingually compounded sensory contact with 'being signless.' They do not associate corporeally compounded sensory contact with 'having a sign.' They do not associate corporeally compounded sensory contact with 'being signless.' They do not associate mentally compounded sensory contact with 'having a sign.' They do not associate mentally compounded sensory contact with 'being signless.' They do not associate feelings conditioned by visually compounded sensory contact with 'having a sign.' They do not associate feelings conditioned by visually compounded sensory contact with 'being signless.' They do not associate feelings conditioned by aurally compounded sensory contact with 'having a sign.' They do not associate feelings conditioned by aurally compounded sensory contact with 'being signless.' They do not associate feelings conditioned by nasally compounded sensory contact with 'having a sign.' They do not associate feelings conditioned by nasally compounded sensory contact with 'being signless.' They do not associate feelings conditioned by lingually compounded sensory contact with 'having a sign.' They do not associate feelings conditioned by lingually compounded sensory contact with 'being signless.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'having a sign.' They do not associate

feelings conditioned by corporeally compounded sensory contact with 'being signless.' They do not associate feelings conditioned by mentally compounded sensory contact with 'having a sign.' They do not associate feelings conditioned by mentally compounded sensory contact with 'being signless.'

2.365 "They do not associate the earth element with 'having a sign.' They do not associate the earth element with 'being signless.' They do not associate the water element with 'having a sign.' They do not associate the water element with 'being signless.' They do not associate the fire element with 'having a sign.' They do not associate the fire element with 'being signless.' They do not associate the wind element with 'having a sign.' They do not associate the wind element with 'being signless.' They do not associate the space element with 'having a sign.' They do not associate the space element with 'being signless.' They do not associate the consciousness element with 'having a sign.' They do not associate the consciousness element with 'being signless.'

2.366 "They do not associate ignorance with 'having a sign.' They do not associate ignorance with 'being signless.' They do not associate formative predispositions with 'having a sign.' They do not associate formative predispositions with 'being signless.' They do not associate consciousness with 'having a sign.' They do not associate consciousness with 'being signless.' [F.133.b] They do not associate name and form with 'having a sign.' They do not associate name and form with 'being signless.' They do not associate the six sense fields with 'having a sign.' They do not associate the six sense fields with 'being signless.' They do not associate sensory contact with 'having a sign.' They do not associate sensory contact with 'being signless.' They do not associate sensation with 'having a sign.' They do not associate sensation with 'being signless.' They do not associate craving with 'having a sign.' They do not associate craving with 'being signless.' They do not associate grasping with 'having a sign.' They do not associate grasping with 'being signless.' They do not associate the rebirth process with 'having a sign.' They do not associate the rebirth process with 'being signless.' They do not associate birth with 'having a sign.' They do not associate birth with 'being signless.' They do not associate aging and death with 'having a sign.' They do not associate aging and death with 'being signless.'

2.367 "They do not associate the perfection of generosity with 'having a sign.' They do not associate the perfection of generosity with 'being signless.' They do not associate the perfection of ethical discipline with 'having a sign.' They do not associate the perfection of ethical discipline with 'being signless.' They do not associate the perfection of tolerance with 'having a sign.' They do not associate the perfection of tolerance with 'being signless.'

They do not associate the perfection of perseverance with 'having a sign.' They do not associate the perfection of perseverance with 'being signless.' They do not associate the perfection of meditative concentration with 'having a sign.' They do not associate the perfection of meditative concentration with 'being signless.' They do not associate the perfection of wisdom with 'having a sign.' They do not associate the perfection of wisdom with 'being signless.'

- 2.368 "They do not associate the emptiness of internal phenomena with 'having a sign.' They do not associate the emptiness of internal phenomena with 'being signless.' They do not associate the emptiness of external phenomena with 'having a sign.' They do not associate the emptiness of external phenomena with 'being signless.' They do not associate the emptiness of external and internal phenomena with 'having a sign.' They do not associate the emptiness of external and internal phenomena with 'being signless.' They do not associate the emptiness of emptiness with 'having a sign.' They do not associate the emptiness of emptiness with 'being signless.' They do not associate the emptiness of great extent with 'having a sign.' They do not associate the emptiness of great extent with 'being signless.' They do not associate [F.134.a] the emptiness of ultimate reality with 'having a sign.' They do not associate the emptiness of ultimate reality with 'being signless.' They do not associate the emptiness of conditioned phenomena with 'having a sign.' They do not associate the emptiness of conditioned phenomena with 'being signless.' They do not associate the emptiness of unconditioned phenomena with 'having a sign.' They do not associate the emptiness of unconditioned phenomena with 'being signless.' They do not associate the emptiness of the unlimited with 'having a sign.' They do not associate the emptiness of the unlimited with 'being signless.' They do not associate the emptiness of that which has neither beginning nor end with 'having a sign.' They do not associate the emptiness of that which has neither beginning nor end with 'being signless.' They do not associate the emptiness of nonexclusion with 'having a sign.' They do not associate the emptiness of nonexclusion with 'being signless.' They do not associate the emptiness of inherent nature with 'having a sign.' They do not associate the emptiness of inherent nature with 'being signless.' They do not associate the emptiness of all phenomena with 'having a sign.' They do not associate the emptiness of all phenomena with 'being signless.' They do not associate the emptiness of intrinsic defining characteristics with 'having a sign.' They do not associate the emptiness of intrinsic defining characteristics with 'being signless.' They do not associate the emptiness of that which cannot be apprehended with 'having a sign.' They do not associate the emptiness of that which cannot be apprehended with 'being signless.' They do not

associate the emptiness of nonentities with 'having a sign.' They do not associate the emptiness of nonentities with 'being signless.' They do not associate the emptiness of essential nature with 'having a sign.' They do not associate the emptiness of essential nature with 'being signless.' They do not associate the emptiness of an essential nature of nonentities with 'having a sign.' They do not associate the emptiness of an essential nature of nonentities with 'being signless.'

2.369 "They do not associate the applications of mindfulness with 'having a sign.' They do not associate the applications of mindfulness with 'being signless.' They do not associate the correct exertions with 'having a sign.' They do not associate the correct exertions with 'being signless.' They do not associate the supports for miraculous ability with 'having a sign.' They do not associate the supports for miraculous ability with 'being signless.' They do not associate the faculties with 'having a sign.' They do not associate the faculties with 'being signless.' They do not associate the powers with 'having a sign.' They do not associate the powers with 'being signless.' They do not associate the branches of enlightenment [F.134.b] with 'having a sign.' They do not associate the branches of enlightenment with 'being signless.' They do not associate the noble eightfold path with 'having a sign.' They do not associate the noble eightfold path with 'being signless.'

2.370 "They do not associate the truths of the noble ones with 'having a sign.' They do not associate the truths of the noble ones with 'being signless.' They do not associate the meditative concentrations with 'having a sign.' They do not associate the meditative concentrations with 'being signless.' They do not associate the immeasurable attitudes with 'having a sign.' They do not associate the immeasurable attitudes with 'being signless.' They do not associate the formless absorptions with 'having a sign.' They do not associate the formless absorptions with 'being signless.' They do not associate the liberations with 'having a sign.' They do not associate the liberations with 'being signless.' They do not associate the serial steps of meditative absorption with 'having a sign.' They do not associate the serial steps of meditative absorption with 'being signless.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'having a sign.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'being signless.' They do not associate the extrasensory powers with 'having a sign.' They do not associate the extrasensory powers with 'being signless.' They do not associate the meditative stabilities with 'having a sign.' They do not associate the meditative stabilities with 'being signless.' They do not associate the dhāraṇī gateways with 'having a sign.' They do not associate the dhāraṇī gateways with 'being signless.' They do not associate the ten

powers of the tathāgatas with ‘having a sign.’ They do not associate the ten powers of the tathāgatas with ‘being signless.’ They do not associate the fearlessnesses with ‘having a sign.’ They do not associate the fearlessnesses with ‘being signless.’ They do not associate the kinds of exact knowledge with ‘having a sign.’ They do not associate the kinds of exact knowledge with ‘being signless.’ They do not associate great loving kindness with ‘having a sign.’ They do not associate great loving kindness with ‘being signless.’ They do not associate great compassion with ‘having a sign.’ They do not associate great compassion with ‘being signless.’ They do not associate the eighteen distinct qualities of the buddhas with ‘having a sign.’ They do not associate the eighteen distinct qualities of the buddhas with ‘being signless.’ [F.135.a]

2.371 “They do not associate omniscience with ‘having a sign.’ They do not associate omniscience with ‘being signless.’ They do not associate the knowledge of the aspects of the path with ‘having a sign.’ They do not associate the knowledge of the aspects of the path with ‘being signless.’ They do not associate all-aspect omniscience with ‘having a sign.’ They do not associate all-aspect omniscience with ‘being signless.’

2.372 “Śāradvatīputra, bodhisattva great beings practicing like that are said to be engaged in the practice of the perfection of wisdom.

2.373 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with ‘having wishes.’ They do not associate physical forms with ‘not having wishes.’ They do not associate feelings with ‘having wishes.’ They do not associate feelings with ‘not having wishes.’ They do not associate perceptions with ‘having wishes.’ They do not associate perceptions with ‘not having wishes.’ They do not associate formative predispositions with ‘having wishes.’ They do not associate formative predispositions with ‘not having wishes.’ They do not associate consciousness with ‘having wishes.’ They do not associate consciousness with ‘not having wishes.’

2.374 “They do not associate the eyes with ‘having wishes.’ They do not associate the eyes with ‘not having wishes.’ They do not associate the ears with ‘having wishes.’ They do not associate the ears with ‘not having wishes.’ They do not associate the nose with ‘having wishes.’ They do not associate the nose with ‘not having wishes.’ They do not associate the tongue with ‘having wishes.’ They do not associate the tongue with ‘not having wishes.’ They do not associate the body with ‘having wishes.’ They do not associate the body with ‘not having wishes.’ They do not associate the mental faculty with ‘having wishes.’ They do not associate the mental faculty with ‘not having wishes.’ They do not associate sights with ‘having wishes.’ They do not associate sights with ‘not having wishes.’ They do not

associate sounds with 'having wishes.' They do not associate sounds with 'not having wishes.' They do not associate odors with 'having wishes.' They do not associate odors with 'not having wishes.' They do not associate tastes with 'having wishes.' They do not associate tastes with 'not having wishes.' They do not associate tangibles with 'having wishes.' They do not associate tangibles with 'not having wishes.' They do not associate mental phenomena with 'having wishes.' They do not associate mental phenomena with 'not having wishes.' They do not associate visual consciousness with 'having wishes.' They do not associate visual consciousness with 'not having wishes.' They do not associate auditory consciousness [F.135.b] with 'having wishes.' They do not associate auditory consciousness with 'not having wishes.' They do not associate olfactory consciousness with 'having wishes.' They do not associate olfactory consciousness with 'not having wishes.' They do not associate gustatory consciousness with 'having wishes.' They do not associate gustatory consciousness with 'not having wishes.' They do not associate tactile consciousness with 'having wishes.' They do not associate tactile consciousness with 'not having wishes.' They do not associate mental consciousness with 'having wishes.' They do not associate mental consciousness with 'not having wishes.'

2.375 "They do not associate visually compounded sensory contact with 'having wishes.' They do not associate visually compounded sensory contact with 'not having wishes.' They do not associate aurally compounded sensory contact with 'having wishes.' They do not associate aurally compounded sensory contact with 'not having wishes.' They do not associate nasally compounded sensory contact with 'having wishes.' They do not associate nasally compounded sensory contact with 'not having wishes.' They do not associate lingually compounded sensory contact with 'having wishes.' They do not associate lingually compounded sensory contact with 'not having wishes.' They do not associate corporeally compounded sensory contact with 'having wishes.' They do not associate corporeally compounded sensory contact with 'not having wishes.' They do not associate mentally compounded sensory contact with 'having wishes.' They do not associate mentally compounded sensory contact with 'not having wishes.' They do not associate feelings conditioned by visually compounded sensory contact with 'having wishes.' They do not associate feelings conditioned by visually compounded sensory contact with 'not having wishes.' They do not associate feelings conditioned by aurally compounded sensory contact with 'having wishes.' They do not associate feelings conditioned by aurally compounded sensory contact with 'not having wishes.' They do not associate feelings conditioned by nasally compounded sensory contact with 'having wishes.' They do not associate feelings conditioned by nasally

compounded sensory contact with 'not having wishes.' They do not associate feelings conditioned by lingually compounded sensory contact with 'having wishes.' They do not associate feelings conditioned by lingually compounded sensory contact with 'not having wishes.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'having wishes.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'not having wishes.' They do not associate feelings conditioned by mentally compounded sensory contact with 'having wishes.' They do not associate feelings conditioned by mentally compounded sensory contact with 'not having wishes.'

2.376 "They do not associate the earth element with 'having wishes.' They do not associate the earth element with 'not having wishes.' They do not associate the water element with 'having wishes.' They do not associate the water element [F.136.a] with 'not having wishes.' They do not associate the fire element with 'having wishes.' They do not associate the fire element with 'not having wishes.' They do not associate the wind element with 'having wishes.' They do not associate the wind element with 'not having wishes.' They do not associate the space element with 'having wishes.' They do not associate the space element with 'not having wishes.' They do not associate the consciousness element with 'having wishes.' They do not associate the consciousness element with 'not having wishes.'

2.377 "They do not associate ignorance with 'having wishes.' They do not associate ignorance with 'not having wishes.' They do not associate formative predispositions with 'having wishes.' They do not associate formative predispositions with 'not having wishes.' They do not associate consciousness with 'having wishes.' They do not associate consciousness with 'not having wishes.' They do not associate name and form with 'having wishes.' They do not associate name and form with 'not having wishes.' They do not associate the six sense fields with 'having wishes.' They do not associate the six sense fields with 'not having wishes.' They do not associate sensory contact with 'having wishes.' They do not associate sensory contact with 'not having wishes.' They do not associate sensation with 'having wishes.' They do not associate sensation with 'not having wishes.' They do not associate craving with 'having wishes.' They do not associate craving with 'not having wishes.' They do not associate grasping with 'having wishes.' They do not associate grasping with 'not having wishes.' They do not associate the rebirth process with 'having wishes.' They do not associate the rebirth process with 'not having wishes.' They do not associate birth with 'having wishes.' They do not associate birth with 'not having wishes.' They do not associate aging and death with 'having wishes.' They do not associate aging and death with 'not having wishes.'

2.378 “They do not associate the perfection of generosity with ‘having wishes.’ They do not associate the perfection of generosity with ‘not having wishes.’ They do not associate the perfection of ethical discipline with ‘having wishes.’ They do not associate the perfection of ethical discipline with ‘not having wishes.’ They do not associate the perfection of tolerance with ‘having wishes.’ They do not associate the perfection of tolerance with ‘not having wishes.’ They do not associate the perfection of perseverance with ‘having wishes.’ They do not associate the perfection of perseverance with ‘not having wishes.’ They do not associate the perfection of meditative concentration with ‘having wishes.’ They do not associate the perfection of meditative concentration [F.136.b] with ‘not having wishes.’ They do not associate the perfection of wisdom with ‘having wishes.’ They do not associate the perfection of wisdom with ‘not having wishes.’

2.379 “They do not associate the emptiness of internal phenomena with ‘having wishes.’ They do not associate the emptiness of internal phenomena with ‘not having wishes.’ They do not associate the emptiness of external phenomena with ‘having wishes.’ They do not associate the emptiness of external phenomena with ‘not having wishes.’ They do not associate the emptiness of external and internal phenomena with ‘having wishes.’ They do not associate the emptiness of external and internal phenomena with ‘not having wishes.’ They do not associate the emptiness of emptiness with ‘having wishes.’ They do not associate the emptiness of emptiness with ‘not having wishes.’ They do not associate the emptiness of great extent with ‘having wishes.’ They do not associate the emptiness of great extent with ‘not having wishes.’ They do not associate the emptiness of ultimate reality with ‘having wishes.’ They do not associate the emptiness of ultimate reality with ‘not having wishes.’ They do not associate the emptiness of conditioned phenomena with ‘having wishes.’ They do not associate the emptiness of conditioned phenomena with ‘not having wishes.’ They do not associate the emptiness of unconditioned phenomena with ‘having wishes.’ They do not associate the emptiness of unconditioned phenomena with ‘not having wishes.’ They do not associate the emptiness of the unlimited with ‘having wishes.’ They do not associate the emptiness of the unlimited with ‘not having wishes.’ They do not associate the emptiness of that which has neither beginning nor end with ‘having wishes.’ They do not associate the emptiness of that which has neither beginning nor end with ‘not having wishes.’ They do not associate the emptiness of nonexclusion with ‘having wishes.’ They do not associate the emptiness of nonexclusion with ‘not having wishes.’ They do not associate the emptiness of inherent nature with ‘having wishes.’ They do not associate the emptiness of inherent nature with ‘not having wishes.’ They do not associate the emptiness of all phenomena

with 'having wishes.' They do not associate the emptiness of all phenomena with 'not having wishes.' They do not associate the emptiness of intrinsic defining characteristics with 'having wishes.' They do not associate the emptiness of intrinsic defining characteristics with 'not having wishes.' They do not associate the emptiness of that which cannot be apprehended with 'having wishes.' They do not associate the emptiness of that which cannot be apprehended with 'not having wishes.' They do not associate the emptiness of nonentities with 'having wishes.' They do not associate the emptiness of nonentities with 'not having wishes.' They do not associate the emptiness of essential nature with 'having wishes.' They do not associate the emptiness of essential nature with 'not having wishes.' They do not associate the emptiness of an essential nature of nonentities with 'having wishes.' They do not associate the emptiness of an essential nature of nonentities with 'not having wishes.'

2.380 "They do not associate the applications of mindfulness [F.137.a] with 'having wishes.' They do not associate the applications of mindfulness with 'not having wishes.' They do not associate the correct exertions with 'having wishes.' They do not associate the correct exertions with 'not having wishes.' They do not associate the supports for miraculous ability with 'having wishes.' They do not associate the supports for miraculous ability with 'not having wishes.' They do not associate the faculties with 'having wishes.' They do not associate the faculties with 'not having wishes.' They do not associate the powers with 'having wishes.' They do not associate the powers with 'not having wishes.' They do not associate the branches of enlightenment with 'having wishes.' They do not associate the branches of enlightenment with 'not having wishes.' They do not associate the paths with 'having wishes.' They do not associate the paths with 'not having wishes.'

2.381 "They do not associate the truths of the noble ones with 'having wishes.' They do not associate the truths of the noble ones with 'not having wishes.' They do not associate the meditative concentrations with 'having wishes.' They do not associate the meditative concentrations with 'not having wishes.' They do not associate the immeasurable attitudes with 'having wishes.' They do not associate the immeasurable attitudes with 'not having wishes.' They do not associate the formless absorptions with 'having wishes.' They do not associate the formless absorptions with 'not having wishes.' They do not associate the eight liberations with 'having wishes.' They do not associate the eight liberations with 'not having wishes.' They do not associate the nine serial steps of meditative absorption with 'having wishes.' They do not associate the nine serial steps of meditative absorption with 'not having wishes.' They do not associate the emptiness, signlessness,

and wishlessness gateways to liberation with ‘having wishes.’ They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with ‘not having wishes.’ They do not associate the extrasensory powers with ‘having wishes.’ They do not associate the extrasensory powers with ‘not having wishes.’ They do not associate the meditative stabilities with ‘having wishes.’ They do not associate the meditative stabilities with ‘not having wishes.’ They do not associate the dhāraṇī gateways with ‘having wishes.’ They do not associate the dhāraṇī gateways with ‘not having wishes.’ They do not associate the powers of the tathāgatas with ‘having wishes.’ They do not associate the powers of the tathāgatas with ‘not having wishes.’ They do not associate the fearlessnesses with ‘having wishes.’ They do not associate the fearlessnesses with [F.137.b] ‘not having wishes.’ They do not associate the kinds of exact knowledge with ‘having wishes.’ They do not associate the kinds of exact knowledge with ‘not having wishes.’ They do not associate great loving kindness with ‘having wishes.’ They do not associate great loving kindness with ‘not having wishes.’ They do not associate great compassion with ‘having wishes.’ They do not associate great compassion with ‘not having wishes.’ They do not associate the distinct qualities of the buddhas with ‘having wishes.’ They do not associate the distinct qualities of the buddhas with ‘not having wishes.’

2.382 “They do not associate the fruit of having entered the stream with ‘having wishes.’ They do not associate the fruit of having entered the stream with ‘not having wishes.’ They do not associate the fruit of once-returner with ‘having wishes.’ They do not associate the fruit of once-returner with ‘not having wishes.’ They do not associate the fruit of non-returner with ‘having wishes.’ They do not associate the fruit of non-returner with ‘not having wishes.’ They do not associate arhatship with ‘having wishes.’ They do not associate arhatship with ‘not having wishes.’ They do not associate individual enlightenment with ‘having wishes.’ They do not associate individual enlightenment with ‘not having wishes.’ They do not associate the knowledge of the aspects of the path with ‘having wishes.’ They do not associate the knowledge of the aspects of the path with ‘not having wishes.’ They do not associate all-aspect omniscience with ‘having wishes.’ They do not associate all-aspect omniscience with ‘not having wishes.’

2.383 “Śāradvatīputra, bodhisattva great beings practicing like that are said to be engaged in the practice of the perfection of wisdom.

2.384 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with ‘arising’ or ‘ceasing.’ They do not associate feelings with ‘arising’ or ‘ceasing.’ They do

not associate perceptions with 'arising' or 'ceasing.' They do not associate formative predispositions with 'arising' or 'ceasing.' They do not associate consciousness with 'arising' or 'ceasing.'

2.385 "They do not associate the eyes with 'arising' or 'ceasing.' They do not associate the ears with 'arising' or 'ceasing.' They do not associate the nose with 'arising' or 'ceasing.' They do not associate the tongue with 'arising' or 'ceasing.' They do not associate the body [F.138.a] with 'arising' or 'ceasing.' They do not associate the mental faculty with 'arising' or 'ceasing.' They do not associate sights with 'arising' or 'ceasing.' They do not associate sounds with 'arising' or 'ceasing.' They do not associate odors with 'arising' or 'ceasing.' They do not associate tastes with 'arising' or 'ceasing.' They do not associate tangibles with 'arising' or 'ceasing.' They do not associate mental phenomena with 'arising' or 'ceasing.' They do not associate visual consciousness with 'arising' or 'ceasing.' They do not associate auditory consciousness with 'arising' or 'ceasing.' They do not associate olfactory consciousness with 'arising' or 'ceasing.' They do not associate gustatory consciousness with 'arising' or 'ceasing.' They do not associate tactile consciousness with 'arising' or 'ceasing.' They do not associate mental consciousness with 'arising' or 'ceasing.'

2.386 "They do not associate visually compounded sensory contact with 'arising' or 'ceasing.' They do not associate aurally compounded sensory contact with 'arising' or 'ceasing.' They do not associate nasally compounded sensory contact with 'arising' or 'ceasing.' They do not associate lingually compounded sensory contact with 'arising' or 'ceasing.' They do not associate corporeally compounded sensory contact with 'arising' or 'ceasing.' They do not associate mentally compounded sensory contact with 'arising' or 'ceasing.' They do not associate feelings conditioned by visually compounded sensory contact with 'arising' or 'ceasing.' They do not associate feelings conditioned by aurally compounded sensory contact with 'arising' or 'ceasing.' They do not associate feelings conditioned by nasally compounded sensory contact with 'arising' or 'ceasing.' They do not associate feelings conditioned by lingually compounded sensory contact with 'arising' or 'ceasing.' They do not associate feelings conditioned by corporeally compounded sensory contact [F.138.b] with 'arising' or 'ceasing.' They do not associate feelings conditioned by mentally compounded sensory contact with 'arising' or 'ceasing.'

2.387 "They do not associate the earth element with 'arising' or 'ceasing.' They do not associate the water element with 'arising' or 'ceasing.' They do not associate the fire element with 'arising' or 'ceasing.' They do not associate

the wind element with 'arising' or 'ceasing.' They do not associate the space element with 'arising' or 'ceasing.' They do not associate the consciousness element with 'arising' or 'ceasing.'

2.388 "They do not associate ignorance with 'arising' or 'ceasing.' They do not associate formative predispositions with 'arising' or 'ceasing.' They do not associate consciousness with 'arising' or 'ceasing.' They do not associate name and form with 'arising' or 'ceasing.' They do not associate the six sense fields with 'arising' or 'ceasing.' They do not associate sensory contact with 'arising' or 'ceasing.' They do not associate sensation with 'arising' or 'ceasing.' They do not associate craving with 'arising' or 'ceasing.' They do not associate grasping with 'arising' or 'ceasing.' They do not associate the rebirth process with 'arising' or 'ceasing.' They do not associate birth with 'arising' or 'ceasing.' They do not associate aging and death with 'arising' or 'ceasing.'

2.389 "They do not associate the perfection of generosity with 'arising' or 'ceasing.' They do not associate the perfection of ethical discipline with 'arising' or 'ceasing.' They do not associate the perfection of tolerance with 'arising' or 'ceasing.' They do not associate the perfection of perseverance with 'arising' or 'ceasing.' They do not associate the perfection of meditative concentration with 'arising' or 'ceasing.' They do not associate the perfection of wisdom with 'arising' or 'ceasing.' [F.139.a]

2.390 "They do not associate the emptiness of internal phenomena with 'arising' or 'ceasing.' They do not associate the emptiness of external phenomena with 'arising' or 'ceasing.' They do not associate the emptiness of external and internal phenomena with 'arising' or 'ceasing.' They do not associate the emptiness of emptiness with 'arising' or 'ceasing.' They do not associate the emptiness of great extent with 'arising' or 'ceasing.' They do not associate the emptiness of ultimate reality with 'arising' or 'ceasing.' They do not associate the emptiness of conditioned phenomena with 'arising' or 'ceasing.' They do not associate the emptiness of unconditioned phenomena with 'arising' or 'ceasing.' They do not associate the emptiness of the unlimited with 'arising' or 'ceasing.' They do not associate the emptiness of that which has neither beginning nor end with 'arising' or 'ceasing.' They do not associate the emptiness of nonexclusion with 'arising' or 'ceasing.' They do not associate the emptiness of inherent nature with 'arising' or 'ceasing.' They do not associate the emptiness of all phenomena with 'arising' or 'ceasing.' They do not associate the emptiness of intrinsic defining characteristics with 'arising' or 'ceasing.' They do not associate the emptiness of that which cannot be apprehended with 'arising' or 'ceasing.' They do not associate the emptiness of nonentities with 'arising' or 'ceasing.'

- They do not associate the emptiness of essential nature with ‘arising’ or ‘ceasing.’ They do not associate the emptiness of an essential nature of nonentities with ‘arising’ or ‘ceasing.’
- 2.391 “They do not associate the applications of mindfulness with ‘arising’ or ‘ceasing.’ They do not associate the correct exertions with ‘arising’ or ‘ceasing.’ They do not associate the supports for miraculous ability with ‘arising’ or ‘ceasing.’ They do not associate the faculties with ‘arising’ or ‘ceasing.’ They do not associate the powers with ‘arising’ or [F.139.b] ‘ceasing.’ They do not associate the branches of enlightenment with ‘arising’ or ‘ceasing.’ They do not associate the noble eightfold path with ‘arising’ or ‘ceasing.’
- 2.392 “They do not associate the truths of the noble ones with ‘arising’ or ‘ceasing.’ They do not associate the meditative concentrations with ‘arising’ or ‘ceasing.’ They do not associate the immeasurable attitudes with ‘arising’ or ‘ceasing.’ They do not associate the formless absorptions with ‘arising’ or ‘ceasing.’ They do not associate the eight liberations with ‘arising’ or ‘ceasing.’ They do not associate the nine serial steps of meditative absorption with ‘arising’ or ‘ceasing.’ They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with ‘arising’ or ‘ceasing.’ They do not associate the extrasensory powers with ‘arising’ or ‘ceasing.’ They do not associate the meditative stabilities with ‘arising’ or ‘ceasing.’ They do not associate the dhāraṇī gateways with ‘arising’ or ‘ceasing.’ They do not associate the powers of the tathāgatas with ‘arising’ or ‘ceasing.’ They do not associate the fearlessnesses with ‘arising’ or ‘ceasing.’ They do not associate the kinds of exact knowledge with ‘arising’ or ‘ceasing.’ They do not associate great loving kindness with ‘arising’ or ‘ceasing.’ They do not associate great compassion with ‘arising’ or ‘ceasing.’ They do not associate the eighteen distinct qualities of the buddhas with ‘arising’ or ‘ceasing.’
- 2.393 “They do not associate the fruit of having entered the stream with ‘arising’ or ‘ceasing.’ They do not associate the fruit of once-returner with ‘arising’ or ‘ceasing.’ They do not associate the fruit of non-returner with ‘arising’ or ‘ceasing.’ They do not associate [F.140.a] arhatship with ‘arising’ or ‘ceasing.’ They do not associate individual enlightenment with ‘arising’ or ‘ceasing.’ They do not associate the knowledge of the aspects of the path with ‘arising’ or ‘ceasing.’ They do not associate all-aspect omniscience with ‘arising’ or ‘ceasing.’
- 2.394 “Śāradvatīputra, bodhisattva great beings practicing like that are said to be engaged in the practice of the perfection of wisdom.

- 2.395 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with ‘the past.’ They do not associate physical forms with ‘the future.’ They do not associate physical forms with ‘the present.’
- 2.396 “‘They do not associate feelings with ‘the past.’ They do not associate feelings with ‘the future.’ They do not associate feelings with ‘the present.’ They do not associate perceptions with ‘the past.’ They do not associate perceptions with ‘the future.’ They do not associate perceptions with ‘the present.’ They do not associate formative predispositions with ‘the past.’ They do not associate formative predispositions with ‘the future.’ They do not associate formative predispositions with ‘the present.’ They do not associate consciousness with ‘the past.’ They do not associate consciousness with ‘the future.’ They do not associate consciousness with ‘the present.’
- 2.397 “‘They do not associate the eyes with ‘the past.’ They do not associate the eyes with ‘the future.’ They do not associate the eyes with ‘the present.’ They do not associate the ears with ‘the past.’ They do not associate the ears with ‘the future.’ They do not associate the ears with ‘the present.’ They do not associate the nose with ‘the past.’ They do not associate the nose with ‘the future.’ They do not associate the nose with ‘the present.’ They do not associate the tongue with ‘the past.’ They do not associate the tongue with ‘the future.’ They do not associate the tongue with ‘the present.’ They do not associate the body [F.140.b] with ‘the past.’ They do not associate the body with ‘the future.’ They do not associate the body with ‘the present.’ They do not associate the mental faculty with ‘the past.’ They do not associate the mental faculty with ‘the future.’ They do not associate the mental faculty with ‘the present.’ They do not associate sights with ‘the past.’ They do not associate sights with ‘the future.’ They do not associate sights with ‘the present.’ They do not associate sounds with ‘the past.’ They do not associate sounds with ‘the future.’ They do not associate sounds with ‘the present.’ They do not associate odors with ‘the past.’ They do not associate odors with ‘the future.’ They do not associate odors with ‘the present.’ They do not associate tastes with ‘the past.’ They do not associate tastes with ‘the future.’ They do not associate tastes with ‘the present.’ They do not associate tangibles with ‘the past.’ They do not associate tangibles with ‘the future.’ They do not associate tangibles with ‘the present.’ They do not associate mental phenomena with ‘the past.’ They do not associate mental phenomena with ‘the future.’ They do not associate mental phenomena with ‘the present.’ They do not associate visual consciousness with ‘the past.’ They do not associate visual consciousness with ‘the future.’ They do not associate visual consciousness with ‘the present.’ They do not associate auditory consciousness with ‘the past.’ They do not associate auditory consciousness

with 'the future.' They do not associate auditory consciousness with 'the present.' They do not associate olfactory consciousness with 'the past.' They do not associate olfactory consciousness with 'the future.' They do not associate olfactory consciousness with 'the present.' They do not associate gustatory consciousness with 'the past.' They do not associate gustatory consciousness with 'the future.' They do not associate gustatory consciousness with 'the present.' They do not associate tactile consciousness with 'the past.' They do not associate tactile consciousness [F.141.a] with 'the future.' They do not associate tactile consciousness with 'the present.' They do not associate mental consciousness with 'the past.' They do not associate mental consciousness with 'the future.' They do not associate mental consciousness with 'the present.'

2.398 "They do not associate visually compounded sensory contact with 'the past.' They do not associate visually compounded sensory contact with 'the future.' They do not associate visually compounded sensory contact with 'the present.' They do not associate aurally compounded sensory contact with 'the past.' They do not associate aurally compounded sensory contact with 'the future.' They do not associate aurally compounded sensory contact with 'the present.' They do not associate nasally compounded sensory contact with 'the past.' They do not associate nasally compounded sensory contact with 'the future.' They do not associate nasally compounded sensory contact with 'the present.' They do not associate lingually compounded sensory contact with 'the past.' They do not associate lingually compounded sensory contact with 'the future.' They do not associate lingually compounded sensory contact with 'the present.' They do not associate corporeally compounded sensory contact with 'the past.' They do not associate corporeally compounded sensory contact with 'the future.' They do not associate corporeally compounded sensory contact with 'the present.' They do not associate mentally compounded sensory contact with 'the past.' They do not associate mentally compounded sensory contact with 'the future.' They do not associate mentally compounded sensory contact with 'the present.' They do not associate feelings conditioned by visually compounded sensory contact with 'the past.' They do not feelings associate conditioned by visually compounded sensory contact with 'the future.' They do not associate feelings conditioned by visually compounded sensory contact with 'the present.' They do not associate feelings conditioned by aurally compounded sensory contact with 'the past.' They do not associate [F.141.b] feelings conditioned by aurally compounded sensory contact with 'the future.' They do not associate feelings conditioned by aurally compounded sensory contact with 'the present.' They do not associate feelings conditioned by nasally compounded sensory contact with 'the past.'

They do not associate feelings conditioned by nasally compounded sensory contact with 'the future.' They do not associate feelings conditioned by nasally compounded sensory contact with 'the present.' They do not associate feelings conditioned by lingually compounded sensory contact with 'the past.' They do not associate feelings conditioned by lingually compounded sensory contact with 'the future.' They do not associate feelings conditioned by lingually compounded sensory contact with 'the present.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'the past.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'the future.' They do not associate feelings conditioned by corporeally compounded sensory contact with 'the present.' They do not associate feelings conditioned by mentally compounded sensory contact with 'the past.' They do not associate feelings conditioned by mentally compounded sensory contact with 'the future.' They do not associate feelings conditioned by mentally compounded sensory contact with 'the present.'

2.399 "They do not associate the earth element with 'the past.' They do not associate the earth element with 'the future.' They do not associate the earth element with 'the present.' They do not associate the water element with 'the past.' They do not associate the water element with 'the future.' They do not associate the water element with 'the present.' They do not associate the fire element with 'the past.' They do not associate the fire element with 'the future.' They do not associate the fire element with 'the present.' They do not associate the wind element with 'the past.' They do not associate the wind element with 'the future.' They do not associate the wind element with 'the present.' They do not associate the space element with 'the past.' They do not associate the space element [F.142.a] with 'the future.' They do not associate the space element with 'the present.' They do not associate the consciousness element with 'the past.' They do not associate the consciousness element with 'the future.' They do not associate the consciousness element with 'the present.'

2.400 "They do not associate ignorance with 'the past.' They do not associate ignorance with 'the future.' They do not associate ignorance with 'the present.' They do not associate formative predispositions with 'the past.' They do not associate formative predispositions with 'the future.' They do not associate formative predispositions with 'the present.' They do not associate consciousness with 'the past.' They do not associate consciousness with 'the future.' They do not associate consciousness with 'the present.' They do not associate name and form with 'the past.' They do not associate name and form with 'the future.' They do not associate name and form with 'the present.' They do not associate the six sense fields with 'the past.' They

do not associate the six sense fields with 'the future.' They do not associate the six sense fields with 'the present.' They do not associate sensory contact with 'the past.' They do not associate sensory contact with 'the future.' They do not associate sensory contact with 'the present.' They do not associate sensation with 'the past.' They do not associate sensation with 'the future.' They do not associate sensation with 'the present.' They do not associate craving with 'the past.' They do not associate craving with 'the future.' They do not associate craving with 'the present.' They do not associate grasping with 'the past.' They do not associate grasping with 'the future.' They do not associate grasping with 'the present.' They do not associate the rebirth process with 'the past.' They do not associate the rebirth process with 'the future.' They do not associate the rebirth process [F.142.b] with 'the present.' They do not associate birth with 'the past.' They do not associate birth with 'the future.' They do not associate birth with 'the present.' They do not associate aging and death with 'the past.' They do not associate aging and death with 'the future.' They do not associate aging and death with 'the present.'

2.401 "They do not associate the perfection of generosity with 'the past.' They do not associate the perfection of generosity with 'the future.' They do not associate the perfection of generosity with 'the present.' They do not associate the perfection of ethical discipline with 'the past.' They do not associate the perfection of ethical discipline with 'the future.' They do not associate the perfection of ethical discipline with 'the present.' They do not associate the perfection of tolerance with 'the past.' They do not associate the perfection of tolerance with 'the future.' They do not associate the perfection of tolerance with 'the present.' They do not associate the perfection of perseverance with 'the past.' They do not associate the perfection of perseverance with 'the future.' They do not associate the perfection of perseverance with 'the present.' They do not associate the perfection of meditative concentration with 'the past.' They do not associate the perfection of meditative concentration with 'the future.' They do not associate the perfection of meditative concentration with 'the present.' They do not associate the perfection of wisdom with 'the past.' They do not associate the perfection of wisdom with 'the future.' They do not associate the perfection of wisdom with 'the present.'

2.402 "They do not associate the emptiness of internal phenomena with 'the past.' They do not associate the emptiness of internal phenomena with 'the future.' They do not associate the emptiness of internal phenomena with 'the present.' They do not associate the emptiness of external phenomena with 'the past.' They do not associate the emptiness of external phenomena with 'the future.' They do not associate the emptiness of external phenomena

with 'the present.' They do not associate the emptiness of external and internal phenomena with 'the past.' They do not associate the emptiness of external and internal phenomena with 'the future.' They do not associate the emptiness of external and internal phenomena [F.143.a] with 'the present.' They do not associate the emptiness of emptiness with 'the past.' They do not associate the emptiness of emptiness with 'the future.' They do not associate the emptiness of emptiness with 'the present.' They do not associate the emptiness of great extent with 'the past.' They do not associate the emptiness of great extent with 'the future.' They do not associate the emptiness of great extent with 'the present.' They do not associate the emptiness of ultimate reality with 'the past.' They do not associate the emptiness of ultimate reality with 'the future.' They do not associate the emptiness of ultimate reality with 'the present.' They do not associate the emptiness of conditioned phenomena with 'the past.' They do not associate the emptiness of conditioned phenomena with 'the future.' They do not associate the emptiness of conditioned phenomena with 'the present.' They do not associate the emptiness of unconditioned phenomena with 'the past.' They do not associate the emptiness of unconditioned phenomena with 'the future.' They do not associate the emptiness of unconditioned phenomena with 'the present.' They do not associate the emptiness of the unlimited with 'the past.' They do not associate the emptiness of the unlimited with 'the future.' They do not associate the emptiness of the unlimited with 'the present.' They do not associate the emptiness of that which has neither beginning nor end with 'the past.' They do not associate the emptiness of that which has neither beginning nor end with 'the future.' They do not associate the emptiness of that which has neither beginning nor end with 'the present.' They do not associate the emptiness of nonexclusion with 'the past.' They do not associate the emptiness of nonexclusion with 'the future.' They do not associate the emptiness of nonexclusion with 'the present.' They do not associate the emptiness of [F.143.b] an inherent nature with 'the past.' They do not associate the emptiness of inherent nature with 'the future.' They do not associate the emptiness of inherent nature with 'the present.' They do not associate the emptiness of all phenomena with 'the past.' They do not associate the emptiness of all phenomena with 'the future.' They do not associate the emptiness of all phenomena with 'the present.' They do not associate the emptiness of intrinsic defining characteristics with 'the past.' They do not associate the emptiness of intrinsic defining characteristics with 'the future.' They do not associate the emptiness of intrinsic defining characteristics with 'the present.' They do not associate the emptiness of that which cannot be apprehended with 'the past.' They do not associate the emptiness of that which cannot be

apprehended with 'the future.' They do not associate the emptiness of that which cannot be apprehended with 'the present.' They do not associate the emptiness of nonentities with 'the past.' They do not associate the emptiness of nonentities with 'the future.' They do not associate the emptiness of nonentities with 'the present.' They do not associate the emptiness of essential nature with 'the past.' They do not associate the emptiness of essential nature with 'the future.' They do not associate the emptiness of essential nature with 'the present.' They do not associate the emptiness of an essential nature of nonentities with 'the past.' They do not associate the emptiness of an essential nature of nonentities with 'the future.' They do not associate the emptiness of an essential nature of nonentities with 'the present.'

2.403 "They do not associate the applications of mindfulness with 'the past.' They do not associate the applications of mindfulness with 'the future.' They do not associate the applications of mindfulness with 'the present.' They do not associate the correct exertions with 'the past.' They do not associate the correct exertions with 'the future.' They do not associate the correct exertions with 'the present.' They do not associate the [F.144.a] supports for miraculous ability with 'the past.' They do not associate the supports for miraculous ability with 'the future.' They do not associate the supports for miraculous ability with 'the present.' They do not associate the faculties with 'the past.' They do not associate the faculties with 'the future.' They do not associate the faculties with 'the present.' They do not associate the powers with 'the past.' They do not associate the powers with 'the future.' They do not associate the powers with 'the present.' They do not associate the branches of enlightenment with 'the past.' They do not associate the branches of enlightenment with 'the future.' They do not associate the branches of enlightenment with 'the present.' They do not associate the noble eightfold path with 'the past.' They do not associate the noble eightfold path with 'the future.' They do not associate the noble eightfold path with 'the present.'

2.404 "They do not associate the truths of the noble ones with 'the past.' They do not associate the truths of the noble ones with 'the future.' They do not associate the truths of the noble ones with 'the present.' They do not associate the meditative concentrations with 'the past.' They do not associate the meditative concentrations with 'the future.' They do not associate the meditative concentrations with 'the present.' They do not associate the immeasurable attitudes with 'the past.' They do not associate the immeasurable attitudes with 'the future.' They do not associate the immeasurable attitudes with 'the present.' They do not associate the formless absorptions with 'the past.' They do not associate the formless

absorptions with 'the future.' They do not associate the formless absorptions with 'the present.' [F.144.b] They do not associate the eight liberations with 'the past.' They do not associate the eight liberations with 'the future.' They do not associate the eight liberations with 'the present.' They do not associate the nine serial steps of meditative absorption with 'the past.' They do not associate the nine serial steps of meditative absorption with 'the future.' They do not associate the nine serial steps of meditative absorption with 'the present.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'the past.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'the future.' They do not associate the emptiness, signlessness, and wishlessness gateways to liberation with 'the present.' They do not associate the extrasensory powers with 'the past.' They do not associate the extrasensory powers with 'the future.' They do not associate the extrasensory powers with 'the present.' They do not associate the meditative stabilities with 'the past.' They do not associate the meditative stabilities with 'the future.' They do not associate the meditative stabilities with 'the present.' They do not associate the dhāraṇī gateways with 'the past.' They do not associate the dhāraṇī gateways with 'the future.' They do not associate the dhāraṇī gateways with 'the present.' They do not associate the ten powers of the tathāgatas with 'the past.' They do not associate the ten powers of the tathāgatas with 'the future.' They do not associate the ten powers of the tathāgatas with 'the present.' They do not associate the four fearlessnesses with 'the past.' They do not associate [F.145.a] the four fearlessnesses with 'the future.' They do not associate the four fearlessnesses with 'the present.' They do not associate the four kinds of exact knowledge with 'the past.' They do not associate the four kinds of exact knowledge with 'the future.' They do not associate the four kinds of exact knowledge with 'the present.' They do not associate great loving kindness with 'the past.' They do not associate great loving kindness with 'the future.' They do not associate great loving kindness with 'the present.' They do not associate great compassion with 'the past.' They do not associate great compassion with 'the future.' They do not associate great compassion with 'the present.' They do not associate the eighteen distinct qualities of the buddhas with 'the past.' They do not associate the eighteen distinct qualities of the buddhas with 'the future.' They do not associate the eighteen distinct qualities of the buddhas with 'the present.'

2.405 "They do not associate the fruit of having entered the stream with 'the past.' They do not associate the fruit of having entered the stream with 'the future.' They do not associate the fruit of having entered the stream with 'the present.' They do not associate the fruit of once-returner with 'the past.'

They do not associate the fruit of once-returner with 'the future.' They do not associate the fruit of once-returner with 'the present.' They do not associate the fruit of non-returner with 'the past.' They do not associate the fruit of non-returner with 'the future.' They do not associate the fruit of non-returner with 'the present.' They do not associate arhatship with 'the past.' They do not associate arhatship with 'the future.' They do not associate arhatship with 'the present.' They do not associate individual enlightenment with 'the past.' They do not associate individual enlightenment with 'the future.' [F.145.b] They do not associate individual enlightenment with 'the present.' They do not associate the knowledge of the aspects of the path with 'the past.' They do not associate the knowledge of the aspects of the path with 'the future.' They do not associate the knowledge of the aspects of the path with 'the present.' They do not associate all-aspect omniscience with 'the past.' They do not associate all-aspect omniscience with 'the future.' They do not associate all-aspect omniscience with 'the present.'

2.406 "Śāradvatīputra, bodhisattva great beings practicing like that are said to be engaged in the practice of the perfection of wisdom.

2.407 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with being 'stable' or 'unstable.'¹⁹⁵ They do not associate feelings with being 'stable' or 'unstable.' They do not associate perceptions with being 'stable' or 'unstable.' They do not associate formative predispositions with being 'stable' or 'unstable.' They do not associate consciousness with being 'stable' or 'unstable.'

2.408 "They do not associate the eyes with being 'stable' or 'unstable.' They do not associate the ears with being 'stable' or 'unstable.' They do not associate the nose with being 'stable' or 'unstable.' They do not associate the tongue with being 'stable' or 'unstable.' They do not associate the body with being 'stable' or 'unstable.' They do not associate the mental faculty with being 'stable' or 'unstable.' They do not associate sights with being 'stable' or 'unstable.' They do not associate sounds with being 'stable' or 'unstable.' They do not associate odors with being 'stable' or 'unstable.' They do not associate tastes with being 'stable' or 'unstable.' They do not associate tangibles with being 'stable' or 'unstable.' [F.146.a] They do not associate mental phenomena with being 'stable' or 'unstable.' They do not associate visual consciousness with being 'stable' or 'unstable.' They do not associate auditory consciousness with being 'stable' or 'unstable.' They do not associate olfactory consciousness with being 'stable' or 'unstable.' They do not associate gustatory consciousness with being 'stable' or 'unstable.' They do not associate tactile consciousness with being 'stable' or 'unstable.' They do not associate mental consciousness with being 'stable' or 'unstable.'

2.409 “They do not associate visually compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate aurally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate nasally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate lingually compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate corporeally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate mentally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate feelings conditioned by visually compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate feelings conditioned by aurally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate feelings conditioned by nasally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate feelings conditioned by lingually compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate feelings conditioned by corporeally compounded sensory contact with being ‘stable’ or ‘unstable.’ They do not associate feelings conditioned by mentally compounded sensory contact with being ‘stable’ or ‘unstable.’

2.410 “They do not associate the earth element with being ‘stable’ or ‘unstable.’ [F.146.b] They do not associate the water element with being ‘stable’ or ‘unstable.’ They do not associate the fire element with being ‘stable’ or ‘unstable.’ They do not associate the wind element with being ‘stable’ or ‘unstable.’ They do not associate the space element with being ‘stable’ or ‘unstable.’ They do not associate the consciousness element with being ‘stable’ or ‘unstable.’

2.411 “They do not associate ignorance with being ‘stable’ or ‘unstable.’ They do not associate formative predispositions with being ‘stable’ or ‘unstable.’ They do not associate consciousness with being ‘stable’ or ‘unstable.’ They do not associate name and form with being ‘stable’ or ‘unstable.’ They do not associate the six sense fields with being ‘stable’ or ‘unstable.’ They do not associate sensory contact with being ‘stable’ or ‘unstable.’ They do not associate sensation with being ‘stable’ or ‘unstable.’ They do not associate craving with being ‘stable’ or ‘unstable.’ They do not associate grasping with being ‘stable’ or ‘unstable.’ They do not associate the rebirth process with being ‘stable’ or ‘unstable.’ They do not associate birth with being ‘stable’ or ‘unstable.’ They do not associate aging and death with being ‘stable’ or ‘unstable.’

2.412 “They do not associate the perfection of generosity with being ‘stable’ or ‘unstable.’ They do not associate the perfection of ethical discipline with being ‘stable’ or ‘unstable.’ They do not associate the perfection of tolerance with being ‘stable’ or ‘unstable.’ They do not associate the perfection of

perseverance with being 'stable' or 'unstable.' They do not associate the perfection of meditative concentration with being 'stable' or 'unstable.' They do not associate the perfection of wisdom with being 'stable' or 'unstable.'

2.413 "They do not associate the emptiness of internal phenomena with being 'stable' or 'unstable.' [F.147.a] They do not associate the emptiness of external phenomena with being 'stable' or 'unstable.' They do not associate the emptiness of external and internal phenomena with being 'stable' or 'unstable.' They do not associate the emptiness of emptiness with being 'stable' or 'unstable.' They do not associate the emptiness of great extent with being 'stable' or 'unstable.' They do not associate the emptiness of ultimate reality with being 'stable' or 'unstable.' They do not associate the emptiness of conditioned phenomena with being 'stable' or 'unstable.' They do not associate the emptiness of unconditioned phenomena with being 'stable' or 'unstable.' They do not associate the emptiness of the unlimited with being 'stable' or 'unstable.' They do not associate the emptiness of that which has neither beginning nor end with being 'stable' or 'unstable.' They do not associate the emptiness of nonexclusion with being 'stable' or 'unstable.' They do not associate the emptiness of inherent nature with being 'stable' or 'unstable.' They do not associate the emptiness of all phenomena with being 'stable' or 'unstable.' They do not associate the emptiness of intrinsic defining characteristics with being 'stable' or 'unstable.' They do not associate the emptiness of that which cannot be apprehended with being 'stable' or 'unstable.' They do not associate the emptiness of nonentities with being 'stable' or 'unstable.' They do not associate the emptiness of essential nature with being 'stable' or 'unstable.' They do not associate the emptiness of an essential nature of nonentities with being 'stable' or 'unstable.'

2.414 "They do not associate the applications of mindfulness with being 'stable' or 'unstable.' They do not associate the correct exertions with being 'stable' or 'unstable.' They do not associate the supports for miraculous ability with being 'stable' or 'unstable.' They do not associate the faculties with being 'stable' or 'unstable.' [F.147.b] They do not associate the powers with being 'stable' or 'unstable.' They do not associate the branches of enlightenment with being 'stable' or 'unstable.' They do not associate the noble eightfold path with being 'stable' or 'unstable.'

2.415 "They do not associate the truths of the noble ones with being 'stable' or 'unstable.' They do not associate the meditative concentrations with being 'stable' or 'unstable.' They do not associate the immeasurable attitudes with being 'stable' or 'unstable.' They do not associate the formless absorptions with being 'stable' or 'unstable.' They do not associate the eight liberations with being 'stable' or 'unstable.' They do not associate the nine serial steps

of meditative absorption with being 'stable' or 'unstable.' They do not associate emptiness with being 'stable' or 'unstable.' They do not associate signlessness with being 'stable' or 'unstable.' They do not associate wishlessness with being 'stable' or 'unstable.' They do not associate the extrasensory powers with being 'stable' or 'unstable.' They do not associate the meditative stabilities with being 'stable' or 'unstable.' They do not associate the dhāraṇī gateways with being 'stable' or the dhāraṇī gateways with 'ceasing.' They do not associate the ten powers of the tathāgatas with being 'stable' or 'unstable.' They do not associate the four fearlessnesses with being 'stable' or 'unstable.' They do not associate the four kinds of exact knowledge with being 'stable' or 'unstable.' They do not associate great loving kindness with being 'stable' or 'unstable.' They do not associate great compassion with being 'stable' or 'unstable.' They do not associate the eighteen distinct qualities of the buddhas with being 'stable' or 'unstable.'

2.416 "They do not associate the fruit of having entered the stream [F.148.a] with being 'stable' or 'unstable.' They do not associate the fruit of once-returner with being 'stable' or 'unstable.' They do not associate the fruit of non-returner with being 'stable' or 'unstable.' They do not associate arhatship with being 'stable' or 'unstable.' They do not associate individual enlightenment with being 'stable' or 'unstable.' "They do not associate the knowledge of the aspects of the path with being 'stable' or 'unstable.' They do not associate all-aspect omniscience with being 'stable' or 'unstable.'

2.417 "Śāradvatīputra, bodhisattva great beings practicing like that are said to be engaged in the practice of the perfection of wisdom. [B10]

2.418 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate physical forms with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate feelings with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate perceptions with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate formative predispositions with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate consciousness with, nor disassociate it from, 'existent' or 'nonexistent.'

2.419 "They neither associate the eyes with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the ears with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the nose with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the tongue with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the body with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the mental faculty with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate sights with, nor disassociate them from, 'existent' or 'nonexistent.' [F.148.b] They

neither associate sounds with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate odors with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate tastes with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate tangibles with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate mental phenomena with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate visual consciousness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate auditory consciousness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate olfactory consciousness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate gustatory consciousness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate tactile consciousness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate mental consciousness with, nor disassociate it from, 'existent' or 'nonexistent.'

2.420 "They neither associate visually compounded sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate aurally compounded sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate nasally compounded sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate lingually compounded sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate corporeally compounded sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate mentally compounded sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate feelings conditioned by visually compounded sensory contact with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate feelings conditioned by aurally compounded sensory contact with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate feelings conditioned by nasally compounded sensory contact with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate feelings conditioned by lingually compounded sensory contact with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate feelings conditioned by corporeally compounded sensory contact with, nor disassociate them from, 'existent' or 'nonexistent.' [F.149.a] They neither associate feelings conditioned by mentally compounded sensory contact with, nor disassociate them from, 'existent' or 'nonexistent.'

2.421 "They neither associate the earth element with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the water element with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the fire element with, nor disassociate it from, 'existent' or 'nonexistent.' They

neither associate the wind element with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the space element with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the consciousness element with, nor disassociate it from, 'existent' or 'nonexistent.'

2.422 "They neither associate ignorance with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate formative predispositions with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate consciousness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate name and form with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the six sense fields with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate sensory contact with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate sensation with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate craving with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate grasping with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the rebirth process with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate birth with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate aging and death with, nor disassociate them from, 'existent' or 'nonexistent.'

2.423 "They neither associate the perfection of generosity with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the perfection of ethical discipline with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the perfection of tolerance with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the perfection of perseverance with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate [F.149.b] the perfection of meditative concentration with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the perfection of wisdom with, nor disassociate it from, 'existent' or 'nonexistent.'

2.424 "They neither associate the emptiness of internal phenomena with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of external phenomena with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of external and internal phenomena with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of emptiness with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of great extent with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of ultimate reality with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of

conditioned phenomena with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of unconditioned phenomena with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of the unlimited with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of that which has neither beginning nor end with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of nonexclusion with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of inherent nature with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of all phenomena with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of intrinsic defining characteristics with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of that which cannot be apprehended with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of nonentities with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of essential nature with, nor disassociate it from, 'existent' or 'nonexistent.' They neither associate the emptiness of an essential nature of nonentities with, nor disassociate it from, 'existent' or 'nonexistent.'

2.425 "They neither associate the applications of mindfulness with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the correct exertions with, nor disassociate them from, 'existent' [F.150.a] or 'nonexistent.' They neither associate the supports for miraculous ability with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the faculties with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the powers with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the branches of enlightenment with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the noble eightfold path with, nor disassociate it from, 'existent' or 'nonexistent.'

2.426 "They neither associate the truths of the noble ones with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the meditative concentrations with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the immeasurable attitudes with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the formless absorptions with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the eight liberations with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the nine serial steps of meditative absorption with, nor disassociate them from, 'existent' or 'nonexistent.' They neither associate the emptiness, signlessness, and wishlessness gateways to liberation with, nor disassociate them from,

‘existent’ or ‘nonexistent.’ They neither associate the extrasensory powers with, nor disassociate them from, ‘existent’ or ‘nonexistent.’ They neither associate the meditative stabilities with, nor disassociate them from, ‘existent’ or ‘nonexistent.’ They neither associate the dhāraṇī gateways with, nor disassociate them from, ‘existent’ or ‘nonexistent.’ They neither associate the ten powers of the tathāgatas with, nor disassociate them from, ‘existent’ or ‘nonexistent.’ They neither associate the four fearlessnesses with, nor disassociate them from, ‘existent’ or ‘nonexistent.’ They neither associate the four kinds of exact knowledge with, nor disassociate them from, ‘existent’ or ‘nonexistent.’ They neither associate great loving kindness with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate great compassion with, nor disassociate it from, ‘existent’ [F.150.b] or ‘nonexistent.’ They neither associate the eighteen distinct qualities of the buddhas with, nor disassociate them from, ‘existent’ or ‘nonexistent.’

2.427 “They neither associate the fruit of having entered the stream with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate the fruit of once-returner with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate the fruit of non-returner with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate arhatship with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate individual enlightenment with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate the knowledge of the aspects of the path with, nor disassociate it from, ‘existent’ or ‘nonexistent.’ They neither associate all-aspect omniscience with, nor disassociate it from, ‘existent’ or ‘nonexistent.’

2.428 “When they practice the perfection of wisdom, they do not apprehend they ‘are practicing.’ They do not apprehend they ‘are not practicing.’ They do not apprehend they ‘are practicing when they practice and not practicing when they do not practice.’ They do not apprehend they ‘are neither practicing nor not practicing.’ Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.¹⁹⁶

2.429 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not practice the perfection of wisdom for the sake of the perfection of generosity.

2.430 “They do not practice the perfection of wisdom for the sake of the perfection of ethical discipline. They do not practice the perfection of wisdom for the sake of the perfection of tolerance. They do not practice the perfection of wisdom for the sake of the perfection of perseverance. They do not practice the perfection of wisdom for the sake of the perfection of meditative concentration. They do not practice the perfection of wisdom for the sake of the perfection of wisdom.

2.431 “They do not practice [F.151.a] the perfection of wisdom for the sake of the emptiness of internal phenomena. They do not practice the perfection of wisdom for the sake of the emptiness of external phenomena. They do not practice the perfection of wisdom for the sake of the emptiness of external and internal phenomena. They do not practice the perfection of wisdom for the sake of the emptiness of emptiness. They do not practice the perfection of wisdom for the sake of the emptiness of great extent. They do not practice the perfection of wisdom for the sake of the emptiness of ultimate reality. They do not practice the perfection of wisdom for the sake of the emptiness of conditioned phenomena. They do not practice the perfection of wisdom for the sake of the emptiness of unconditioned phenomena. They do not practice the perfection of wisdom for the sake of the emptiness of the unlimited. They do not practice the perfection of wisdom for the sake of the emptiness of that which has neither beginning nor end. They do not practice the perfection of wisdom for the sake of the emptiness of nonexclusion. They do not practice the perfection of wisdom for the sake of the emptiness of inherent nature. They do not practice the perfection of wisdom for the sake of the emptiness of all phenomena. They do not practice the perfection of wisdom for the sake of the emptiness of intrinsic defining characteristics. They do not practice the perfection of wisdom for the sake of the emptiness of that which cannot be apprehended. They do not practice the perfection of wisdom for the sake of the emptiness of nonentities. They do not practice the perfection of wisdom for the sake of the emptiness of essential nature. They do not practice the perfection of wisdom for the sake of the emptiness of an essential nature of nonentities.

2.432 “They do not practice the perfection of wisdom for the sake of the emptiness of nonarising. They do not practice the perfection of wisdom for the sake of the emptiness of nonceasing.¹⁹⁷

2.433 “They do not practice the perfection of wisdom for the sake of the level at which progress has become irreversible. They do not practice the perfection of wisdom for the maturation of beings. [F.151.b] They do not practice the perfection of wisdom for the refining of the buddhafi elds.

2.434 “They do not practice the perfection of wisdom for the sake of the applications of mindfulness. They do not practice the perfection of wisdom for the sake of the correct exertions. They do not practice the perfection of wisdom for the sake of the supports for miraculous ability. They do not practice the perfection of wisdom for the sake of the faculties. They do not practice the perfection of wisdom for the sake of the powers. They do not practice the perfection of wisdom for the sake of the branches of enlightenment. They do not practice the perfection of wisdom for the sake of the noble eightfold path.

- 2.435 “They do not practice the perfection of wisdom for the sake of the truths of the noble ones. They do not practice the perfection of wisdom for the sake of the meditative concentrations. They do not practice the perfection of wisdom for the sake of the immeasurable attitudes. They do not practice the perfection of wisdom for the sake of the formless absorptions. They do not practice the perfection of wisdom for the sake of the eight liberations. They do not practice the perfection of wisdom for the sake of the nine serial steps of meditative absorption. They do not practice the perfection of wisdom for the sake of the emptiness, signlessness, and wishlessness gateways to liberation. They do not practice the perfection of wisdom for the sake of the extrasensory powers. They do not practice the perfection of wisdom for the sake of the meditative stabilities. They do not practice the perfection of wisdom for the sake of the dhāraṇī gateways.
- 2.436 “They do not practice the perfection of wisdom for the sake of the ten powers of the tathāgatas. They do not practice the perfection of wisdom for the sake of the four fearlessnesses. They do not practice the perfection of wisdom for the sake of the four kinds of exact knowledge. [F.152.a] They do not practice the perfection of wisdom for the sake of great loving kindness. They do not practice the perfection of wisdom for the sake of great compassion. They do not practice the perfection of wisdom for the sake of the eighteen distinct qualities of the buddhas.
- 2.437 “They do not practice the perfection of wisdom for the sake of the real nature. They do not practice the perfection of wisdom for the sake of the realm of phenomena. They do not practice the perfection of wisdom for the sake of the very limit of reality.
- 2.438 “If you ask why, bodhisattva great beings who practice the perfection of wisdom do not discern differences, details, or distinctions with respect to anything at all. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.
- 2.439 “They do not practice the perfection of wisdom for the sake of divine clairvoyance. They do not practice the perfection of wisdom for the sake of divine cliraudience. They do not practice the perfection of wisdom for the sake of knowledge of the minds of others. They do not practice the perfection of wisdom for the sake of the recollection of past lives. They do not practice the perfection of wisdom for the sake of the different sorts¹⁹⁸ of miraculous ability. They do not practice the perfection of wisdom for the sake of the knowledge that contaminants have ceased.
- 2.440 “If you ask why, it is because when they practice the perfection of wisdom they do not even see the perfection of wisdom itself, let alone a bodhisattva, so, however could they apprehend the extrasensory powers that know all¹⁹⁹

in all their aspects? Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.441 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not think, [F.152.b] ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā.’

2.442 “They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the intermediate southeastern direction, [F.153.a] numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā.’ They do not think, ‘I, standing on the supports for miraculous ability, will serve, will respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā.’ And they do not think, ‘I, standing on the supports for miraculous ability, will serve, will

respect, will honor, and will worship all the blessed lord buddhas, as many as there are, who are present in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā.'

2.443 "They do not think, 'I will listen with my divine clairaudience to whatever teachings the blessed lord buddhas are giving. I will understand with my mind the minds of the beings in those world systems. I will recollect their past lives. I will see with my divine clairvoyance those beings as they die, take birth, and have been born.'²⁰⁰ I will enable inestimable, [F.153.b] countless beings to pass into final nirvāṇa!' Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.444 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, even māras who seek to intrude and cause them disturbance find no opportunity. All mundane and supramundane activities, as many as there are, become harmonious spontaneously and without being falsely imagined.²⁰¹ All mundane afflicted mental states that there are will also be dispelled.

2.445 "All the lord buddhas who are present in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapariṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttāśubha, Apramāṇāśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects²⁰² that they may have [F.154.a] will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.446 "All the lord buddhas who are present in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapariṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttāśubha, Apramāṇāśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those

bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.447 “All the lord buddhas who are present in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level [F.154.b] of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapariṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttāśubha, Apramāṇāśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.448 “All the lord buddhas who are present in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapariṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttāśubha, Apramāṇāśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, [F.155.a] Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.449 “All the lord buddhas who are present in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapariṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttāśubha, Apramāṇāśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and

Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness. [F.155.b]

2.450 “All the lord buddhas who are present in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapariṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttaśubha, Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.451 “All the lord buddhas who are present in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapariṣadya, [F.156.a] and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttaśubha, Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.452 “All the lord buddhas who are present in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapariṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttaśubha,

Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated [F.156.b] in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.453 “All the lord buddhas who are present in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapariṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttaśubha, Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.454 “All the lord buddhas who are present in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they fall to the level of the śrāvakas or the level of the pratyekabuddhas. The Four Great Kings, [F.157.a] the gods of the Trayastriṃśa realm, the gods of the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapariṣadya, and Mahābrahmā; Ābha, Parīttābha, Apramāṇābha, and Ābhāsvara; Śubha, Parīttaśubha, Apramāṇaśubha, and Śubhakṛtsna; Vṛha, Parīttavṛha, Apramāṇavṛha, and Vṛhatphala; and Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness.

2.455 “Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.456 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they come face-to-face with the dhāraṇī gateways, the gateways of meditative stability, and the gateways of the kinds of exact knowledge, including the exact knowledge of inspired speech, without great difficulty. In every sphere of birth, furthermore, they will please the

tathāgatas, arhats, perfectly complete buddhas. They will never be separated from those blessed lord buddhas until they fully awaken to unsurpassed, perfect, complete enlightenment.

2.457 “Moreover, Śāradvatīputra, bodhisattva great beings [F.157.b] practicing the perfection of wisdom do not think, ‘Is there any sort of phenomenon conjoined with or separated from, or that might come together or might not come together with, phenomena?’²⁰³ If you ask why, it is because they do not observe any sort of phenomenon that is conjoined or separated, or that might come together or might not come together. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.458 “Moreover, Śāradvatīputra, bodhisattva great beings practicing the perfection of wisdom do not think, ‘Might I fully awaken to the realm of phenomena or might I not?’ If you ask why, it is because the realm of phenomena has not fully awakened, will not fully awaken, and is not fully awakening to the realm of phenomena. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.459 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not observe any phenomenon at all that is different from the realm of phenomena.²⁰⁴ Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.460 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not make a difference between the realm of phenomena and any phenomenon.²⁰⁵ Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom. [F.158.a]

2.461 “Moreover, Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom do not think, ‘Will I comprehend the realm of phenomena, or will I not comprehend it?’ This is because they do not observe any phenomenon that is the sort of thing that would come to be comprehended by means of a phenomenon, because they do not associate the realm of phenomena with ‘empty’ and do not associate it with ‘not empty.’²⁰⁶

2.462 “Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.463 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with emptiness, nor do they associate emptiness with physical forms. They do not associate feelings with emptiness, nor do they associate emptiness with feelings. They

do not associate perceptions with emptiness, nor do they associate emptiness with perceptions. They do not associate formative predispositions with emptiness, nor do they associate emptiness with formative predispositions. They do not associate consciousness with emptiness, nor do they associate emptiness with consciousness.

2.464 “They do not associate the eyes with emptiness, nor do they associate emptiness with the eyes. They do not associate the ears with emptiness, nor do they associate emptiness with the ears. They do not associate the nose with emptiness, nor do they associate emptiness with the nose. They do not associate the tongue with emptiness, nor do they associate emptiness with the tongue. They do not associate the body with emptiness, nor do they associate emptiness with the body. They do not associate the mental faculty with emptiness, nor do they associate emptiness with the mental faculty.

2.465 “They do not associate sights with emptiness, nor do they associate emptiness with sights. They do not associate sounds with emptiness, nor do they associate emptiness with sounds. They do not associate odors with emptiness, nor do they associate emptiness with odors. [F.158.b] They do not associate tastes with emptiness, nor do they associate emptiness with tastes. They do not associate tangibles with emptiness, nor do they associate emptiness with tangibles. They do not associate mental phenomena with emptiness, nor do they associate emptiness with mental phenomena.

2.466 “They do not associate the sensory element of the eyes with emptiness, nor do they associate emptiness with the sensory element of the eyes. They do not associate the sensory element of sights with emptiness, nor do they associate emptiness with the sensory element of sights. They do not associate the sensory element of visual consciousness with emptiness, nor do they associate emptiness with the sensory element of visual consciousness. They do not associate the sensory element of the ears with emptiness, nor do they associate emptiness with the sensory element of the ears. They do not associate the sensory element of sounds with emptiness, nor do they associate emptiness with the sensory element of sounds. They do not associate the sensory element of auditory consciousness with emptiness, nor do they associate emptiness with the sensory element of auditory consciousness. They do not associate the sensory element of the nose with emptiness, nor do they associate emptiness with the sensory element of the nose. They do not associate the sensory element of odors with emptiness, nor do they associate emptiness with the sensory element of odors. They do not associate the sensory element of olfactory consciousness with emptiness, nor do they associate emptiness with the sensory element of olfactory consciousness. They do not associate the sensory element of the tongue with emptiness, nor do they associate emptiness with the sensory

element of the tongue. They do not associate the sensory element of tastes with emptiness, nor do they associate emptiness with the sensory element of tastes. They do not associate the sensory element of gustatory consciousness with emptiness, nor do they associate emptiness with the sensory element of gustatory consciousness. They do not associate the sensory element of the body with emptiness, nor do they associate emptiness with the sensory element of the body. They do not associate the sensory element of tangibles with emptiness, nor do they associate emptiness with the sensory element of tangibles. They do not associate the sensory element of tactile consciousness with emptiness, nor do they associate emptiness with the sensory element of tactile consciousness. They do not associate [F.159.a] the sensory element of the mental faculty with emptiness, nor do they associate emptiness with the sensory element of the mental faculty. They do not associate the sensory element of mental phenomena with emptiness, nor do they associate emptiness with the sensory element of mental phenomena. They do not associate the sensory element of mental consciousness with emptiness, nor do they associate emptiness with the sensory element of mental consciousness.

2.467 “If you ask why, Śāradvatīputra, it is because this—the yogic practice of emptiness—is the ultimate yogic practice. Śāradvatīputra, bodhisattva great beings who practice emptiness do not fall to the level of the śrāvakas or the level of the pratyekabuddhas. They also refine the buddhafiels, and they also bring beings to maturity. They will fully awaken swiftly to unsurpassed, perfect, complete enlightenment.

2.468 “Śāradvatīputra, whatever the yogic practices, among them the yogic practice of the perfection of wisdom is said to be the best, is described as the supreme, is described as the highest, is described as perfect, is described as the foremost, and is described as the most sublime.

2.469 “If you ask why, it is because this—the yogic practice of the perfection of wisdom, a yogic practice of emptiness, of signlessness, and of wishlessness—is a yogic practice that is unsurpassed. Śāradvatīputra, bodhisattva great beings who engage in that manner are said to be prophesied because they are approaching unsurpassed, perfect, complete enlightenment.

2.470 “Śāradvatīputra, although bodhisattva great beings who engage in that manner act on behalf of immeasurable, countless beings, they do not think, ‘I am engaging’ or ‘I am not engaging’ with the perfection of wisdom. They do not think, ‘I will be prophesied by the blessed lord buddhas. I am about to be prophesied. I will refine the buddhafiels. I [F.159.b] will bring beings to maturity. I will fully awaken to unsurpassed, perfect, complete enlightenment. I will turn the wheel of the Dharma.’

- 2.471 “And why? It is because they do not distinguish details in the realm of phenomena. Apart from the realm of phenomena, they do not observe any sort of phenomenon at all that is a practice of the perfection of wisdom, or about which the blessed lord buddhas will make a prophecy, or that will fully awaken to unsurpassed, perfect, complete enlightenment. If you ask why, it is because when bodhisattva great beings practice the perfection of wisdom, the perception of beings does not arise.
- 2.472 “The perception of a self does not arise. The perception of a life form does not arise. The perception of a living being does not arise. The perception of a life does not arise. The perception of an individual does not arise. The perception of a person does not arise. The perception of one born of Manu does not arise. The perception of a child of Manu does not arise. The perception of an actor does not arise. The perception of an experiencer does not arise. The perception of a knower does not arise. The perception of a viewer does not arise.
- 2.473 “If you ask why, it is because beings absolutely do not arise, nor do they cease. A being has no arising or cessation, so how could that which neither arises nor ceases practice the perfection of wisdom? Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner practice the perfection of wisdom as beings who do not arise.²⁰⁷ They practice the perfection of wisdom as beings who are emptiness.
- 2.474 “They practice the perfection of wisdom as beings who cannot be apprehended. They practice the perfection of wisdom as beings who are void. They practice [F.160.a] the perfection of wisdom as beings who are without inherent existence. They practice the perfection of wisdom as beings who are without an essential nature.
- 2.475 “Śāradvatīputra, this is the bodhisattva great beings’ supreme yogic practice. It is a yogic practice of emptiness.²⁰⁸ Śāradvatīputra, this is the yogic practice of bodhisattva great beings who practice the perfection of wisdom. It endures when all other yogic practices have been surpassed.
- 2.476 “Śāradvatīputra, bodhisattva great beings who are practicing this yogic practice achieve the ten powers of the tathāgatas. They achieve the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. Śāradvatīputra, bodhisattva great beings maintaining this yogic practice do not entertain thoughts of miserliness, and do not entertain thoughts of degenerate morality, thoughts of agitation, thoughts of indolence, thoughts of distraction, or thoughts of stupidity.”
- 2.477 The Blessed One having spoken thus, the venerable Śāradvatīputra then inquired of him, “Blessed Lord, where did they die and transmigrate from, those bodhisattva great beings who are reborn here, who practice in

accordance with this yogic practice of the perfection of wisdom? And where will they be reborn when they have died here?”

2.478 “Śāradvatīputra,” replied the Blessed One, “you should know that these bodhisattva great beings who practice in accordance with this yogic practice of the perfection of wisdom have died and transmigrated from other buddhafiels, so as to be reborn here, or else they have died a god of the Tuṣita class, [F.160.b] or died a human and transmigrated so as to be reborn here.

2.479 “In this regard, Śāradvatīputra, those bodhisattva great beings who have died in, and transmigrated from, other buddhafiels, so as to be reborn here, swiftly achieve the yogic practice—that is, this yogic practice of the perfection of wisdom. Even after passing away from this life, these profound dharmas become manifest to them. Then again they will be absorbed in the yogic practice of the perfection of wisdom. They will be reborn in whichever buddhafiels the tathāgatas, arhats, perfectly complete buddhas reside and maintain themselves, and will again please²⁰⁹ those tathāgatas, worthy ones, perfectly complete buddhas.

2.480 “In this regard, Śāradvatīputra, those bodhisattva great beings who have died a god of the Tuṣita class and transmigrated, so as to be reborn here, are also those with keen faculties.²¹⁰ They are bound by a single birth. They will be undiminished in their understanding²¹¹ of the six perfections, and there are none of the dhāraṇī gateways and the gateways of meditative stability that will not be brought together in them.

2.481 “Śāradvatīputra, those bodhisattva great beings who have died in, and transmigrated from, the human realm, so as to be reborn with the same good fortune of humankind, will have dull faculties, unless they are irreversible bodhisattva great beings. They will not become swiftly absorbed in the yogic practice of the perfection of wisdom. Nor indeed will the dhāraṇī gateways or the gateways of meditative stability swiftly become manifest to them.

2.482 “Śāradvatīputra, you asked, ‘Where will those bodhisattva great beings who are absorbed in this yogic practice of the perfection of wisdom be reborn when they have died here and transmigrated?’ Śāradvatīputra, having died in, and transmigrated from, this buddhafiels, those bodhisattva great beings [F.161.a] will go from here to those buddhafiels where the blessed lord buddhas reside and maintain themselves. They will never be separated from the blessed lord buddhas until they have fully awakened to unsurpassed, perfect, complete enlightenment.

2.483 “Śāradvatīputra, when bodhisattva great beings are engaging in the perfection of wisdom in order to bring beings to maturity, even though they may have actualized, through the power of skillful means, the fruit of having entered the stream, they still do not feel pride on account of that.²¹²

2.484 “Śāradvatīputra, there are bodhisattva great beings without skillful means who become absorbed in the first meditative concentration, become absorbed in the second meditative concentration, become absorbed in the third meditative concentration, become absorbed in the fourth meditative concentration, and practice the six perfections. Since they have attained the meditative concentrations, they will be reborn among the long-living gods. Even if they do obtain a rebirth among human beings and please the blessed lord buddhas, they are still those with dull faculties, not keen faculties.

2.485 “Moreover, Śāradvatīputra, there are bodhisattva great beings who also are absorbed in the meditative concentrations and also practice the perfections, but since they are without skillful means, after abandoning the meditative concentrations they too will be reborn in this realm of desire. Śāradvatīputra, those bodhisattva great beings too will have dull faculties, not keen faculties.

2.486 “Śāradvatīputra, there are also bodhisattva great beings who become absorbed in the first meditative concentration, become absorbed in the second meditative concentration, become absorbed in the third meditative concentration, and become absorbed in the fourth meditative concentration; [F.161.b] become absorbed in loving kindness, become absorbed in compassion, become absorbed in empathetic joy, and become absorbed in equanimity; become absorbed in the sphere of infinite space, become absorbed in the sphere of infinite consciousness, become absorbed in the sphere of nothing-at-all, and become absorbed in the sphere of neither perception nor nonperception; become absorbed in the four applications of mindfulness, become absorbed in the four correct exertions, become absorbed in the four supports for miraculous ability, become absorbed in the five faculties, become absorbed in the five powers, become absorbed in the seven branches of enlightenment, and become absorbed in the noble eightfold path; and become absorbed in great compassion. Endowed as they are with great compassion, owing to their skillful means, their rebirth will not be influenced by the meditative concentrations, their rebirth will not be influenced by the pure abidings, and their rebirth will not be influenced by the formless absorptions, but they will be reborn wherever the blessed lord buddhas reside and maintain themselves. Since they do not part from the yogic practice of the perfection of wisdom, they will fully awaken to unsurpassed, perfect, complete enlightenment right here in this Auspicious Eon.

2.487 “Moreover, Śāradvatīputra, there are also bodhisattva great beings who become absorbed in the first meditative concentration, become absorbed in the second meditative concentration, become absorbed in the third meditative concentration, and become absorbed in the fourth meditative

concentration; become absorbed in loving kindness, become absorbed in compassion, become absorbed in empathetic joy, and become absorbed in equanimity; and become absorbed in the sphere of infinite space, [F.162.a] become absorbed in the sphere of infinite consciousness, become absorbed in the sphere of nothing-at-all, and become absorbed in the sphere of neither perception nor nonperception, who, owing to their skillful means, will not be reborn through the influence of the meditative concentrations, meditative stabilities, or meditative absorptions. Even though they later they might be reborn in this realm of desire, they will be born into great and lofty royal families, they will be born into great and lofty priestly families, or they will be born into great and lofty householder families. This is not out of yearning for the rebirth process but in order to bring beings to maturity.

2.488 “Śāradvatīputra, there are also bodhisattva great beings who become absorbed in the first meditative concentration, become absorbed in the second meditative concentration, become absorbed in the third meditative concentration, and become absorbed in the fourth meditative concentration; become absorbed in loving kindness, become absorbed in compassion, become absorbed in empathetic joy, and become absorbed in equanimity; and become absorbed in the sphere of infinite space, become absorbed in the sphere of infinite consciousness, become absorbed in the sphere of nothing-at-all, and become absorbed in the sphere of neither perception nor nonperception, who, owing to their skillful means, will not be reborn through the influence of the meditative concentrations, meditative stabilities, or meditative absorptions. They will be reborn equal in fortune to the gods of the Cāturmahārājika realm.

2.489 “They will be reborn equal in fortune to the gods of the Trayastriṃśa realm. They will be reborn equal in fortune to the gods of the Tuṣṭita realm. They will be reborn equal in fortune to the gods of the Nirmāṇarati realm. They will be reborn equal in fortune to the gods of the Paranirmitavaśavartin [F.162.b] realm. Dwelling in these realms, they will bring beings to maturity. They will refine the buddhafiels, and they will also please the blessed lord buddhas.

2.490 “Śāradvatīputra, there are also bodhisattva great beings who practice the perfection of wisdom, and who, owing to their skillful means, become absorbed in the first meditative concentration, become absorbed in the second meditative concentration, become absorbed in the third meditative concentration, and become absorbed in the fourth meditative concentration; become absorbed in loving kindness, become absorbed in compassion, become absorbed in empathetic joy, and become absorbed in equanimity; and become absorbed in the sphere of infinite space, become absorbed in the

sphere of infinite consciousness, become absorbed in the sphere of nothing-at-all, and become absorbed in the sphere of neither perception nor nonperception.

2.491 “Having died here and transmigrated, they are reborn in the Brahmaloṇa. They become the best, supreme, and most excellent of beings there, like those holding sway over one thousand powerful Brahmās and Mahābrahmās. Residing there, they move from buddhafield to buddhafield, like the ones where the tathāgatas, arhats, perfectly complete buddhas have fully awakened and remain turning the wheel of the Dharma. They also request those tathāgatas, arhats, perfectly complete buddhas to turn the wheel of the Dharma.

2.492 “Śāradvatīputra, also there are bodhisattva great beings bound by a single birth who practice the perfection of wisdom, [F.163.a] and who, owing to their skillful means, become absorbed in the first meditative concentration, become absorbed in the second meditative concentration, become absorbed in the third meditative concentration, and become absorbed in the fourth meditative concentration; become absorbed in loving kindness, become absorbed in compassion, become absorbed in empathetic joy, and become absorbed in equanimity; and become absorbed in the sphere of infinite space, become absorbed in the sphere of infinite consciousness, become absorbed in the sphere of nothing-at-all, and become absorbed in the sphere of neither perception nor nonperception.

2.493 “They cultivate the four applications of mindfulness. They cultivate the four correct exertions. They cultivate the four supports for miraculous ability. They cultivate the five faculties. They cultivate the five powers. They cultivate the seven branches of enlightenment. They cultivate the noble eightfold path.

2.494 “They become absorbed in the meditative stabilities on emptiness, signlessness, and wishlessness. However, they will not be reborn due to their influence. They please the blessed lord buddhas who have become manifest, and having practiced the chaste conduct, are reborn equal in fortune to the gods of Tuṣita. Remaining there for a lifetime,²¹³ with undiminished sense faculties, mindfulness, and alertness, surrounded by, and at the head of, many one hundred thousand one hundred million billion gods, they demonstrate a birth here, and, having fully awakened to unsurpassed, perfect, complete enlightenment, turn the wheels of the Dharma in various buddhafields. [B11] [F.163.b]

2.495 “Śāradvatīputra, there are also bodhisattva great beings who have attained the six extrasensory powers, who do not take birth in the realm of desire, do not take birth in the realm of form, and do not take birth in the

realm of formlessness.²¹⁴ They serve, respect, honor, and worship the tathāgatas, arhats, perfectly complete buddhas, proceeding on from buddhafiield to buddhafiield.

2.496 “Śāradvatīputra, there are also the bodhisattva great beings who have attained the six extrasensory powers, and who, playing with the six extrasensory powers, pass on from buddhafiield to buddhafiield—the sorts of buddhafiields where, apart from the Great Vehicle, there is not even the sound of the names *vehicle of the srāvakas* or *vehicle of the pratyekabuddhas*.

2.497 “Śāradvatīputra, there are also bodhisattva great beings who have attained the six extrasensory powers, and who, playing with the six extrasensory powers, proceed from buddhafiield to buddhafiield—the sorts of buddhafiields where the lifespan of beings is for an *aprameya*.

2.498 “Śāradvatīputra, there are also bodhisattva great beings who have attained the six extrasensory powers, and who proceed from world system to world system, where the minds of those beings are then illuminated by the sound of *Buddha*, the sound of *Dharma*, and the sound of *Saṅgha*. They too will be reborn wherever the blessed lord buddhas reside and are alive at present.

2.499 “Śāradvatīputra, there are also bodhisattva great beings who have attained the six extrasensory powers, and who proceed from world system to world system—the sorts of world systems where the sound of *Buddha* does not resonate, where the sound of *Dharma* does not resonate, and where the sound of *Saṅgha* does not resonate. They speak of the excellence of the Buddha, they speak of the excellence of the Dharma, and they speak of the excellence of the Saṅgha, so that, on account of the sound of *Buddha*, the sound of *Dharma*, and the sound of *Saṅgha*, those beings also become serenely confident and they take birth, after their death there,²¹⁵ [F.164.a] wherever those blessed lord buddhas are residing.

2.500 “Śāradvatīputra, there are also bodhisattva great beings who, after they first set their minds on enlightenment, have attained the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. They are never reborn in the realm of desire, nor are they reborn in the realm of form or the realm of formlessness, but still they work there for the benefit of beings.

- 2.501 “Śāradvatīputra, there are also bodhisattva great beings who practice the six perfections, and who, through first setting their minds on enlightenment, enter a bodhisattva’s maturity and attain the level at which progress becomes irreversible.
- 2.502 “Śāradvatīputra, there are also bodhisattva great beings who, through first setting their minds on enlightenment, fully awaken to unsurpassed, perfect, complete enlightenment, and who, having fully awakened, turn the wheel of the Dharma. Acting for the benefit of countless and immeasurable beings, they attain final nirvāṇa in the expanse of final nirvāṇa where no residue of the aggregates is left behind; and, even after passing into final nirvāṇa, their Dharma will remain for an eon, or for more than an eon.
- 2.503 “Śāradvatīputra, there are also [F.164.b] the bodhisattva great beings who, through first setting their minds on enlightenment, become absorbed in the yogic practice of the perfection of wisdom, and who, accompanied by many hundred thousand one hundred million billion bodhisattvas, also move from buddhafiield to buddhafiield together with them in order to behold the blessed lord buddhas, to bring beings to maturity, and to refine the buddhafiields.
- 2.504 “Śāradvatīputra, there are also bodhisattva great beings who practice the perfection of wisdom, and who have attained the four concentrations, have attained the four immeasurables, and have attained the four formless absorptions. They play in many ways with these meditative concentrations, immeasurable attitudes, and formless absorptions. That is to say, they become absorbed in the first meditative concentration and, having arisen from that first meditative concentration, they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the second meditative concentration. Having arisen from that second meditative concentration, they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the third meditative concentration. Having arisen from that third meditative concentration, they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the fourth meditative concentration. Having arisen from that fourth meditative concentration, they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the sphere of infinite space. Having arisen from that sphere of infinite space, [F.165.a] they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the sphere of infinite consciousness. Having arisen from that infinite consciousness, they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the sphere of

nothing-at-all. Having arisen from that sphere of nothing-at-all, they become absorbed in the cessation absorption. Having arisen from that cessation absorption, they become absorbed in the sphere of neither perception nor nonperception. And, having arisen from that sphere of neither perception nor nonperception, they become absorbed in the cessation absorption.

2.505 “Śāradvatīputra, those bodhisattva great beings thus practicing the perfection of wisdom with skillful means again and again press down on²¹⁶ and become absorbed in those meditative concentrations, immeasurable attitudes, meditative stabilities, and absorptions.

2.506 “Śāradvatīputra, there are also bodhisattva great beings who have attained the four applications of mindfulness, who have attained the four correct exertions, who have attained the four supports for miraculous ability, who have attained the five faculties, who have attained the five powers, who have attained the seven branches of enlightenment, and who have attained the noble eightfold path; who have attained the four truths of the noble ones, who have attained the meditative concentrations, who have attained the immeasurable attitudes, who have attained the formless absorptions, who have attained the eight liberations, who have attained the nine serial steps of meditative absorption, who have attained emptiness, signlessness, and wishlessness, who have attained the extrasensory powers, who have attained the meditative stabilities, and who have attained the dhāraṇīs; and who have attained the ten powers of the tathāgatas, who have attained the four fearlessnesses, who have attained the four kinds of exact knowledge, and who have attained [F.165.b] the eighteen distinct qualities of the buddhas. But even though they have attained them, the three gateways to liberation do not cause them to attain the fruit of entering the stream, do not cause them to attain the fruit of once-returner, do not cause them to attain the fruit of non-returner, do not cause them to attain arhatship, and do not cause them to attain individual enlightenment. Practicing the perfection of wisdom and assisted by skillful means they teach the noble eightfold path to beings and cause them to attain the fruit of entering the stream, cause them to attain the fruit of once-returner, cause them to attain the fruit of non-returner, cause them to attain arhatship, and cause them to attain individual enlightenment. Śāradvatīputra, the transcendental knowledge of the fruits that the śrāvakas and pratyekabuddhas are to attain is a bodhisattva great being’s forbearance. Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner are known to be irreversible.

2.507 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections, and who refine the paradise of Tuṣita. Śāradvatīputra, they are known as bodhisattva great beings of the Auspicious Eon.

- 2.508 “Śāradvatīputra, there are also bodhisattva great beings who practice the perfection of wisdom, who have attained the four meditative concentrations, who have attained the four immeasurable attitudes, who have attained the four formless absorptions, who have attained the thirty-seven factors conducive to enlightenment, who have attained the six extrasensory powers, and who have attained the ten powers of the tathāgatas, who have attained [F.166.a] the four fearlessnesses, who have attained the four kinds of exact knowledge, and who have attained the eighteen distinct qualities of the buddhas. Even though they practice in order to comprehend the four truths of the noble ones, the four truths are not what they finally realize. Śāradvatīputra, those bodhisattva great beings are known to be bound by a single birth.
- 2.509 “Śāradvatīputra, there are also bodhisattva great beings who practice the six perfections and who move from world system to world system. They encourage the beings there toward enlightenment, and they refine the buddhafiels. Śāradvatīputra, those bodhisattva great beings will fully awaken to unsurpassed, perfect, complete enlightenment over the course of countless, immeasurable eons.
- 2.510 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who always persevere for the sake of beings. They never speak harmful words. Nor indeed do they commit physical acts or mental acts that are harmful.
- 2.511 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections who always persevere for the sake of beings. They move from buddhafiels to buddhafiels, interrupting the three pathways on which beings proceed to terrible forms of life.
- 2.512 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections who, having become a wheel-turning emperor,²¹⁷ are actively engaged in the perfection of generosity, arranging all the resources that bring comfort to beings and supplying them with the decent requisites for life: food to those who want food, drinks to those who want drink, [F.166.b] vehicles to those who need vehicles, flowers to those who want flowers, incense to those who want incense, garlands to those who want garlands, unguents to those who want unguents, seats and beds to those who want seats and beds, clothes to those who want clothes, jewels to those who want jewels, pearls to those who want pearls, gold to those who want gold, silver to those who want silver, corals to those who want corals,²¹⁸ ornaments to those who want ornaments, sustenance to those who want sustenance, and families to those who want families.²¹⁹

- 2.513 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who are actively engaged in the perfection of ethical discipline, who will establish beings in the vows pertaining to body, speech, and mind.
- 2.514 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who are actively engaged in the perfection of tolerance, who will establish beings in nonanger and nonmalice.
- 2.515 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who are actively engaged in the perfection of perseverance, who will establish beings in manifestly engaging in all virtuous dharmas.
- 2.516 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who are actively engaged in the perfection of meditative concentration, who will establish beings one-pointedly in stilling, and in detachment from desires.
- 2.517 “Having established [F.167.a] beings in, *up to* the ten virtuous action paths they are reborn among the gods of the Brahmakāyika realm, *up to* among the gods of the Akaniṣṭha realm and fully awaken to unsurpassed, perfect, complete enlightenment in various buddhafiels. Śāradvatīputra, those bodhisattva great beings who, having perfectly developed the four meditative concentrations, weaken them down to the first meditative concentration, having dwelled on the experience of the first meditative concentration, take birth among the gods of the Brahmakāyika realm. They again, having perfectly developed the concentrations and having taken birth among the gods of the Akaniṣṭha realm, fully awaken to unsurpassed, perfect, complete enlightenment in various buddhafiels. Śāradvatīputra, those bodhisattva great beings who, having died in the Brahmaloḥa, have taken birth in a Śuddhāvāsa, having jumped over one or two of the Śuddhāvāsa, are reborn in Akaniṣṭha and fully awaken to unsurpassed, perfect, complete enlightenment in various buddhafiels.²²⁰
- 2.518 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who are actively engaged in the perfection of wisdom. They emanate a body like that of the tathāgatas. They teach the Dharma in order that denizens of the hells, beings born within the animal realm, and beings of the world of Yama might transcend all the lower realms.
- 2.519 “Śāradvatīputra, thus there are also bodhisattva great beings who maintain the six perfections, who emanate a body like that of the buddhas, and who, proceeding to the buddhafiels of the eastern direction, numerous as the grains of sand of the river Gaṅgā, [F.167.b] teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the

buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.520 “Proceeding to the buddhafiels of the southern direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.521 “Proceeding to the buddhafiels of the western direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings [F.168.a] bound by a single birth.

2.522 “Proceeding to the buddhafiels of the northern direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.523 “Proceeding to the buddhafiels of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.524 “Proceeding to the buddhafiels of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect

manifold buddhafiels that are even more extensive and special than them, [F.168.b] taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.525 “Proceeding to the buddhafiels of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.526 “Proceeding to the buddhafiels of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.527 “Proceeding to the buddhafiels in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels [F.169.a] that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

2.528 “Proceeding to the buddhafiels in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, they teach the Dharma to beings, please the tathāgatas, listen to their Dharma, and behold the community of bodhisattvas and also the distinguishing attributes of the buddhafiels. They grasp the signs of those buddhafiels, and perfect manifold buddhafiels that are even more extensive and special than them, taking birth in those buddhafiels as bodhisattva great beings bound by a single birth.

“They fully awaken to unsurpassed, perfect, complete enlightenment in various buddhafiels.²²¹

2.529 “Śāradvatīputra, there are bodhisattva great beings who, having dwelled on the experience of the meditative concentrations and the formless absorptions²²² take birth as gods of the Brahmakāyika *up to* as gods of the

- Śubhakṛtsna realms. They then take birth in the sphere of infinite space *up to* the peak of existence and then take birth in various buddhafiels.
- 2.530 “Śāradvatīputra, there are those bodhisattva great beings who, having attained the meditative concentrations and the formless absorptions, take birth as gods of the Brahmakāyika realm *up to* as gods of the Bhavāgra realm. They then take birth in various buddhafiels.
- 2.531 “Śāradvatīputra, there are also bodhisattva [F.169.b] great beings who, when they practice the six perfections, having acquired the thirty-two major marks of a great human being, become endowed with clear sense faculties and a purified body. Through their purified bodies they will cause many beings to rejoice and aspire. They become pleasing and agreeable to the hearts of many people. Just that wholesome root of those beings with that aspiration, furthermore, enables them to attain final nirvāṇa in a gradual manner by means of the three vehicles.
- 2.532 “Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they should train in the purity of body, they should train in the purity of speech, and they should train in the purity of mind.
- 2.533 “Śāradvatīputra, those bodhisattva great beings who practice the six perfections and have obtained extremely clear sense faculties, owing to these extremely clear sense faculties, neither praise themselves nor do they disparage others.
- 2.534 “Śāradvatīputra, there are also bodhisattva great beings who, from when they first set their mind on enlightenment, maintain the perfection of generosity and the perfection of ethical discipline, and until they attain the level at which progress becomes irreversible, are never destitute, do not go wrong, and never fall to the lower realms.²²³
- 2.535 “Śāradvatīputra, there are also bodhisattva great beings who, from when they first set their minds on enlightenment, until they attain the level at which progress becomes irreversible, will never forsake the path of the ten virtuous actions. [F.170.a]
- 2.536 “Śāradvatīputra, there are also bodhisattva great beings who maintain the perfection of generosity and the perfection of ethical discipline, and who, on becoming wheel-turning emperors, establish beings in the path of the ten virtuous actions, and attract beings through their generosity and pleasant voice.
- 2.537 “Śāradvatīputra, there are also bodhisattva great beings who maintain the perfection of generosity and the perfection of ethical discipline, and who, on assuming the empire of a wheel-turning emperor, maintain many hundreds of thousands of empires of wheel-turning emperors. Maintaining them, they

please many one hundred thousand one hundred million billion buddhas, and they serve, respect, honor, and worship those blessed lord buddhas with all sorts of resources and various offerings.

2.538 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections, who illuminate the darkness of beings with wrong views through the Dharma of the buddhas, and they themselves will never be without that illumination of the buddhas’ Dharma until they fully awaken to unsurpassed, perfect, complete enlightenment.²²⁴

2.539 “Śāradvatīputra, bodhisattva great beings will fully awaken to a pratyekabuddha’s awakening in the world systems where there are no buddhas and there are no śrāvakas.²²⁵ With skillful means, having brought [F.170.b] many one hundred thousand ten million living creatures to maturation, they will fully awaken to unsurpassed, perfect, complete enlightenment. This, Śāradvatīputra, is the arising of the bodhisattva great beings in the qualities of the buddhas.²²⁶

2.540 “Therefore, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they provide no opportunity for physical, verbal, and mental action that is basically unethical.”²²⁷

2.541 The Blessed One having spoken thus, the venerable Śāradvatīputra then inquired of him, “Blessed Lord, what are the physical actions that are basically unethical, which bodhisattva great beings might have? What are the verbal actions that are basically unethical? And what are the mental actions that are basically unethical?”

2.542 “Śāradvatīputra,” replied the Blessed One, “when bodhisattva great beings think, ‘This is the body on the basis of which I will undertake a physical action. This is the speech on the basis of which I will undertake a verbal action. This is the mind on the basis of which I will undertake a mental action,’ Śāradvatīputra, that undertaking of a physical, verbal, or mental action of a bodhisattva great being is basically unethical.

2.543 “Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom do not apprehend the body, they do not apprehend speech, and they do not apprehend the mind—the sorts of body, speech, or mind that would generate thoughts of miserliness, or that would generate thoughts of degenerate morality, or that would generate [F.171.a] thoughts of malice, or that would generate thoughts of indolence, or that would generate thoughts of distraction, or that would generate thoughts of stupidity.

2.544 “Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they will not be known even to cause a physical negativity to arise, cause a verbal negativity to arise, or cause mental negativity to arise. It is impossible. If you ask why, it is because, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they purify the negativity of

body, they purify the negativity of speech, and they purify the negativity of mind. These, Śāradvatīputra, are the bodhisattva great beings' absence of physical action that is basically unethical, absence of verbal action that is basically unethical, and absence of mental action that is basically unethical."

2.545 Śāradvatīputra then asked, "Blessed Lord, how do bodhisattva great beings purify the negativity of body? How do they purify the negativity of speech? How do they purify the negativity of mind?"

2.546 "Śāradvatīputra," replied the Blessed One, "when bodhisattva great beings do not apprehend the body, do not apprehend speech, and do not apprehend the mind, then, Śāradvatīputra, these bodhisattva great beings purify the negativity of the body, purify the negativity of speech, [F.171.b] and purify the negativity of the mind.

2.547 "Moreover, I say, Śāradvatīputra, were bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, to have adopted and continued to pursue the paths associated with the ten virtuous actions without ever developing the mindset of the śrāvakas or the mindset of the pratyekabuddhas, were they to have constantly and always established an attitude of great compassion at all times for the sake of all beings, that would be the bodhisattva great beings' purification of the negativity of the body, purification of the negativity of speech, and purification of the negativity of the mind.

2.548 "Śāradvatīputra, there are also bodhisattva great beings practicing the perfection of wisdom who refine the path to enlightenment, and who practice the perfection of generosity, practice the perfection of ethical discipline, practice the perfection of tolerance, practice the perfection of perseverance, practice the perfection of meditative concentration, and practice the perfection of wisdom."

2.549 "What, Blessed Lord, is the bodhisattva great beings' path to enlightenment?" asked Śāradvatīputra.

The Blessed One replied, "Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom they do not apprehend a body, do not apprehend speech, and do not apprehend a mind; they do not apprehend the perfection of generosity, do not apprehend the perfection of ethical discipline, do not apprehend the perfection of tolerance, do not apprehend the perfection of perseverance, do not apprehend the perfection of meditative concentration, and do not apprehend the perfection of wisdom; [F.172.a] and they do not apprehend a vehicle of the śrāvakas, do not apprehend a vehicle of the pratyekabuddhas, do not apprehend a vehicle of the bodhisattvas, and do not apprehend a vehicle of the perfectly complete

buddhas. This, Śāradvatīputra, is the path to enlightenment that bodhisattva great beings will have because they thus do not apprehend, do not accept, and do not reject any phenomena.

2.550 “Śāradvatīputra, bodhisattva great beings who practice and earnestly apply the six perfections on such a path as this cannot be overcome by anyone.”

2.551 “In what manner, Blessed Lord, do bodhisattva great beings who cannot be overcome practice?” asked Śāradvatīputra.

2.552 The Blessed One replied, “When bodhisattva great beings practice the perfection of wisdom, they do not give rise to conceit about physical forms, do not give rise to conceit about feelings, do not give rise to conceit about perceptions, do not give rise to conceit about formative predispositions, and do not give rise to conceit about consciousness. They do not give rise to conceit about the eyes and sights, do not give rise to conceit about the ears and sounds, do not give rise to conceit about the nose and odors, do not give rise to conceit about the tongue and tastes, do not give rise to conceit about the body and tangibles, and do not give rise to conceit about the mental faculty and mental phenomena. They do not give rise to conceit about the earth element, do not give rise to conceit about the water element, do not give rise to conceit about the fire element, do not give rise to conceit about the wind element, do not give rise to conceit about the space element, and do not give rise to conceit about the consciousness element. They do not give rise to conceit about the sensory element of the eyes, do not give rise to conceit about the sensory element of sights, and do not give rise to conceit about the sensory element of visual consciousness. [F.172.b] They do not give rise to conceit about the sensory element of the ears, do not give rise to conceit about the sensory element of sounds, and do not give rise to conceit about the sensory element of auditory consciousness; do not give rise to conceit about the sensory element of the nose, do not give rise to conceit about the sensory element of odors, and do not give rise to conceit about the sensory element of olfactory consciousness; do not give rise to conceit about the sensory element of the tongue, do not give rise to conceit about the sensory element of tastes, and do not give rise to conceit about the sensory element of gustatory consciousness; do not give rise to conceit about the sensory element of the body, do not give rise to conceit about the sensory element of tangibles, and do not give rise to conceit about the sensory element of tactile consciousness; and do not give rise to conceit about the sensory element of the mental faculty, do not give rise to conceit about the sensory element of mental phenomena, and do not give rise to conceit about the sensory element of mental consciousness. They do not give rise to conceit about [the twelve links of] dependent origination. They do not give

rise to conceit about the perfection of generosity, do not give rise to conceit about the perfection of ethical discipline, do not give rise to conceit about the perfection of tolerance, do not give rise to conceit about the perfection of perseverance, do not give rise to conceit about the perfection of meditative concentration, and do not give rise to conceit about the perfection of wisdom. They do not give rise to conceit about the emptiness of internal phenomena, do not give rise to conceit about the emptiness of external phenomena, do not give rise to conceit about the emptiness of external and internal phenomena, do not give rise to conceit about the emptiness of emptiness, do not give rise to conceit about the emptiness of great extent, do not give rise to conceit about the emptiness of ultimate reality, do not give rise to conceit about the emptiness of conditioned phenomena, do not give rise to conceit about the emptiness of unconditioned phenomena, do not give rise to conceit about the emptiness of the unlimited, do not give rise to conceit about the emptiness of that which has neither beginning nor end, do not give rise to conceit about the emptiness of nonexclusion, do not give rise to conceit about the emptiness of [F.173.a] an inherent nature, do not give rise to conceit about the emptiness of all phenomena, do not give rise to conceit about the emptiness of intrinsic defining characteristics, do not give rise to conceit about the emptiness of that which cannot be apprehended, do not give rise to conceit about the emptiness of nonentities, do not give rise to conceit about the emptiness of essential nature, and do not give rise to conceit about the emptiness of an essential nature of nonentities. They do not give rise to conceit about the four applications of mindfulness, do not give rise to conceit about the four correct exertions, do not give rise to conceit about the four supports for miraculous ability, do not give rise to conceit about the five faculties, do not give rise to conceit about the five powers, do not give rise to conceit about the seven branches of enlightenment, and do not give rise to conceit about the noble eightfold path. They do not give rise to conceit about the four truths of the noble ones, do not give rise to conceit about the four meditative concentrations, do not give rise to conceit about the four immeasurable attitudes, do not give rise to conceit about the four formless absorptions, do not give rise to conceit about the eight liberations, and do not give rise to conceit about the nine serial steps of meditative absorption. They do not give rise to conceit about emptiness, do not give rise to conceit about signlessness, and do not give rise to conceit about wishlessness. They do not give rise to conceit about the extrasensory powers, do not give rise to conceit about the meditative stabilities, and do not give rise to conceit about the gateways of the dhāraṇīs. They do not give rise to conceit about the ten powers of the tathāgatas, do not give rise to conceit about the four fearlessnesses, do not give rise to

conceit about the four kinds of exact knowledge, do not give rise to conceit about great loving kindness, do not give rise to conceit about great compassion, and do not give rise to conceit about the eighteen distinct qualities of the buddhas. They do not give rise to conceit about [F.173.b] the fruit of entering the stream, do not give rise to conceit about the fruit of once-returner, do not give rise to conceit about the fruit of non-returner, do not give rise to conceit about arhatship, do not give rise to conceit about individual enlightenment, do not give rise to conceit about the knowledge of the aspects of the path, do not give rise to conceit about unsurpassed, perfect, complete enlightenment, do not give rise to conceit about saṃsāra, and do not give rise to conceit about nirvāṇa. Then those bodhisattva great beings flourish through the six perfections and cannot be overcome by anyone.

2.553 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections, and who perfect the wisdom of an omniscient one. Those who have this wisdom will never be reborn in the lower realms. They will never experience being impoverished, destitute, or worn-out. As for their corporeal form,²²⁸ they will not acquire a body that is disparaged in the worlds of humans, gods, or asuras.”

2.554 The venerable Śāradvatīputra then asked the Blessed One, “Blessed Lord, if bodhisattva great beings are endowed with such wisdom, whereby they would never be reborn into the lower realms of existence, never experience being impoverished, destitute, or worn-out, and never have a corporeal form that is disparaged in the worlds of gods, humans, or asuras, what is that wisdom of an omniscient one?”

2.555 “Śāradvatīputra,” replied the Blessed One, “if bodhisattva great beings are endowed with that wisdom, in the world systems of the eastern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, [F.174.a] and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels.

2.556 “If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the southern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the western direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly

complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the northern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the intermediate northeastern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. [F.174.b] They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the intermediate southeastern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the intermediate southwestern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems of the intermediate northwestern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, in the world systems in the direction of the nadir, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. If bodhisattva great beings are endowed with that transcendental knowledge, [F.175.a] in the world systems

in the direction of the zenith, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and perfectly complete buddhas as numerous as the grains of sand of the river Gaṅgā. They will listen to the Dharma and perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels.

2.557 “Bodhisattva great beings endowed with that transcendental knowledge do not develop notions of the Buddha, do not develop notions of the Dharma, do not develop notions of the Saṅgha, do not develop notions of the śrāvakas, do not develop notions of the pratyekabuddhas, do not develop notions of the bodhisattvas, do not develop notions of the buddhas, do not develop notions of self, do not develop notions of others, and do not develop notions of the buddhafiels.

2.558 “Bodhisattva great beings who are endowed with that transcendental knowledge practice the perfection of generosity, but they do not apprehend the perfection of generosity. They practice the perfection of ethical discipline, but they do not apprehend the perfection of ethical discipline. They practice the perfection of tolerance, but they do not apprehend the perfection of tolerance. They practice the perfection of perseverance, but they do not apprehend the perfection of perseverance. They practice the perfection of meditative concentration, but they do not apprehend the perfection of meditative concentration. They practice the perfection of wisdom, but they do not apprehend the perfection of wisdom.

2.559 “They cultivate the emptiness of internal phenomena, but do not apprehend the emptiness of internal phenomena. They cultivate the emptiness of external phenomena, but do not apprehend the emptiness of external phenomena. They cultivate the emptiness of external and internal phenomena, but do not apprehend the emptiness of external and internal phenomena. They cultivate the emptiness of emptiness, but do not apprehend the emptiness of emptiness. They cultivate the emptiness of great extent, but [F.175.b] do not apprehend the emptiness of great extent. They cultivate the emptiness of ultimate reality, but do not apprehend the emptiness of ultimate reality. They cultivate the emptiness of conditioned phenomena, but do not apprehend the emptiness of conditioned phenomena. They cultivate the emptiness of unconditioned phenomena, but do not apprehend the emptiness of unconditioned phenomena. They cultivate the emptiness of the unlimited, but do not apprehend the emptiness of the unlimited. They cultivate the emptiness of that which has neither beginning nor end, but do not apprehend the emptiness of that which has neither beginning nor end. They cultivate the emptiness of nonexclusion, but do not apprehend the emptiness of nonexclusion. They cultivate the emptiness of inherent nature, but do not apprehend the

emptiness of inherent nature. They cultivate the emptiness of all phenomena, but do not apprehend the emptiness of all phenomena. They cultivate the emptiness of intrinsic defining characteristics, but do not apprehend the emptiness of intrinsic defining characteristics. They cultivate the emptiness of that which cannot be apprehended, but do not apprehend the emptiness of that which cannot be apprehended. They cultivate the emptiness of nonentities, but do not apprehend the emptiness of nonentities. They cultivate the emptiness of essential nature, but do not apprehend the emptiness of essential nature. They cultivate the emptiness of an essential nature of nonentities, but do not apprehend the emptiness of an essential nature of nonentities.

2.560 “They cultivate the four applications of mindfulness, but do not apprehend the applications of mindfulness. They cultivate the four correct exertions, but do not apprehend the correct exertions. They cultivate the four supports for miraculous ability, but do not apprehend the supports for miraculous ability. They cultivate the five faculties, but do not apprehend the faculties. They cultivate the five powers, but do not apprehend the powers. They cultivate the seven branches of enlightenment, but do not apprehend the branches of enlightenment. They cultivate the noble eightfold path, but they do not apprehend the noble eightfold path.

2.561 “They cultivate the truths of the noble ones, but do not apprehend [F.176.a] the truths of the noble ones. They cultivate the meditative concentrations, but do not apprehend the meditative concentrations. They cultivate the immeasurable attitudes, but do not apprehend the immeasurable attitudes. They cultivate the formless absorptions, but do not apprehend the formless absorptions. They cultivate the eight liberations, but do not apprehend the liberations. They cultivate the nine serial steps of meditative absorption, but do not apprehend the serial steps of meditative absorption. They cultivate emptiness, but they do not apprehend emptiness. They cultivate signlessness, but they do not apprehend signlessness. They cultivate wishlessness, but they do not apprehend wishlessness. They cultivate the extrasensory powers, but they do not apprehend the extrasensory powers.

2.562 “They cultivate the meditative stabilities, but they do not apprehend the meditative stabilities. They cultivate the gateways of the dhāraṇīs, but they do not apprehend the gateways of the dhāraṇīs. They cultivate the ten powers of the tathāgatas, but they do not apprehend the powers of the tathāgatas. They cultivate the four fearlessnesses, but they do not apprehend the fearlessnesses. They cultivate the four kinds of exact knowledge, but they do not apprehend the kinds of exact knowledge. They cultivate great loving kindness, but they do not apprehend great loving kindness. They

cultivate great compassion, but they do not apprehend great compassion. They cultivate the eighteen distinct qualities of the buddhas, but they do not apprehend the eighteen distinct qualities of the buddhas.

2.563 “They cultivate the fruit of entering the stream, but they do not apprehend the fruit of entering the stream. They cultivate the fruit of once-returner, but they do not apprehend the fruit of once-returner. They cultivate the fruit of non-returner, but they do not apprehend the fruit of non-returner. They cultivate arhatship, but they do not apprehend arhatship. [F.176.b] They cultivate individual enlightenment, but they do not apprehend individual enlightenment. They cultivate the knowledge of the aspects of the path, but they do not apprehend the knowledge of the aspects of the path. They cultivate all-aspect omniscience, but they do not apprehend all-aspect omniscience. They cultivate the eighteen distinct qualities of the buddhas, but they do not apprehend the eighteen distinct qualities of the buddhas.

2.564 “This, Śāradvatīputra, is the transcendental knowledge of bodhisattva great beings. Bodhisattva great beings who are endowed with this transcendental knowledge perfect all the qualities of the buddhas, but they do not observe all the qualities of the buddhas.

2.565 “Śāradvatīputra, thus there are also bodhisattva great beings who acquire and refine the five eyes when they practice the perfection of wisdom. If you ask what the five are, they are the eyes of flesh, the eye of divine clairvoyance, the eye of wisdom, the eye of the Dharma, and the eye of a buddha.”

2.566 “Blessed Lord, what are the refined eyes of flesh of bodhisattva great beings?” asked Śāradvatīputra.

The Blessed One replied, “Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for one hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for two hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for three hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for four hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for five hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for six hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see [F.177.a] with their eyes of flesh for seven hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for eight hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for nine hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh for a thousand yojanas.

2.567 “Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across Jambudvīpa. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across two continents. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across three continents. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across a world system comprising the four great continents. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across a thousand world systems.

2.568 “Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across a million world systems. And, Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across a great billionfold world system.²²⁹ Śāradvatīputra, these are the refined eyes of flesh of bodhisattva great beings.”

2.569 “Blessed Lord, what is the refined eye of divine clairvoyance of bodhisattva great beings?”

“Śāradvatīputra,” replied the Blessed One, “bodhisattvas cognize all within range of²³⁰ the divine clairvoyance of the gods of the Cāturmahārājika realm; bodhisattvas cognize [F.177.b] all within range of the divine clairvoyance of the gods of the Trayastrīṃśa realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Yāma realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Tuṣita realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Nirmāṇarati realm; and bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Paranirmitavaśavartin realm. Bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Brahmakāyika realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Brahmāpurohita realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Brahmāpariṣadya realm; and bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Mahābrahmā realm. Bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Ābha realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Parīttābha realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Parīttābha realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Apramāṇābha realm; and bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Ābhāsvara realm. Bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Śubha realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Parīttāśubha realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods

of the Apramāṇaśubha realm; and bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Śubhakṛtsna realm. Bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Vṛha realm; [F.178.a] bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Parīttavṛha realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Apramāṇavṛha realm; and bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Vṛhatphala realm. Bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Avṛha realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Atapa realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Sudṛśa realm; bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Sudarśana realm; and bodhisattvas cognize all within range of the divine clairvoyance of the gods of the Akaniṣṭha realm.

2.570 “Śāradvatīputra, the gods of the Cāturmahārājika realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Trayastriṃśa realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Yāma realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Tuṣita realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Nirmāṇarati realm do not cognize the divine clairvoyance of those bodhisattva great beings; and the gods of the Paranirmitavaśavartin realm do not cognize the divine clairvoyance of those bodhisattva great beings. The gods of the Brahmakāyika realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Brahmapurohita realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Brahmapariṣadya realm [F.178.b] do not cognize the divine clairvoyance of those bodhisattva great beings; and the gods of the Mahābrahmā realm do not cognize the divine clairvoyance of those bodhisattva great beings. The gods of the Ābha realm; the gods of the Parīttābha realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Parīttābha realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Apramāṇābha realm do not cognize the divine clairvoyance of those bodhisattva great beings; and the gods of the Ābhāsvara realm do not cognize the divine clairvoyance of those bodhisattva great beings. The gods of the Śubha realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Parīttaśubha realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Apramāṇaśubha realm do not cognize the divine clairvoyance of those

bodhisattva great beings; and the gods of the Śubhakarṣṇa realm do not cognize the divine clairvoyance of those bodhisattva great beings. The gods of the Vṛha realm; the gods of the Parīttavṛha realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Apramāṇavṛha realm do not cognize the divine clairvoyance of those bodhisattva great beings; and the gods of the Vṛhatphala realm do not cognize the divine clairvoyance of those bodhisattva great beings. The gods of the Avṛha realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Atapa realm do not cognize the divine clairvoyance of those bodhisattva great beings; the gods of the Sudṛṣa realm do not cognize the divine clairvoyance of those bodhisattva [F.179.a] great beings; the gods of the Sudarśana realm do not cognize the divine clairvoyance of those bodhisattva great beings; and the gods of the Akaniṣṭha realm do not cognize the divine clairvoyance of those bodhisattva great beings.

2.571 “With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā.

2.572 “With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā. With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā. With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā. With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā. With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā. With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā. [F.179.b] With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā. With their divine clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā. With their divine

clairvoyance, bodhisattva great beings cognize the deaths and rebirths of beings in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā.

“This, Śāradvatīputra, is the refined eye of divine clairvoyance of bodhisattva great beings.” [B12]

2.573 “What, Blessed Lord, is the refined eye of wisdom of bodhisattva great beings?” asked Śāradvatīputra.

“Śāradvatīputra,” replied the Blessed One, “with their refined eye of wisdom, there is nothing at all—conditioned or unconditioned, virtuous or nonvirtuous, basically unethical or not basically unethical, defiled or purified, mundane or supramundane, contaminated or uncontaminated—that bodhisattva great beings do not cognize. There is no phenomenon at all that bodhisattva great beings with their eye of wisdom have not seen, or have not heard, or of which they have not been aware, or which they have not comprehended. This, Śāradvatīputra, is the refined eye of wisdom of bodhisattva great beings.”

2.574 “What, [F.180.a] Blessed Lord, is the bodhisattva great beings’ refined eye of the Dharma?” asked Śāradvatīputra.

The Blessed One replied, “Here, Śāradvatīputra, with their refined eye of the Dharma, bodhisattva great beings know, ‘These persons are followers on account of faith; these persons are followers on account of Dharma.

2.575 “ ‘These persons dwell in emptiness, and the five faculties of these persons will arise through the emptiness gateway to liberation. They will acquire the immediately preceding meditative stability by means of these five faculties, cause the knowledge and seeing of liberation to arise through the immediately preceding meditative stability, and on account of the knowledge and seeing of liberation will forsake the three fetters—the view of the perishable composites, doubt, and a sense of moral and ascetic supremacy. These persons are said to be those who have entered the stream.

2.576 “ ‘They attain the path of meditation and wear down attachment to sense objects and malice. These persons are once-returners.

2.577 “ ‘Through further cultivation on just that path, they thoroughly abandon attachment to sense objects and malice. These persons are non-returners.

2.578 “ ‘Through further cultivation on just that path, they thoroughly forsake attachment to the realm of forms, attachment to the realm of formlessness, ignorance, pride, and gross mental excitement. These persons are arhats.

2.579 “ ‘These persons dwell in signlessness, and the five faculties of these persons will arise through the signlessness gateway to liberation. They will acquire the immediately preceding meditative stability by means of these five faculties, cause the knowledge and seeing of liberation to arise through the immediately preceding meditative stability, and on account of the

knowledge and seeing of liberation will forsake [F.180.b] the three fetters—the view of the perishable composites, doubt, and a sense of moral and ascetic supremacy. These persons are said to be those who have entered the stream.

2.580 “ ‘They attain the path of meditation and wear down attachment to sense objects and malice. These persons are once-returners.

2.581 “ ‘Through further cultivation on just that path, they thoroughly abandon attachment to sense objects and malice. These persons are non-returners.

2.582 “ ‘Through further cultivation on just that path, they thoroughly forsake attachment to the realm of forms, attachment to the realm of formlessness, ignorance, pride, and gross mental excitement. These persons are arhats.

2.583 “ ‘These persons dwell in wishlessness, and the five faculties of these persons will arise through the wishlessness gateway to liberation. They will acquire the immediately preceding meditative stability by means of these five faculties, cause the knowledge and seeing of liberation to arise through the immediately preceding meditative stability, and on account of the knowledge and seeing of liberation will forsake the three fetters—the view of the perishable composites, doubt, and a sense of moral and ascetic supremacy. These persons are said to be those who have entered the stream.

2.584 “ ‘They attain the path of meditation and wear down attachment to sense objects and malice. These persons are once-returners.

2.585 “ ‘Through further cultivation on just that path, they thoroughly abandon attachment to sense objects and malice. These persons are non-returners.

2.586 “ ‘Through further cultivation on just that path, they thoroughly forsake attachment to the realm of forms, attachment to the realm of formlessness, ignorance, pride, and gross mental excitement. These persons are arhats.’
[F.181.a]

“This, Śāradvatīputra, is the bodhisattva great beings’ refined eye of the Dharma.

2.587 “Moreover, Śāradvatīputra, bodhisattva great beings know²³¹ that those who have understood that everything subject to origination, whatever it is, is subject to cessation will acquire the five faculties of faith and so on. This, Śāradvatīputra, is the bodhisattva great beings’ refined eye of the Dharma.

2.588 “Moreover, Śāradvatīputra, with their eye of the Dharma, bodhisattva great beings know, ‘These bodhisattva great beings, having first set their mind on enlightenment, practice the perfection of generosity, practice the perfection of ethical discipline, practice the perfection of tolerance, practice the perfection of perseverance, practice the perfection of meditative concentration, and practice the perfection of wisdom, and with those as the cause gain the faculty of faith and the faculty of perseverance. With skillful means they intentionally appropriate a body,

2.589 “ ‘These bodhisattva great beings, steadfast on account of the roots of virtuous actions, are reborn into great and lofty royal families; are reborn into great and lofty priestly families; are reborn into great and lofty householder families; are reborn among the gods of the Cāturmahārājika realm; are reborn among the gods of the Trayastriṃśa realm; are reborn among the gods of the Yāma realm; are reborn among the gods of the Tuṣita realm; are reborn among the gods of the Nirmāṇarati realm; and are reborn among the gods of the Paranirmitavaśavartin realm. Abiding in those realms, they will bring beings to maturity, make available to those beings all their requirements for happiness, and they will refine [F.181.b] the buddhafi elds, please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They will not fall to the level of the śrāvakas or to the level of the pratyekabuddhas. These bodhisattva great beings will be irreversible up until they have fully awakened to unsurpassed, perfect, complete enlightenment.

“This too, Śāradvatīputra, is the bodhisattva great beings’ refined eye of the Dharma.

2.590 “Moreover, Śāradvatīputra, bodhisattva great beings know, ‘These bodhisattva great beings have been predicted to reach unsurpassed, perfect, complete enlightenment; these have not been predicted. These are definite; these are indefinite. These will be predicted; these will not be predicted. These are irreversible because they have attained the faculties, but those are not irreversible because they have not attained the faculties. These have perfected the extrasensory powers, while those have not perfected the extrasensory powers.

2.591 “ ‘These bodhisattva great beings with their perfected extrasensory powers proceed to the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them.

2.592 “ ‘They proceed to the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They proceed to the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. [F.182.a] They proceed to the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They proceed to the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete

buddhas, and serve, respect, honor, and worship them. They proceed to the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They proceed to the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They proceed to the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They proceed to the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, and please [F.182.b] the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them. They proceed to the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, and please the tathāgatas, arhats, and perfectly complete buddhas, and serve, respect, honor, and worship them.

2.593 “ ‘These will attain the extrasensory powers, and those will not attain the extrasensory powers. These have attained the forbearance,²³² and those have not attained the forbearance. These have attained the faculties, and those have not attained the faculties. The buddhafiels of these bodhisattva great beings will be utterly pure and the buddhafiels of those bodhisattva great beings will not be utterly pure. These bodhisattva great beings have the great aspiration and those bodhisattva great beings do not have the great aspiration.²³³ These have brought beings to maturity, and those have not brought beings to maturity.

2.594 “ ‘These bodhisattva great beings are praised by the blessed lord buddhas, throughout the world systems of the ten directions, numerous as the grains of sand of the river Gaṅgā, and those are not praised. These bodhisattva great beings will stand alongside²³⁴ the blessed lord buddhas, and those will not stand alongside them. Having attained enlightenment, the lifespan of these bodhisattva great beings will be infinite, and the lifespan of those will be finite. [F.183.a] The luminosity, voice, and community of monks of these bodhisattva great beings will be immeasurable, while of those they will be measurable. These bodhisattva great beings, having fully awakened to unsurpassed, perfect, complete enlightenment, will have a community of bodhisattvas, and those will not. These will engage in austerities, and those will not engage in them. These are in their final rebirth,²³⁵ and those are not in their final rebirth. These will sit upon the seat of enlightenment, and those will not sit there. These bodhisattva great beings will not face Māras, and those will face Māras.’

“Like this, then, Śāradvatīputra, is the bodhisattva great beings’ refined eye of the Dharma.”

2.595 Śāradvatīputra then asked, “Blessed Lord, what is the bodhisattva great beings’ refined eye of the buddhas?”

“Śāradvatīputra,” replied the Blessed One, “bodhisattva great beings, after the mind of enlightenment, become absorbed in the vajra-like meditative stability, and then attain all-aspect omniscience. They are endowed with the ten powers of the tathāgatas, endowed with the four fearlessnesses, endowed with the four kinds of exact knowledge, endowed with the eighteen distinct qualities of the buddhas, endowed with great loving kindness, endowed with great compassion, endowed with great empathetic joy, endowed with great equanimity, and endowed with the unobscured liberation of the buddhas.

2.596 “This is their eye. [F.183.b] Endowed with that eye, there is nothing at all that bodhisattva great beings do not see, do not hear, do not know, or do not comprehend. This, Śāradvatīputra, is the refined eye of the buddhas of the bodhisattva great beings who have fully awakened to unsurpassed, perfect, complete enlightenment.

2.597 “Śāradvatīputra, bodhisattva great beings who wish to refine and who want to acquire those five eyes should persevere in the six perfections.

2.598 “If you ask why, Śāradvatīputra, it is because there are no virtuous attributes that are not gathered in the six perfections. There are no attributes of the śrāvakas, no attributes of the pratyekabuddhas, no attributes of the bodhisattvas, and no attributes of the buddhas that are not gathered in the six perfections—all are. Śāradvatīputra, when those who speak correctly are required to speak of that in which all virtuous attributes are gathered, they speak of the perfection of wisdom. If you ask why, Śāradvatīputra, the perfection of wisdom generates²³⁶ the five eyes. Bodhisattva great beings who train in those five eyes will fully awaken to unsurpassed, perfect, complete enlightenment.

2.599 “Śāradvatīputra, bodhisattva great beings who practice this perfection of wisdom acquire perfection in the extrasensory powers and experience²³⁷ many facets of miraculous ability. They may even cause this mighty earth to shake. They can be one and become many. They can be many and become one. They can also experience themselves as appearing and as disappearing. With their body unobstructed they go right through walls, right through enclosures, and right through mountains, [F.184.a] as they would through the sky. They can also move through space, sitting with their legs crossed, like a bird on the wing. They also emerge up onto the earth and sink down

into it, as they would do in water. They can walk on water, without sinking, as if on solid ground. They can also emit smoke and flames of fire, like a big bonfire.

2.600 “However miraculous, powerful, and mighty the sun and the moon might be, they can stroke them with their hands, extending their power, up to Brahmaloṇa, with their physical bodies. Yet, they do not give rise to conceit on account of such miraculous abilities. If you ask why, it is because those abilities are essentially empty, essentially void, and essentially nonarising, so they do not apprehend those miraculous abilities on the basis of which they might give rise to conceit.

2.601 “Apart from focusing on omniscience, they do not entertain even just the thought of a miraculous ability or of manifesting a miraculous ability. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they will manifest knowledge of the extrasensory power through which the facets of miraculous ability are realized.

2.602 “Since they have the refined divine sensory element of the ears, which surpasses that of human beings, they can hear the voices of gods and humans. However, they do not give rise to conceit on account of that divine sensory element of the ears, thinking, ‘I can hear voices,’ because they do not apprehend them as ears and voices because they are essentially empty, essentially void, and essentially nonarising. Apart from focusing on omniscience, they do not entertain even just the thought of a divine sensory element of the ears. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they accomplish the knowledge of the [F.184.b] extrasensory power through which the divine sensory element of the ears is realized.

2.603 “They can correctly cognize with their own minds the minds of other beings and the minds of other persons, exactly as they are. They correctly cognize greedy minds as greedy minds, and they correctly cognize minds free from desire as minds free from desire. They correctly cognize minds with hatred as minds with hatred, and they correctly cognize minds free from hatred as minds free from hatred. They correctly cognize minds with delusion as minds with delusion, and they correctly cognize minds free from delusion as minds free from delusion. They correctly cognize minds with craving as minds with craving, and they correctly cognize minds free from craving as minds free from craving. They correctly cognize minds with grasping as minds with grasping, and they correctly cognize minds free from grasping as minds free from grasping. They correctly cognize minds that are composed as minds that are composed, and they correctly cognize minds that are distracted as minds that are distracted. They correctly cognize minds

that are circumscribed as minds that are circumscribed, and they correctly cognize minds that are expanded [F.185.a] as minds that are expanded. They correctly cognize minds that are broad as minds that are broad.²³⁸

2.604 “They correctly cognize minds that have gotten bigger²³⁹ as minds that have gotten bigger, and they correctly cognize minds that are unlimited as minds that are unlimited. They correctly cognize minds that are in absorption as minds that are in absorption, and they correctly cognize minds that are not in absorption as minds that are not in absorption. They correctly cognize minds that are liberated as minds that are liberated, and they correctly cognize minds that are unliberated as minds that are unliberated. They correctly cognize minds that are contaminated as minds that are contaminated, and they correctly cognize minds that are uncontaminated as minds that are uncontaminated. They correctly cognize minds with a blemish as minds with a blemish, and they correctly cognize minds without a blemish as minds without a blemish. They correctly cognize minds that are surpassed as minds that are surpassed, and they correctly cognize minds that are unsurpassed as minds that are unsurpassed. Yet they do not give rise to conceit on account of this knowledge of other minds. It is thus, because the mind itself is inconceivable, so they do not give rise to the conceit [F.185.b] ‘I know.’ Because it is essentially empty, essentially void, and essentially nonarising, they do not apprehend a mind on the basis of which they would give rise to conceit. Apart from focusing on omniscience, they do not entertain either the thought of knowing minds, or even just the thought of manifesting the knowing of minds. Therefore, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they manifest knowledge of the extrasensory power through which the minds and conduct of all beings are realized.

2.605 “They manifest many facets of the knowledge of the extrasensory power through which the recollection of past lives is realized. That is to say, they may recollect one thought, or they may recollect anything from that up to a hundred thoughts.

2.606 “They may recollect one day, or they may recollect anything from that up to a hundred days. They may recollect one month, or they may recollect anything from that up to a hundred months. They may recollect one year, or they may recollect anything from that up to a hundred years. They may recollect one eon, or they may recollect anything from that up to a hundred eons. They may recollect even many thousand eons. They may recollect even many hundred thousand eons. They may recollect even many hundred thousand ten million billion eons.

2.607 “ ‘I was in such-and-such a place, named so-and-so, in such-and-such a lineage, with such-and-such a birth status, following such-and-such a diet, with an allotted lifespan of such-and-such a duration, living for such-and-such a length of time. Thus, having died there I was born in such-and-such places, *up to*, and having died there then I took birth here.’ In this way, they can recollect in many details their own past lives and those of others, along with the conditions, the reasons for them, [F.186.a] and the bad they foretell.²⁴⁰ Yet, they do not give rise to conceit even on account of this knowledge of the extrasensory power through which the recollection of past lives is realized, because that knowledge is not knowledge—it is inconceivable. They do not give rise to the conceit ‘I know.’ It is thus because it is essentially empty, essentially void, and essentially nonarising, so they do not apprehend any knowledge on the basis of which they would give rise to conceit.

2.608 “Apart from focusing on omniscience, they do not entertain even just a thought directed toward knowledge that recollects anything. Therefore, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they will manifest knowledge of the extrasensory power through which the recollection of past lives is realized.

2.609 “They cognize through their refined divine eye of clairvoyance, which surpasses the vision of humans, those beings who are dying, those who are reborn, those who are beautiful, those who are ugly, those who are excellent, those who are vile, those who dwell in the lower realms, and those who dwell in blissful realms. They cognize, ‘These beings misconduct themselves physically, these misconduct themselves verbally, and these misconduct themselves mentally. They deprecate sublime beings. Due to the causes and conditions of adopting wrong views, when they have died, they will be reborn in inferior realms, falling into the lower abodes, as denizens of the hells! These beings are endowed with noble conduct of the body. They are endowed with noble conduct of speech, and they are endowed with noble conduct of the mind. They do not deprecate sublime beings. Due to the causes and conditions of adopting correct views, when they have died, they will be reborn within the blissful and exalted realms!’ So it is that they correctly cognize [F.186.b] the births and deaths of all those included within the six classes of beings in all world systems of all ten directions within the whole infinity of the realm of phenomena and the very reaches of the realm of space. Yet, they do not give rise to conceit even on that account. That is because this eye is not an eye—it is inconceivable.

2.610 “They do not give rise to the conceit ‘I see.’ It is thus because it itself is essentially empty, essentially void, and essentially nonarising, so they do not apprehend an eye on the basis of which they would give rise to conceit.

Apart from focusing on omniscience, they do not entertain even just a thought of a divine eye of clairvoyance, or of manifesting the divine eye of clairvoyance. Therefore, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they will manifest knowledge of the extrasensory power through which the divine eye of clairvoyance is realized.

2.611 “They manifest knowledge of the extrasensory power through which the cessation of contaminants is realized, and yet do not acquire the level of the śrāvakas or the level of the pratyekabuddhas. Nor do they see anything at all that would become unsurpassed, perfect, complete enlightenment.

2.612 “With that extrasensory power, having attained the vajra-like meditative stability, they abandon all the propensities for afflictive mental states that cause linking up. Yet they do not give rise to conceit even on account of that extrasensory power through which the cessation of contaminants is realized, because that knowledge is not knowledge—it is inconceivable. They do not give rise to the conceit ‘I know.’ It is thus because it itself is essentially empty, essentially void, and essentially nonarising, so they do not apprehend any such extrasensory power realizing knowledge of the extinction of contaminants, on the basis of which they would give rise to conceit. Apart from [F.187.a] focusing on omniscience, they do not entertain even just a thought of a knowledge of the extinction of contaminants, or manifesting the knowledge of the extinction of contaminants.

2.613 “Therefore, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they will manifest knowledge of the extrasensory power through which the cessation of contaminants is realized.

2.614 “Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner and perfect the six extrasensory powers flourish through unsurpassed, perfect, complete enlightenment.

2.615 “Śāradvatīputra, there are also bodhisattva great beings who, when they practice the perfection of wisdom in that manner, dwell in the perfection of generosity, and also refine the path to all-aspect omniscience, because their minds are unattached, owing to the emptiness of the unlimited.²⁴¹

2.616 “Śāradvatīputra, there are also bodhisattva great beings who, when they practice the perfection of wisdom in that manner, dwell in the perfection of ethical discipline, and also refine the path to all-aspect omniscience, because they commit no offences, owing to the emptiness of the unlimited. Śāradvatīputra, there are also bodhisattva great beings who, when they practice the perfection of wisdom in that manner, dwell in the perfection of tolerance, and also refine the path to all-aspect omniscience, because they are undisturbed, owing to the emptiness of the unlimited. Śāradvatīputra, there are also bodhisattva great beings who, when they practice the perfection of

wisdom in that manner, dwell in the perfection of perseverance, [F.187.b] and also refine the path to all-aspect omniscience, because their physical and mental perseverance is indefatigable, owing to the emptiness of the unlimited.

2.617 “Śāradvatīputra, there are also bodhisattva great beings who, when they practice the perfection of wisdom in that manner, dwell in the perfection of meditative concentration, and also refine the path to all-aspect omniscience, because their minds are undisturbed, owing to the emptiness of the unlimited. Śāradvatīputra, there are also bodhisattva great beings who, when they practice the perfection of wisdom in that manner, dwell in the perfection of wisdom, and also refine the path to all-aspect omniscience, because they do not apprehend thoughts of stupidity, owing to the emptiness of the unlimited. Therefore, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they dwell in the six perfections and refine the path to all-aspect omniscience because they neither come nor go, and because they are without grasping, owing to the emptiness of the unlimited.

2.618 “In that regard, generosity is designated in relation to holding on to things. Ethical discipline is designated in relation to immorality. Tolerance is designated in relation to impatience. Perseverance is designated in relation to indolence. Meditative stability is designated in relation to lack of absorption. Wisdom is designated in relation to stupidity.

2.619 “They do not give rise to conceit, thinking, ‘I have crossed.’ They do not give rise to conceit, thinking, ‘I have not crossed.’ They do not give rise to conceit, thinking, ‘I am generous.’ They do not give rise to conceit, thinking, ‘I am not generous.’ [F.188.a] They do not give rise to conceit, thinking, ‘I have ethical discipline.’ They do not give rise to conceit, thinking, ‘I have poor discipline.’ They do not give rise to conceit, thinking, ‘My tolerance is excellent.’ They do not give rise to conceit, thinking, ‘I am angry.’ They do not give rise to conceit, thinking, ‘I am persevering.’ They do not give rise to conceit, thinking, ‘I am indolent.’ They do not give rise to conceit, thinking, ‘I am absorbed in meditation.’ They do not give rise to conceit, thinking, ‘I am not absorbed in meditation.’ They do not give rise to conceit, thinking, ‘I am wise.’ They do not give rise to conceit, thinking, ‘I am stupid.’ They do not give rise to conceit, thinking, ‘I am reviled.’ They do not give rise to conceit, thinking, ‘I receive homage.’ They do not give rise to conceit, thinking, ‘I am being served.’ They do not give rise to conceit, thinking, ‘I am not being served.’

2.620 “If you ask why, Śāradvatīputra, it is because something that has not arisen does not give rise to conceit, thinking, ‘I am reviled.’ It does not give rise to conceit, thinking, ‘I receive homage.’ It does not give rise to conceit,

thinking, 'I am being served.' It does not give rise to conceit, thinking, 'I am not being served.' If you ask why, Śāradvatīputra, it is because the perfection of wisdom cuts off the arising of all conceit.

2.621 “In this regard, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, whatever good qualities they possess are not found in any śrāvakas or pratyekabuddhas. When they have perfected those good qualities, they also bring beings to maturity, refine the buddhafiels, and also attain all-aspect omniscience.

2.622 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they set their minds, in regard to all beings, [F.188.b] on the fact that they are the same, and having set their minds on the fact that all beings are the same, they will acquire sameness with respect to all phenomena. After they have acquired sameness with respect to all phenomena, they will establish all beings in sameness with respect to all phenomena. In this very life they become a pleasure to the blessed lord buddhas and dear²⁴² to them; they also become a pleasure to all bodhisattvas, all śrāvakas, and all pratyekabuddhas and dear to them all. Wherever they are reborn, their eyes will never behold unpleasant sights. Their ears will not hear unpleasant sounds. Their noses will not smell unpleasant odors. Their tongues will not savor unpleasant tastes. Their bodies will not touch unpleasant tangibles. Their mental faculties will not experience unpleasant mental phenomena. Śāradvatīputra, bodhisattva great beings practicing the perfection of wisdom in that manner are not lacking in what is necessary for unsurpassed, perfect, complete enlightenment.”

2.623 While this teaching of the perfection of wisdom was being revealed, three hundred monks presented as an offering to the Blessed One their outer robes being properly worn,²⁴³ and set their minds on unsurpassed, perfect, complete enlightenment. Thereupon, the Blessed One smiled on that occasion, knowing the aspirations of those monks.

2.624 Then the venerable Ānanda, rising from his seat, with his upper robe over one shoulder, rested his right knee on the ground and, placing his hands together in the gesture of homage toward the Blessed One, bowed toward the Blessed One and asked, “Blessed Lord, since the tathāgatas, arhats, perfectly complete buddhas do not smile without reason or circumstances, what is the reason and what are the circumstances for your smile?” [F.189.a]

2.625 The Blessed One said to the venerable Ānanda, “Ānanda, when sixty-one eons have passed, during the eon called Starlike these three hundred monks will all appear in the world as tathāgatas, arhats, perfectly complete buddhas named Mahāśrī.²⁴⁴ Having died here, they will be reborn in the buddhafiels of the tathāgata, arhat, perfectly complete Buddha Akṣobhya.²⁴⁵ Sixty thousand gods who frequent the realm of desire will also set their minds on

unsurpassed, perfect, complete enlightenment, and they will also please the tathāgata, arhat, perfectly complete Buddha Maitreya. Right there they will go forth to homelessness and adopt chaste conduct. The tathāgata Maitreya too will prophesy their unsurpassed, perfect, complete enlightenment.”

2.626 Then, through the power of the Buddha, the four assemblies who were present on that occasion beheld ten thousand buddhas in the eastern direction, beheld ten thousand buddhas in the southern direction, beheld ten thousand buddhas in the western direction, beheld ten thousand buddhas in the northern direction, beheld ten thousand buddhas in the intermediate northeastern direction, beheld ten thousand buddhas in the intermediate southeastern direction, beheld ten thousand buddhas in the intermediate southwestern direction, beheld ten thousand buddhas in the intermediate northwestern direction, beheld ten thousand buddhas in the direction of the nadir, and beheld ten thousand buddhas in the direction of the zenith. [F.189.b]

2.627 Those attributes that are seen arrayed in the buddhafiels of those blessed lord buddhas in those world systems are arrays of good qualities of buddhafiels that are not seen in this world system of Patient Endurance. Ten thousand living beings in that assembly then made the following aspirational vow: “We should engage in the work that, when the work has been done, leads to our taking birth in those buddhafiels.”²⁴⁶

2.628 Then the Blessed One, aware of the aspiration of those children of good families, smiled. The venerable Ānanda, rising from his seat, with his upper robe over one shoulder, rested his right knee on the ground and, placing his hands together in the gesture of homage toward the Blessed One, bowed toward the Blessed One and asked, “Blessed Lord, since the tathāgatas, arhats, perfectly complete buddhas do not smile without reason and circumstances, what is the reason and what are the circumstances for your smile?”

2.629 The Blessed One then asked, “Ānanda, do you see these ten thousand living beings?”

“I see them, Blessed One,” he replied.

2.630 “Ānanda,” said the Blessed One, “when these ten thousand living beings have passed away from here, they will be reborn in those buddhafiels and will never be separated from the tathāgatas, arhats, perfectly complete buddhas. In the future, they will all emerge in the world as tathāgatas, arhats, perfectly complete buddhas named Vyūharāja.”

2.631 Then the venerable Śāradvatīputra, the venerable Mahāmaudgalyāyana, the venerable Subhūti, the venerable Pūrṇa Maitrāyaṇīputra, the venerable Mahākāśyapa, and a multitude of other monks, all of whom had

extrasensory powers, [F.190.a] as well as a multitude of bodhisattva great beings, and a multitude of monks, nuns, laymen, and laywomen, all addressed the Blessed One:

2.632 “Blessed Lord, this perfection of wisdom is the great perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the vast perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the sacred perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the best perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the perfect perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the supreme perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the excellent perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the noble perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the unsurpassed perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is [F.190.b] the unrivaled perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the unequaled perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the perfection of bodhisattva great beings that is equal to the unequaled. Blessed Lord, this perfection of wisdom is the unparalleled perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the incomparable perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the bodhisattva great beings’ perfection of space.

2.633 “Blessed Lord, this perfection of wisdom of bodhisattva great beings is the emptiness of intrinsic defining characteristics. Blessed Lord, this perfection of wisdom of bodhisattva great beings is the emptiness of all phenomena. Blessed Lord, this perfection of wisdom of bodhisattva great beings is the emptiness of an essential nature of nonentities. Blessed Lord, this perfection of wisdom of bodhisattva great beings is the perfection of all attributes. Blessed Lord, this perfection of wisdom of bodhisattva great beings is endowed with all attributes. Blessed Lord, this, [F.191.a] the perfection of wisdom, is the uncrushable²⁴⁷ perfection of bodhisattva great beings.

2.634 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have bestowed, are bestowing, and will bestow a gift that is equal to the unequaled. On account of that,²⁴⁸ they have perfected, are perfecting, and will perfect generosity that is equal to the unequaled. On account of that, they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. On account of that, they have attained, are attaining, and will attain this dharma that is equal to the unequaled—unsurpassed, perfect, complete enlightenment.

- 2.635 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have maintained, are maintaining, and will maintain ethical discipline that is equal to the unequaled. On account of that, they have perfected, are perfecting, and will perfect ethical discipline that is equal to the unequaled. On account of that, they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. On account of that, they have attained, are attaining, and will attain this dharma that is equal to the unequaled—unsurpassed, perfect, complete enlightenment.
- 2.636 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have cultivated, are cultivating, and will cultivate tolerance that is equal to the unequaled. On account of that, they have perfected, are perfecting, and will perfect tolerance that is equal to the unequaled. On account of that, they have acquired, are acquiring, [F.191.b] and will acquire a physical form that is equal to the unequaled. On account of that, they have attained, are attaining, and will attain this dharma that is equal to the unequaled—unsurpassed, perfect, complete enlightenment.
- 2.637 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have undertaken, are undertaking, and will undertake perseverance that is equal to the unequaled. On account of that, they have perfected, are perfecting, and will perfect perseverance that is equal to the unequaled. On account of that, they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. On account of that, they have attained, are attaining, and will attain this dharma that is equal to the unequaled—unsurpassed, perfect, complete enlightenment.
- 2.638 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have developed, are developing, and will develop meditative concentration that is equal to the unequaled. On account of that, they have perfected, are perfecting, and will perfect meditative concentration that is equal to the unequaled. On account of that, they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. On account of that, they have attained, are attaining, and will attain this dharma that is equal to the unequaled—unsurpassed, perfect, complete enlightenment.
- 2.639 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have cultivated, are cultivating, and will cultivate wisdom [F.192.a] that is equal to the unequaled. On account of that, they have perfected, are perfecting, and will perfect wisdom that is equal to the unequaled. On account of that, they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. On account of that, they have attained, are attaining, and will attain this dharma that is equal to the unequaled—unsurpassed, perfect, complete enlightenment.

2.640 “The Blessed Lord, too, through practicing just this perfection of wisdom also acquired physical forms equal to the unequalled; acquired feelings equal to the unequalled; acquired perceptions equal to the unequalled; acquired formative predispositions equal to the unequalled; and acquired consciousness equal to the unequalled. Having fully awakened to an enlightenment that is equal to the unequalled, you turned the wheel of the Dharma equal to the unequalled.

2.641 “Through practicing this perfection of wisdom, the blessed lord buddhas of the past also have acquired physical forms that are equal to the unequalled; have acquired feelings equal to the unequalled; have acquired perceptions equal to the unequalled; have acquired formative predispositions equal to the unequalled; and have acquired consciousness equal to the unequalled. Having manifestly awakened to enlightenment that is equal to the unequalled, they have turned the wheel of the Dharma that is equal to the unequalled. Through practicing this perfection of wisdom, the blessed lord buddhas of the future also will acquire physical forms that are equal to the unequalled; will acquire [F.192.b] feelings equal to the unequalled; will acquire perceptions equal to the unequalled; will acquire formative predispositions equal to the unequalled; and will acquire consciousness equal to the unequalled. Having manifestly awakened to enlightenment that is equal to the unequalled, they will turn the wheel of the Dharma that is equal to the unequalled. Through practicing this perfection of wisdom, the blessed lord buddhas of the present also are acquiring physical forms that are equal to the unequalled; are acquiring feelings equal to the unequalled; are acquiring perceptions equal to the unequalled; are acquiring formative predispositions equal to the unequalled; and are acquiring consciousness equal to the unequalled. Having manifestly awakened to enlightenment that is equal to the unequalled, they are turning the wheel of the Dharma that is equal to the unequalled.

2.642 “Blessed Lord, since this is the case, bodhisattva great beings who want to perfect all attributes should make an effort at the perfection of wisdom. Blessed Lord, bodhisattva great beings who practice this perfection of wisdom are rightly paid homage by the world with its gods, humans, and asuras.”

2.643 All those great śrāvakas, and all those bodhisattva great beings, having spoken thus, the Blessed One said to them, “Children of good family, it is so! It is so! It is just as you have said! Those bodhisattva great beings who practice this perfection of wisdom deserve to be paid homage by the world with its gods, humans, and asuras.

“If you ask [F.193.a] why, it is because it is thanks to bodhisattva great beings that the world of humans becomes manifest in the world, that the world of gods becomes manifest in the world, that great and lofty royal families become manifest in the world, that great and lofty priestly families become manifest in the world, that great and lofty royal families become manifest in the world, and that wheel-turning emperors become manifest in the world; that the gods of the Cāturmahārājika realm become manifest in the world, that the gods of the Trayastriṃśa realm become manifest in the world, that the gods of the Yāma realm become manifest in the world, that the gods of the Tuṣṭita realm become manifest in the world, that the gods of the Nirmāṇarati realm become manifest in the world, and that the gods of the Paranirmitavaśavartin realm become manifest in the world; that the gods of the Brahmakāyika realm become manifest in the world, that the gods of the Brahmapurohita realm become manifest in the world, that the gods of the Brahmapariśadya realm become manifest in the world, and that the gods of the Mahābrahmā realm become manifest in the world; that the gods of the Ābha realm become manifest in the world, that the gods of the Parīttābha realm become manifest in the world, that the gods of the Apramāṇābha realm become manifest in the world, and that the gods of the Ābhāsvara realm become manifest in the world; that the gods of the Śubha gods realm in the world, that the gods of the Parīttaśubha realm become manifest in the world, that the gods of the Apramāṇaśubha realm become manifest in the world, and that the gods of the Śubhakṛtsna realm become manifest in the world; that the gods of the Vṛha realm become manifest in the world, that the gods of the Parīttavṛha realm become manifest in the world, that the gods of the Apramāṇavṛha realm become manifest [F.193.b] in the world, and that the gods of the Vṛhatphala realm become manifest in the world; that the gods of the Avṛha realm become manifest in the world, that the gods of the Atapa realm become manifest in the world, that the gods of the Sudṛśa realm become manifest in the world, that the gods of the Sudarśana realm become manifest in the world, and that the gods of the Akaniṣṭha realm become manifest in the world; and that those entering the stream become manifest in the world, that once-returners become manifest in the world, that non-returners become manifest in the world, that arhats become manifest in the world, that pratyekabuddhas become manifest in the world, that bodhisattvas become manifest in the world; and that the tathāgatas, arhats, perfectly complete buddhas become manifest in the world. Children of good family, it is thanks to bodhisattva great beings that food, drink, vehicles, clothing, bedding, houses, sustenance, jewels, pearls, beryl,²⁴⁹ conch, quartz, coral, gold, and silver also become manifest in the world. Children of good family, all the necessities for the happiness of beings, be they for the human

condition, those which work as materials for the gods, or for the happiness of perfect separation,²⁵⁰ all these, too, become manifest in the world thanks to bodhisattva great beings.

2.645 “If you ask why, O noble children, when bodhisattva great beings practice the conduct of a bodhisattva, they dwell in the six perfections. They themselves practice generosity and they also connect others with generosity. They themselves maintain ethical discipline and they also connect others with ethical discipline. They themselves cultivate [F.194.a] tolerance and they also connect others with tolerance. They themselves undertake perseverance and they also connect others with perseverance. They themselves develop meditative concentration, and they also connect others in meditative concentration. They themselves cultivate wisdom, and they also connect others with the cultivation of wisdom. It is thanks to bodhisattva great beings that beings practice the six perfections. Through practicing the six perfections, they will attain all mundane and supramundane excellences. So it is, children of good family, that bodhisattva great beings have set out for the benefit and happiness of all beings.”

2.646 Thereupon the Blessed One extended his tongue from his mouth, covering this great billionfold world system. Then, manifold lights of many diverse colors issued forth from his tongue, and, having issued forth, they permeated the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems [F.194.b] of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity; permeated the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, with great luminosity; and permeated the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, with great luminosity.

- 2.647 Then, when the bodhisattva great beings of those world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”
- 2.648 Those blessed lord buddhas replied, “O children of good family, in the western direction from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”
- 2.649 Then, when the bodhisattva great beings of those world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”
- 2.650 Those blessed lord buddhas replied, “O children of good family, in the northern direction from here, there is a world system called Patient Endurance. There, the tathāgata, [F.195.a] arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”
- 2.651 Then, when the bodhisattva great beings of those world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”
- 2.652 Those blessed lord buddhas replied, “O children of good family, in the eastern direction from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”
- 2.653 Then, when the bodhisattva great beings of those world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”

- 2.654 Those blessed lord buddhas replied, “O children of good family, in the southern direction from here, [F.195.b] there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”
- 2.655 Then, when the bodhisattva great beings of those world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”
- 2.656 Those blessed lord buddhas replied, “O children of good family, in the intermediate southwestern direction from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”
- 2.657 Then, when the bodhisattva great beings of those world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?” [F.196.a]
- 2.658 Those blessed lord buddhas replied, “O children of good family, in the intermediate northwestern direction from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue faculty from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”
- 2.659 Then, when the bodhisattva great beings of those world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”
- 2.660 Those blessed lord buddhas replied, “O children of good family, in the intermediate northeastern direction from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has

suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”

2.661 Then, when the bodhisattva great beings of those world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these [F.196.b] world systems to be filled with great light in this manner?”

2.662 Those blessed lord buddhas replied, “O children of good family, in the intermediate southeastern direction from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”

2.663 Then, when the bodhisattva great beings of those world systems in the direction of the nadir from here, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”

2.664 Those blessed lord buddhas replied, “O children of good family, in the direction of the zenith from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”

2.665 Then, when the bodhisattva great beings of those world systems in the direction of the zenith from here, numerous as the grains of sand of the river Gaṅgā, saw that diffusion of light, they asked the blessed lord buddhas of their respective [F.197.a] buddhafiels, “Blessed Lord, whose power is this that causes these world systems to be filled with great light in this manner?”

2.666 Those blessed lord buddhas replied, “O children of good family, in the direction of the nadir from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, perfectly complete buddha named Śākyamuni resides. Extending the tongue from his mouth, he has suffused these world systems, numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”

2.667 Then those bodhisattva great beings said to those blessed lord buddhas, “Blessed Lord, since that is the case, we too should go to see that blessed lord, the tathāgata, arhat, perfectly complete Buddha Śākyamuni, to pay homage to him and venerate him, and also to see those bodhisattva great beings who have assembled from the ten directions, and to listen to the perfection of wisdom.”

Those blessed lord buddhas replied, “Go then, you children of good family, if you feel it is timely.”

2.668 Those bodhisattva great beings then bowed their heads toward the feet of the tathāgatas, arhats, perfectly complete buddhas, and circumambulated them, keeping them to their right, seven times. From the ten directions they brought many parasols, victory banners, and flags of the gods; flowers, garlands, perfumes, unguents, robes, golden flowers, [F.197.b] silver flowers, and so on; and approached the place where the blessed one, the tathāgata, arhat, perfectly complete Buddha Śākyamuni, was seated, with much singing and music, drums and cymbals.

2.669 Then the gods of the Cāturmahārājika realm, and the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇaśubha, and Śubhakṛtsna, Vṛha, Parīttavṛha, Apramāṇavṛha and Vṛhatphala realms, as well as the gods of the Śuddhāvāsa Sudṛśa, Sudarśana, Avṛha, Atapa, and Akaniṣṭha realms, also brought many divine flowers, garlands, perfumes, unguents, incense, and powders; divine blue lotuses, lotuses, red lotuses, and white lotuses; and divine mandārava, big mandārava, keśara flowers, and tamāla leaves,²⁵¹ and approached the place where the blessed one, the tathāgata, arhat, perfectly complete Buddha Śākyamuni, was seated. There those bodhisattva great beings and those gods sprinkled and scattered over the Blessed One, the tathāgata, arhat, perfectly complete Buddha Śākyamuni those flowers, garlands, perfumes, unguents, incense, powders, robes, parasols, victory banners, and flags of the gods. Those flowers and so on, having ascended into the sky over that great billionfold world system, remained there, a mansion of flowers, square in shape, with four pillars, equidimensional, [F.198.a], perfectly proportioned, delightful, and pleasant.

2.670 Thereupon, within that assembly, many hundreds of thousands of a hundred million billion living beings rose from their seats, placed the palms of their hands together, bowed toward the place where the Blessed One was seated, and made the following aspirational vow in the presence of the Blessed One: “Blessed Lord, in the future, may we too obtain all aspects of the attributes such as these that the tathāgata, arhat, perfectly complete

buddha has obtained. May we too convene a saṅgha of śrāvakas such as this. May we too teach the Dharma in an assembly like this, just as the Tathāgata is demonstrating the Dharma here at the present time.”

2.671 Then the Blessed One, aware of the aspirational vow of those children of good families, and aware of their forbearance for phenomena that are nonarising, do not cease, do not occasion anything, and do not appear, smiled.

2.672 Thereupon, the venerable Ānanda, rising from his seat, with his upper robe over one shoulder, rested his right knee on the ground, and, placing his hands together in the gesture of homage to the Blessed One, bowed toward the Blessed One and asked, “Blessed Lord, since the tathāgatas, arhats, perfectly complete buddhas do not smile without reason and circumstances, what is the reason and what are the circumstances for your smile?”

2.673 The Blessed One replied, “Ānanda, a hundred billion trillion living beings in this assembly have attained the forbearance for phenomena that are nonarising. In the future, when sixty-eight ten million eons have passed, during the eon called Puṣpākara, they will all become manifest in the world as tathāgatas, arhats, perfectly complete buddhas [F.198.b] named abhibodhyaṅgapuṣpa.”

2.674 *This completes the second chapter, “Śāriputra,” from The Perfection of Wisdom in One Hundred Thousand Lines. [B13]*

3.

CHAPTER 3

3.1 Then the Blessed One addressed the venerable Subhūti: “Subhūti, commencing with the perfection of wisdom, be inspired to give a Dharma discourse to bodhisattva great beings on how bodhisattva great beings will go forth in the perfection of wisdom!”

3.2 Thereupon, those bodhisattva great beings, those great śrāvakas, and those gods who were present thought, “Will the venerable Subhūti reveal the perfection of wisdom to these bodhisattva great beings through the strong and mighty armor of his own wisdom and inspired speech, or will he reveal it through the power of the Buddha?”

3.3 Then, through the power of the Buddha, the venerable Subhūti comprehended in his mind the thoughts of those bodhisattva great beings, those śrāvakas, and those gods, and said to the venerable Śāradvatīputra, “Venerable Śāradvatīputra, whatever the śrāvakas of the Blessed One say, whatever they teach, and whatever they expound, it is all through the power of the Tathāgata. None of the doctrines that the Tathāgata has taught contradict the nature of reality. It is in this way that those children of good family are training in that Dharma teaching and also actualizing such a nature of reality. Śāradvatīputra, it is just the Tathāgata who, through skillful means, [F.199.a] will teach the perfection of wisdom to bodhisattva great beings. Venerable Śāradvatīputra, this teaching of the perfection of wisdom for bodhisattva great beings is not within the capacity of any śrāvakas or pratyekabuddhas.”

3.4 The venerable Subhūti then asked the Blessed One, “Blessed Lord, you have spoken of ‘bodhisattvas, bodhisattvas,’ yet what is it that has the designation *bodhisattva* or *perfection of wisdom*? Blessed Lord, I do not observe any such ‘bodhisattva’ or ‘perfection of wisdom’ at all.

3.5 “Blessed Lord, since I do not observe those bodhisattva great beings, or that perfection of wisdom, or even that name ‘bodhisattva,’ which bodhisattva great beings should I teach and instruct, and in which

perfection of wisdom?”

3.6 The Blessed One replied to the venerable Subhūti, “Subhūti, those—namely, *the perfection of wisdom*, a *bodhisattva*, and the term *bodhisattva*—are all mere names. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.7 “Subhūti, it is like this: that name that is the designation when you say ‘being, being,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally [F.199.b], and they cannot be apprehended in the absence of the two.

3.8 “Subhūti, it is like this: that name that is the designation when you say ‘self, self,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.9 “Subhūti, it is like this: that name that is the designation when you say ‘life form, life form,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.10 “Subhūti, it is like this: that name that is the designation when you say ‘living being, living being,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.11 “Subhūti, it is like this: that name that is the designation when you say ‘life, life,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.12 “Subhūti, it is like this: that name that is the designation when you say ‘individual, individual,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

- 3.13 “Subhūti, it is like this: that name that is the designation when you say ‘person, person,’ for instance, [F.200.a] is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.14 “Subhūti, it is like this: that name that is the designation when you say ‘one born of Manu, one born of Manu,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.15 “Subhūti, it is like this: that name that is the designation when you say ‘a child of Manu, a child of Manu,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.16 “Subhūti, it is like this: that name that is the designation when you say ‘agent, agent,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.17 “Subhūti, it is like this: that name that is the designation when you say ‘instigator, instigator,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.18 “Subhūti, it is like this: that name that is the designation when you say ‘motivator, motivator,’ for instance, is a name that is merely designated. [F.200.b] Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.19 “Subhūti, it is like this: that name that is the designation when you say ‘inciter, inciter,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything

that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.20 “Subhūti, it is like this: that name that is the designation when you say ‘experiencer, experiencer,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.21 “Subhūti, it is like this: that name that is the designation when you say ‘instigator of an experiencer, instigator of an experiencer,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.22 “Subhūti, it is like this: that name that is the designation when you say ‘knower, knower,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.23 “Subhūti, it is like this: that name that is the designation when you say ‘viewer, viewer,’ for instance, is a name that is merely designated. Apart from being used conventionally as a mere name and conventional term, anything that has been designated [F.201.a] neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.24 “Subhūti, in the same way, *the perfection of wisdom, a bodhisattva*, and the term *bodhisattva* are all merely designated. Apart from being used conventionally as a mere name or conventional term, anything that has been designated neither arises nor ceases. These names neither exist internally nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.25 “Subhūti, it is like this: the term *inner physical forms*, for instance, is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, a designation for something neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.26 “Subhūti, it is like this: the term *inner feelings*, for instance, is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, a designation for something neither arises nor

ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.27 “Subhūti, it is like this: the term *inner perceptions*, for instance, is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, a designation for something neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.28 “Subhūti, it is like this: the term *inner formative predispositions*, for instance, is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, a designation for something neither arises nor ceases. This name does not exist internally, nor does it exist externally, [F.201.b] and it cannot be apprehended in the absence of the two.

3.29 “Subhūti, it is like this: the term *inner consciousness*, for instance, is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, a designation for something neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.30 “Subhūti, in the same way, *the perfection of wisdom, a bodhisattva*, the term *bodhisattva*, and all those phenomena are simply mere designations for something. Apart from being used conventionally as a mere name and conventional term, a designation for something neither arises nor ceases. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.31 “Subhūti, *the eyes* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the eyes*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.32 “Subhūti, *the ears* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the ears*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.33 “Subhūti, *the nose* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the nose*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

- 3.34 “Subhūti, *the tongue* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, [F.202.a] this designation for something—namely, *the tongue*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.35 “Subhūti, *the body* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the body*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.36 “Subhūti, *the mental faculty* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the mental faculty*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.37 “Subhūti, *sights* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *sights*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.38 “Subhūti, *sounds* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *sounds*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.39 “Subhūti, *odors* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *odors*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.40 “Subhūti, *tastes* is simply a mere designation for something. [F.202.b] Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *tastes*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.41 “Subhūti, *tangibles* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *tangibles*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

- 3.42 “Subhūti, *mental phenomena* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *mental phenomena*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.43 “Subhūti, *the sensory element of the eyes* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of the eyes*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.44 “Subhūti, *the sensory element of sights* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of sights*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.45 “Subhūti, *the sensory element of visual consciousness* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of visual consciousness*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, [F.203.a] and it cannot be apprehended in the absence of the two.
- 3.46 “Subhūti, *the sensory element of the ears* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of the ears*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.47 “Subhūti, *the sensory element of sounds* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of sounds*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.48 “Subhūti, *the sensory element of auditory consciousness* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of auditory consciousness*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

- 3.49 “Subhūti, *the sensory element of the nose* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of the nose*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.50 “Subhūti, *the sensory element of odors* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of odors*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.51 “Subhūti, *the sensory element of olfactory consciousness* is simply a mere [F.203.b] designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of olfactory consciousness*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.52 “Subhūti, *the sensory element of the tongue* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of the tongue*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.53 “Subhūti, *the sensory element of tastes* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of tastes*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.54 “Subhūti, *the sensory element of gustatory consciousness* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of gustatory consciousness*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.
- 3.55 “Subhūti, *the sensory element of the body* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory*

element of the body—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.56 “Subhūti, *the sensory element of tangibles* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, [F.204.a] this designation for something—namely, *the sensory element of tangibles*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.57 “Subhūti, *the sensory element of tactile consciousness*, is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of tactile consciousness*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.58 “Subhūti, *the sensory element of the mental faculty* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of the mental faculty*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.59 “Subhūti, *the sensory element of mental phenomena* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of mental phenomena*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.60 “Subhūti, *the sensory element of mental consciousness* is simply a mere designation for something. Apart from being used conventionally as a mere name and conventional term, this designation for something—namely, *the sensory element of mental consciousness*—neither arises nor ceases. This name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

3.61 “Subhūti, in the same way, *the perfection of wisdom*, a *bodhisattva*, and the term *bodhisattva* are simply mere designations for something. Apart from being used conventionally as mere names and conventional terms, these designations for things—namely, *the perfection of wisdom*, [F.204.b] a *bodhisattva*, and the term *bodhisattva*—neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.62 “Subhūti, it is like this: *inner body*, for instance, is being used conventionally as a mere name. *Bones of the head* is being used conventionally as a mere name; *bones of the neck* is being used conventionally as a mere name; *shoulder blades* is being used conventionally as a mere name; *bones of the shoulders*²⁵² is being used conventionally as a mere name; *bones of the spine* is being used conventionally as a mere name; *bones of the ribs* is being used conventionally as a mere name; *bones of the hips* is being used conventionally as a mere name; *bones of the thighs* is being used conventionally as a mere name; *bones of the shins* is being used conventionally as a mere name; and *bones of the feet* is being used conventionally as a mere name. But these are simply mere designations for something. Apart from being used conventionally as mere names and conventional terms, these designations for things—namely, *bones of the head*, *bones of the neck*, *shoulder blades*, *bones of the shoulders*, *bones of the spine*, *bones of the ribs*, *bones of the hips*, *bones of the thighs*, *bones of the shins*, and *bones of the feet*—neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.63 “Subhūti, in the same way, these—the *perfection of wisdom*, a *bodhisattva*, and the term *bodhisattva*—are simply mere designations for something. Apart from being used conventionally as mere names and conventional terms, these designations for things—namely, *the perfection of wisdom*, [F.205.a] a *bodhisattva*, and the term *bodhisattva*—neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.64 “For example, Subhūti, it is like *outer*²⁵³ *grass, trees, branches, leaves, and petals*. They are all expressed conventionally with their diverse names, but apart from being used conventionally as mere names and conventional terms, they neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.65 “Subhūti, in the same way, these—the *perfection of wisdom*, a *bodhisattva*, and the term *bodhisattva*—are simply mere designations for something. Apart from being used conventionally as mere names and conventional terms, these designations for things—namely, *the perfection of wisdom*, a *bodhisattva*, and the term *bodhisattva*—neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.

3.66 “For example, Subhūti, simply the mere name of²⁵⁴ *the blessed lord buddhas of the past* remains.²⁵⁵ That name does not exist internally, nor does it exist externally, and it cannot be apprehended in the absence of the two.

- 3.67 “For example, Subhūti, all those phenomena of *dreams, echoes, reflections, illusions, mirages, the moon’s appearance in water, and a magical display of the tathāgata* are simply mere designations for something. Apart from being used conventionally as mere names and conventional terms, these designations for things neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two. Subhūti, in the same way, all those phenomena—*the perfection of wisdom, a bodhisattva, and the term [F.205.b] bodhisattva*—are simply mere designations for something. Apart from being used conventionally as mere names and conventional terms, these designations for things neither arise nor cease. These names do not exist internally, nor do they exist externally, and they cannot be apprehended in the absence of the two.
- 3.68 “Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, they should train in names and conventional terms that are designations, in advice that is a designation, and in phenomena that are designations.
- 3.69 “Subhūti, bodhisattva great beings who practice the perfection of wisdom in that manner do not observe that physical forms are permanent, and do not observe that physical forms are impermanent. They do not observe that physical forms are happiness, and do not observe that physical forms are suffering. They do not observe that physical forms are a self, and do not observe that physical forms are nonself. They do not observe that physical forms are at peace, and do not observe that physical forms are not at peace. They do not observe that physical forms are empty, and do not observe that physical forms are not empty. They do not observe that physical forms are with signs, and do not observe that physical forms are signless. They do not observe that physical forms are with wishes, and do not observe that physical forms are wishless. They do not observe that physical forms are conditioned phenomena, and do not observe that physical forms are unconditioned phenomena. They do not observe that physical forms are defilement, [F.206.a] and do not observe that physical forms are purification. They do not observe that physical forms arise, and do not observe that physical forms cease. They do not observe that physical forms are void, and do not observe that physical forms are not void. They do not observe that physical forms are virtuous, and do not observe that physical forms are nonvirtuous. They do not observe that physical forms are basically unethical, and do not observe that physical forms are not basically unethical. They do not observe that physical forms are contaminated, and do not observe that physical forms are uncontaminated. They do not observe that physical forms are afflicted, and do not observe that physical forms are unafflicted. They do

not observe that physical forms are mundane, and do not observe that physical forms are supramundane. They do not observe that physical forms are saṃsāra, and do not observe that physical forms are nirvāṇa.

3.70 “They do not observe that feelings are permanent, and do not observe that feelings are impermanent. They do not observe that feelings are happiness, and do not observe that feelings are suffering. They do not observe that feelings are a self, and do not observe that feelings are nonself. They do not observe that feelings are at peace, [F.206.b] and do not observe that feelings are not at peace. They do not observe that feelings are empty, and do not observe that feelings are not empty. They do not observe that feelings are with signs, and do not observe that feelings are signless. They do not observe that feelings are with wishes, and do not observe that feelings are wishless. They do not observe that feelings are conditioned phenomena, and do not observe that feelings are unconditioned phenomena. They do not observe that feelings are defilement, and do not observe that feelings are purification. They do not observe that feelings arise, and do not observe that feelings cease. They do not observe that feelings are void, and do not observe that feelings are not void. They do not observe that feelings are virtuous, and do not observe that feelings are nonvirtuous. They do not observe that feelings are basically unethical, and do not observe that feelings are not basically unethical. They do not observe that feelings are contaminated, and do not observe that feelings are uncontaminated. They do not observe that feelings are afflicted, and do not observe that feelings are unafflicted. They do not observe that feelings are mundane, and do not observe that feelings are supramundane. They do not observe that feelings are saṃsāra, and do not observe that [F.207.a] feelings are nirvāṇa.

3.71 “They do not observe that perceptions are permanent, and do not observe that perceptions are impermanent. They do not observe that perceptions are happiness, and do not observe that perceptions are suffering. They do not observe that perceptions are a self, and do not observe that perceptions are nonself. They do not observe that perceptions are at peace, and do not observe that perceptions are not at peace. They do not observe that perceptions are empty, and do not observe that perceptions are not empty. They do not observe that perceptions are with signs, and do not observe that perceptions are signless. They do not observe that perceptions are with wishes, and do not observe that perceptions are wishless. They do not observe that perceptions are conditioned phenomena, and do not observe that perceptions are unconditioned phenomena. They do not observe that perceptions are defilement, and do not observe that perceptions are purification. They do not observe that perceptions arise, and do not observe that perceptions cease. They do not observe that perceptions are void, and

do not observe that perceptions are not void. They do not observe that perceptions are virtuous, and do not observe that perceptions are nonvirtuous. They do not observe that perceptions are basically unethical, [F.207.b] and do not observe that perceptions are not basically unethical. They do not observe that perceptions are contaminated, and do not observe that perceptions are uncontaminated. They do not observe that perceptions are afflicted, and do not observe that perceptions are unafflicted. They do not observe that perceptions are mundane, and do not observe that perceptions are supramundane. They do not observe that perceptions are saṃsāra, and do not observe that perceptions are nirvāṇa.

3.72 “They do not observe that formative predispositions are permanent, and do not observe that formative predispositions are impermanent. They do not observe that formative predispositions are happiness, and do not observe that formative predispositions are suffering. They do not observe that formative predispositions are a self, and do not observe that formative predispositions are nonself. They do not observe that formative predispositions are at peace, and do not observe that formative predispositions are not at peace. They do not observe that formative predispositions are empty, and do not observe that formative predispositions are not empty. They do not observe that formative predispositions are with signs, and do not observe that formative predispositions are signless. They do not observe that formative predispositions are with wishes, and do not observe that formative predispositions are wishless. They do not observe that formative predispositions are conditioned phenomena, and do not observe that formative predispositions are unconditioned phenomena. They do not observe that formative predispositions [F.208.a] are defilement, and do not observe that formative predispositions are purification. They do not observe that formative predispositions arise, and do not observe that formative predispositions cease. They do not observe that formative predispositions are void, and do not observe that formative predispositions are not void. They do not observe that formative predispositions are virtuous, and do not observe that formative predispositions are nonvirtuous. They do not observe that formative predispositions are basically unethical, and do not observe that formative predispositions are not basically unethical. They do not observe that formative predispositions are contaminated, and do not observe that formative predispositions are uncontaminated. They do not observe that formative predispositions are afflicted, and do not observe that formative predispositions are unafflicted. They do not observe that formative predispositions are mundane, and do not observe that formative

predispositions are supramundane. They do not observe that formative predispositions are saṃsāra, and do not observe that formative predispositions are nirvāṇa.

3.73 “They do not observe that consciousness is permanent, and do not observe that consciousness is impermanent. They do not observe that consciousness is happiness, and do not observe that consciousness is suffering. They do not observe that consciousness is a self, and do not observe that consciousness is nonself. They do not observe that consciousness [F.208.b] is at peace, and do not observe that consciousness is not at peace. They do not observe that consciousness is empty, and do not observe that consciousness is not empty. They do not observe that consciousness is with a sign, and do not observe that consciousness is signless. They do not observe that consciousness is with wishes, and do not observe that consciousness is wishless. They do not observe that consciousness is a conditioned phenomenon, and do not observe that consciousness is an unconditioned phenomenon. They do not observe that consciousness is defilement, and do not observe that consciousness is purification. They do not observe that consciousness arises, and do not observe that consciousness ceases. They do not observe that consciousness is void, and do not observe that consciousness is not void. They do not observe that consciousness is virtuous, and do not observe that consciousness is nonvirtuous. They do not observe that consciousness is basically unethical, and do not observe that consciousness is not basically unethical. They do not observe that consciousness is contaminated, and do not observe that consciousness is uncontaminated. They do not observe that consciousness is afflicted, [F.209.a] and do not observe that consciousness is unafflicted. They do not observe that consciousness is mundane, and do not observe that consciousness is supramundane. They do not observe that consciousness is saṃsāra, and do not observe that consciousness is nirvāṇa.

3.74 “They do not observe that the eyes are permanent, and do not observe that the eyes are impermanent. They do not observe that the eyes are happiness, and do not observe that the eyes are suffering. They do not observe that the eyes are a self, and do not observe that the eyes are nonself. They do not observe that the eyes are at peace, and do not observe that the eyes are not at peace. They do not observe that the eyes are empty, and do not observe that the eyes are not empty. They do not observe that the eyes are with signs, and do not observe that the eyes are signless. They do not observe that the eyes are with wishes, and do not observe that the eyes are wishless. They do not observe that the eyes are conditioned phenomena, and do not observe that the eyes are unconditioned phenomena. They do not observe that the eyes are defilement, and do not observe that the eyes are

purification. They do not observe that the eyes arise, and do not observe that the eyes cease. [F.209.b] They do not observe that the eyes are void, and do not observe that 'the eyes are not void. They do not observe that the eyes are virtuous, and do not observe that the eyes are nonvirtuous. They do not observe that the eyes are basically unethical, and do not observe that the eyes are not basically unethical. They do not observe that the eyes are contaminated, and do not observe that the eyes are uncontaminated. They do not observe that the eyes are afflicted, and do not observe that the eyes are unafflicted. They do not observe that the eyes are mundane, and do not observe that the eyes are supramundane. They do not observe that the eyes are saṃsāra, and do not observe that the eyes are nirvāṇa.

3.75 “They do not observe that sights are permanent, and do not observe that sights are impermanent. They do not observe that sights are happiness, and do not observe that sights are suffering. They do not observe that sights are a self, and do not observe that sights are nonself. They do not observe that sights are at peace, and do not observe that sights are not at peace. They do not observe that sights are empty, and do not observe that sights are not empty. They do not observe that sights are with signs, and do not observe that sights are signless. [F.210.a] They do not observe that sights are with wishes, and do not observe that sights are wishless. They do not observe that sights are conditioned phenomena, and do not observe that sights are unconditioned phenomena. They do not observe that sights are defilement, and do not observe that sights are purification. They do not observe that sights arise, and do not observe that sights cease. They do not observe that sights are void, and do not observe that sights are not void. They do not observe that sights are virtuous, and do not observe that sights are nonvirtuous. They do not observe that sights are basically unethical, and do not observe that sights are not basically unethical. They do not observe that sights are contaminated, and do not observe that sights are uncontaminated. They do not observe that sights are afflicted, and do not observe that sights are unafflicted. They do not observe that sights are mundane, and do not observe that sights are supramundane. They do not observe that sights are saṃsāra, and do not observe that sights are nirvāṇa.

3.76 “They do not observe that visual consciousness is permanent, and do not observe that visual consciousness is impermanent. [F.210.b] They do not observe that visual consciousness is happiness, and do not observe that visual consciousness is suffering. They do not observe that visual consciousness is a self, and do not observe that visual consciousness is nonself. They do not observe that visual consciousness is at peace, and do not observe that visual consciousness is not at peace. They do not observe that visual consciousness is empty, and do not observe that visual

consciousness is not empty. They do not observe that visual consciousness is with a sign, and do not observe that visual consciousness is signless. They do not observe that visual consciousness is with wishes, and do not observe that visual consciousness is wishless. They do not observe that visual consciousness is a conditioned phenomenon, and do not observe that visual consciousness is an unconditioned phenomenon. They do not observe that visual consciousness is defilement, and do not observe that visual consciousness is purification. They do not observe that visual consciousness arises, and do not observe that visual consciousness ceases. They do not observe that visual consciousness is void, and do not observe that visual consciousness is not void. They do not observe that visual consciousness is virtuous, and do not observe that visual consciousness [F.211.a] is nonvirtuous. They do not observe that visual consciousness is basically unethical, and do not observe that visual consciousness is not basically unethical. They do not observe that visual consciousness is contaminated, and do not observe that visual consciousness is uncontaminated. They do not observe that visual consciousness is afflicted, and do not observe that visual consciousness is unafflicted. They do not observe that visual consciousness is mundane, and do not observe that visual consciousness is supramundane. They do not observe that visual consciousness is saṃsāra, and do not observe that visual consciousness is nirvāṇa.

3.77 “They do not observe that visually compounded sensory contact is permanent, and do not observe that visually compounded sensory contact is impermanent. They do not observe that visually compounded sensory contact is happiness, and do not observe that visually compounded sensory contact is suffering. They do not observe that visually compounded sensory contact is a self, and do not observe that visually compounded sensory contact is nonself. They do not observe that visually compounded sensory contact is at peace, and do not observe that visually compounded sensory contact is not at peace. They do not observe that visually compounded sensory contact is empty, and do not observe that visually compounded sensory contact [F.211.b] is not empty. They do not observe that visually compounded sensory contact is with a sign, and do not observe that visually compounded sensory contact is signless. They do not observe that visually compounded sensory contact is with wishes, and do not observe that visually compounded sensory contact is wishless. They do not observe that visually compounded sensory contact is a conditioned phenomenon, and do not observe that visually compounded sensory contact is an unconditioned phenomenon. They do not observe that visually compounded sensory contact is defilement, and do not observe that visually compounded sensory contact is purification. They do not observe that visually compounded

sensory contact arises, and do not observe that visually compounded sensory contact ceases. They do not observe that visually compounded sensory contact is void, and do not observe that visually compounded sensory contact is not void. They do not observe that visually compounded sensory contact is virtuous, and do not observe that visually compounded sensory contact is nonvirtuous. They do not observe that visually compounded sensory contact is basically unethical, and do not observe that visually compounded sensory contact is not basically unethical. They do not observe that visually compounded sensory contact is contaminated, and do not observe that visually compounded sensory contact is uncontaminated. They do not observe that visually compounded sensory contact is afflicted, and do not observe that visually compounded sensory contact is unafflicted. They do not observe that [F.212.a] visually compounded sensory contact is mundane, and do not observe that visually compounded sensory contact is supramundane. They do not observe that visually compounded sensory contact is saṃsāra, and do not observe that visually compounded sensory contact is nirvāṇa.

- 3.78 “They do not observe that feelings of happiness, or suffering, or neither happiness nor suffering, conditioned by sensory contact compounded by the eyes, sights, and visual consciousness, are permanent, and do not observe that they are impermanent. They do not observe that they are happiness, and do not observe that they are suffering. They do not observe that they are a self, and do not observe that they are nonself. They do not observe that they are at peace, and do not observe that they are not at peace. They do not observe that they are empty, and do not observe that they are not empty. They do not observe that they are with signs, and do not observe that they are signless. They do not observe that they are with wishes, and do not observe that they are wishless. They do not observe that they are conditioned phenomena, and do not observe that they are unconditioned phenomena. They do not observe that they are defilement, and do not observe that they are purification. They do not observe that they arise, and do not observe that they cease. They do not observe that they are void, and do not observe that they are not void. They do not observe that they are virtuous, and do not observe that they are nonvirtuous. They do not observe that they are basically unethical, [F.212.b] and do not observe that they are not basically unethical. They do not observe that they are contaminated, and do not observe that they are uncontaminated. They do not observe that they are afflicted, and do not observe that they are unafflicted. They do not observe that they are mundane, and do not observe that they are supramundane. They do not observe that they are saṃsāra, and do not observe that they are nirvāṇa. [B14]

3.79 “They do not observe that the ears are permanent, and do not observe that the ears are impermanent. They do not observe that the ears are happiness, and do not observe that the ears are suffering. They do not observe that the ears are a self, and do not observe that the ears are nonself. They do not observe that the ears are at peace, and do not observe that the ears are not at peace. They do not observe that the ears are empty, and do not observe that the ears are not empty. They do not observe that the ears are with signs, and do not observe that the ears are signless. They do not observe that the ears are with wishes, and do not observe that the ears are wishless. They do not observe that the ears are conditioned phenomena, and do not observe that the ears are unconditioned phenomena. They do not observe that the ears are defilement, and do not observe that the ears are purification. [F.213.a] They do not observe that the ears arise, and do not observe that the ears cease. They do not observe that the ears are void, and do not observe that the ears are not void. They do not observe that the ears are virtuous, and do not observe that the ears are nonvirtuous. They do not observe that the ears are basically unethical, and do not observe that the ears are not basically unethical. They do not observe that the ears are contaminated, and do not observe that the ears are uncontaminated. They do not observe that the ears are afflicted, and do not observe that the ears are unafflicted. They do not observe that the ears are mundane, and do not observe that the ears are supramundane. They do not observe that the ears are saṃsāra, and do not observe that the ears are nirvāṇa.

3.80 “They do not observe that sounds are permanent, and do not observe that sounds are impermanent. They do not observe that sounds are happiness, and do not observe that sounds are suffering. They do not observe that sounds are a self, and do not observe that sounds are nonself. They do not observe that sounds are at peace, and do not observe that sounds are not at peace. They do not observe that sounds are empty, and do not observe that sounds are not empty. They do not observe that sounds are with signs, [F.213.b] and do not observe that sounds are signless. They do not observe that sounds are with wishes, and do not observe that sounds are wishless. They do not observe that sounds are conditioned phenomena, and do not observe that sounds are unconditioned phenomena. They do not observe that sounds are defilement, and do not observe that sounds are purification. They do not observe that sounds arise, and do not observe that sounds cease. They do not observe that sounds are void, and do not observe that sounds are not void. They do not observe that sounds are virtuous, and do not observe that sounds are nonvirtuous. They do not observe that sounds are basically unethical, and do not observe that sounds are not basically unethical. They do not observe that sounds are contaminated, and do not

observe that sounds are uncontaminated. They do not observe that sounds are afflicted, and do not observe that sounds are unafflicted. They do not observe that sounds are mundane, and do not observe that sounds are supramundane. They do not observe that sounds are saṃsāra, and do not observe that sounds are nirvāṇa.

3.81 “They do not observe that auditory consciousness is permanent, and do not observe that auditory consciousness is impermanent. They do not observe that auditory consciousness is happiness, and do not observe that auditory consciousness [F.214.a] is suffering. They do not observe that auditory consciousness is a self, and do not observe that auditory consciousness is nonself. They do not observe that auditory consciousness is at peace, and do not observe that auditory consciousness is not at peace. They do not observe that auditory consciousness is empty, and do not observe that auditory consciousness is not empty. They do not observe that auditory consciousness is with a sign, and do not observe that auditory consciousness is signless. They do not observe that auditory consciousness is with wishes, and do not observe that auditory consciousness is wishless. They do not observe that auditory consciousness is a conditioned phenomenon, and do not observe that auditory consciousness is an unconditioned phenomenon. They do not observe that auditory consciousness is defilement, and do not observe that auditory consciousness is purification. They do not observe that auditory consciousness arises, and do not observe that auditory consciousness ceases. They do not observe that auditory consciousness is void, and do not observe that auditory consciousness is not void. They do not observe that auditory consciousness is virtuous, and do not observe that auditory consciousness is nonvirtuous. They do not observe that auditory consciousness [F.214.b] is basically unethically, and do not observe that auditory consciousness is not basically unethically. They do not observe that auditory consciousness is contaminated, and do not observe that auditory consciousness is uncontaminated. They do not observe that auditory consciousness is afflicted, and do not observe that auditory consciousness is unafflicted. They do not observe that auditory consciousness is mundane, and do not observe that auditory consciousness is supramundane. They do not observe that auditory consciousness is saṃsāra, and do not observe that auditory consciousness is nirvāṇa.

3.82 “They do not observe that aurally compounded sensory contact is permanent, and do not observe that aurally compounded sensory contact is impermanent. They do not observe that aurally compounded sensory contact is happiness, and do not observe that aurally compounded sensory contact is suffering. They do not observe that aurally compounded sensory contact is a self, and do not observe that aurally compounded sensory contact is

nonsel. They do not observe that aurally compounded sensory contact is at peace, and do not observe that aurally compounded sensory contact is not at peace. They do not observe that aurally compounded sensory contact is empty, and do not observe that aurally compounded sensory contact is not empty. They do not observe that aurally compounded sensory contact is with a sign, [F.215.a] and do not observe that aurally compounded sensory contact is signless. They do not observe that aurally compounded sensory contact is with wishes, and do not observe that aurally compounded sensory contact is wishless. They do not observe that aurally compounded sensory contact is a conditioned phenomenon, and do not observe that aurally compounded sensory contact is an unconditioned phenomenon. They do not observe that aurally compounded sensory contact is defilement, and do not observe that aurally compounded sensory contact is purification. They do not observe that aurally compounded sensory contact arises, and do not observe that aurally compounded sensory contact ceases. They do not observe that aurally compounded sensory contact is void, and do not observe that aurally compounded sensory contact is not void. They do not observe that aurally compounded sensory contact is virtuous, and do not observe that aurally compounded sensory contact is nonvirtuous. They do not observe that aurally compounded sensory contact is basically unethical, and do not observe that aurally compounded sensory contact is not basically unethical. They do not observe that aurally compounded sensory contact is contaminated, and do not observe that aurally compounded sensory contact is uncontaminated. They do not observe that aurally compounded sensory contact is afflicted, and do not observe that aurally compounded sensory contact is unafflicted. They do not observe that aurally compounded sensory contact is mundane, and do not observe that [F.215.b] aurally compounded sensory contact is supramundane. They do not observe that aurally compounded sensory contact is saṃsāra, and do not observe that aurally compounded sensory contact is nirvāṇa.

- 3.83 “They do not observe that feelings of happiness, or suffering, or neither happiness nor suffering, conditioned by sensory contact compounded by the ears, sounds, and auditory consciousness, are permanent, and do not observe that they are impermanent. They do not observe that they are happiness, and do not observe that they are suffering. They do not observe that they are a self, and do not observe that they are nonself. They do not observe that they are at peace, and do not observe that they are not at peace. They do not observe that they are empty, and do not observe that they are not empty. They do not observe that they are with signs, and do not observe that they are signless. They do not observe that they are with wishes, and do not observe that they are wishless. They do not observe that they are

conditioned phenomena, and do not observe that they are unconditioned phenomena. They do not observe that they are defilement, and do not observe that they are purification. They do not observe that they arise, and do not observe that they cease. They do not observe that they are void, and do not observe that they are not void. They do not observe that they are virtuous, and do not observe that they are nonvirtuous. They do not observe that they are basically unethical, and do not observe that they are not basically unethical. They do not observe that they are contaminated, [F.216.a] and do not observe that they are uncontaminated. They do not observe that they are afflicted, and do not observe that they are unafflicted. They do not observe that they are mundane, and do not observe that they are supramundane. They do not observe that they are saṃsāra, and do not observe that they are nirvāṇa.

3.84 “They do not observe that the nose is permanent, and do not observe that the nose is impermanent. They do not observe that the nose is happiness, and do not observe that the nose is suffering. They do not observe that the nose is a self, and do not observe that the nose is nonself. They do not observe that the nose is at peace, and do not observe that the nose is not at peace. They do not observe that the nose is empty, and do not observe that the nose is not empty. They do not observe that the nose is with a sign, and do not observe that the nose is signless. They do not observe that the nose is with wishes, and do not observe that the nose is wishless. They do not observe that the nose is a conditioned phenomenon, and do not observe that the nose is an unconditioned phenomenon. They do not observe that the nose is defilement, and do not observe that the nose is purification. They do not observe that the nose arises, and do not observe that the nose ceases. They do not observe that the nose is void, and do not observe that the nose is not void. [F.216.b] They do not observe that the nose is virtuous, and do not observe that the nose is nonvirtuous. They do not observe that the nose is basically unethical, and do not observe that the nose is not basically unethical. They do not observe that the nose is contaminated, and do not observe that the nose is uncontaminated. They do not observe that the nose is afflicted, and do not observe that the nose is unafflicted. They do not observe that the nose is mundane, and do not observe that the nose is supramundane. They do not observe that the nose is saṃsāra, and do not observe that the nose is nirvāṇa.

3.85 “They do not observe that odors are permanent, and do not observe that odors are impermanent. They do not observe that odors are happiness, and do not observe that odors are suffering. They do not observe that odors are a self, and do not observe that odors are nonself. They do not observe that odors are at peace, and do not observe that odors are not at peace. They do

not observe that odors are empty, and do not observe that odors are not empty. They do not observe that odors are with signs, and do not observe that odors are signless. They do not observe that odors are with wishes, and do not observe that odors are wishless. They do not observe that odors are conditioned phenomena, and do not observe that odors [F.217.a] are unconditioned phenomena. They do not observe that odors are defilement, and do not observe that odors are purification. They do not observe that odors arise, and do not observe that odors cease. They do not observe that odors are void, and do not observe that odors are not void. They do not observe that odors are virtuous, and do not observe that odors are nonvirtuous. They do not observe that odors are basically unethical, and do not observe that odors are not basically unethical. They do not observe that odors are contaminated, and do not observe that odors are uncontaminated. They do not observe that odors are afflicted, and do not observe that odors are unafflicted. They do not observe that odors are mundane, and do not observe that odors are supramundane. They do not observe that odors are saṃsāra, and do not observe that odors are nirvāṇa.

- 3.86 “They do not observe that olfactory consciousness is permanent, and do not observe that olfactory consciousness is impermanent. They do not observe that olfactory consciousness is happiness, and do not observe that olfactory consciousness is suffering. They do not observe that olfactory consciousness is a self, and do not observe that olfactory consciousness is nonself. They do not observe that [F.217.b] olfactory consciousness is at peace, and do not observe that olfactory consciousness is not at peace. They do not observe that olfactory consciousness is empty, and do not observe that olfactory consciousness is not empty. They do not observe that olfactory consciousness is with a sign, and do not observe that olfactory consciousness is signless. They do not observe that olfactory consciousness is with wishes, and do not observe that olfactory consciousness is wishless. They do not observe that olfactory consciousness is a conditioned phenomenon, and do not observe that olfactory consciousness is an unconditioned phenomenon. They do not observe that olfactory consciousness is defilement, and do not observe that olfactory consciousness is purification. They do not observe that olfactory consciousness arises, and do not observe that olfactory consciousness ceases. They do not observe that olfactory consciousness is void, and do not observe that olfactory consciousness is not void. They do not observe that olfactory consciousness is virtuous, and do not observe that olfactory consciousness is nonvirtuous. They do not observe that olfactory consciousness is basically unethical, and do not observe that olfactory consciousness is not basically unethical. They do not observe that olfactory

consciousness is contaminated, and do not observe that olfactory consciousness [F.218.a] is uncontaminated. They do not observe that olfactory consciousness is afflicted, and do not observe that olfactory consciousness is unafflicted. They do not observe that olfactory consciousness is mundane, and do not observe that olfactory consciousness is supramundane. They do not observe that olfactory consciousness is saṃsāra, and do not observe that olfactory consciousness is nirvāṇa.

3.87 “They do not observe that nasally compounded sensory contact is permanent, and do not observe that nasally compounded sensory contact is impermanent. They do not observe that nasally compounded sensory contact is happiness, and do not observe that nasally compounded sensory contact is suffering. They do not observe that nasally compounded sensory contact is a self, and do not observe that nasally compounded sensory contact is nonself. They do not observe that nasally compounded sensory contact is at peace, and do not observe that nasally compounded sensory contact is not at peace. They do not observe that nasally compounded sensory contact is empty, and do not observe that nasally compounded sensory contact is not empty. They do not observe that nasally compounded sensory contact is with a sign, and do not observe that nasally compounded sensory contact is signless. They do not observe that nasally compounded sensory contact is with wishes, and do not observe that nasally compounded sensory contact is wishless. They do not observe that nasally compounded sensory contact [F.218.b] is a conditioned phenomenon, and do not observe that nasally compounded sensory contact is an unconditioned phenomenon. They do not observe that nasally compounded sensory contact is defilement, and do not observe that nasally compounded sensory contact is purification. They do not observe that nasally compounded sensory contact arises, and do not observe that nasally compounded sensory contact ceases. They do not observe that nasally compounded sensory contact is void, and do not observe that nasally compounded sensory contact is not void. They do not observe that nasally compounded sensory contact is virtuous, and do not observe that nasally compounded sensory contact is nonvirtuous. They do not observe that nasally compounded sensory contact is basically unethical, and do not observe that nasally compounded sensory contact is not basically unethical. They do not observe that nasally compounded sensory contact is contaminated, and do not observe that nasally compounded sensory contact is uncontaminated. They do not observe that nasally compounded sensory contact is afflicted, and do not observe that nasally compounded sensory contact is unafflicted. They do not observe that nasally compounded sensory contact is mundane, and do not observe that nasally compounded sensory

contact is supramundane. They do not observe that nasally compounded sensory contact is saṃsāra, and do not observe that nasally compounded sensory contact is nirvāṇa.

3.88 “They do not observe that feelings of happiness, or suffering, or neither happiness nor suffering, conditioned by sensory contact compounded by the nose, odors, [F.219.a] and olfactory consciousness, are permanent, and do not observe that they are impermanent. They do not observe that they are happiness, and do not observe that they are suffering. They do not observe that they are a self, and do not observe that they are nonself. They do not observe that they are at peace, and do not observe that they are not at peace. They do not observe that they are empty, and do not observe that they are not empty. They do not observe that they are with signs, and do not observe that they are signless. They do not observe that they are with wishes, and do not observe that they are wishless. They do not observe that they are conditioned phenomena, and do not observe that they are unconditioned phenomena. They do not observe that they are defilement, and do not observe that they are purification. They do not observe that they arise, and do not observe that they cease. They do not observe that they are void, and do not observe that they are not void. They do not observe that they are virtuous, and do not observe that they are nonvirtuous. They do not observe that they are basically unethical, and do not observe that they are not basically unethical. They do not observe that they are contaminated, and do not observe that they are uncontaminated. They do not observe that they are afflicted, and do not observe that they are unafflicted. They do not observe that they are mundane, and do not observe that they are supramundane. They do not observe that they are saṃsāra, [F.219.b] and do not observe that they are nirvāṇa.

3.89 “They do not observe that the tongue is permanent, and do not observe that the tongue is impermanent. They do not observe that the tongue is happiness, and do not observe that the tongue is suffering. They do not observe that the tongue is a self, and do not observe that the tongue is nonself. They do not observe that the tongue is at peace, and do not observe that the tongue is not at peace. They do not observe that the tongue is empty, and do not observe that the tongue is not empty. They do not observe that the tongue is with a sign, and do not observe that the tongue is signless. They do not observe that the tongue is with wishes, and do not observe that the tongue is wishless. They do not observe that the tongue is a conditioned phenomenon, and do not observe that the tongue is an unconditioned phenomenon. They do not observe that the tongue is defilement, and do not observe that the tongue is purification. They do not observe that the tongue arises, and do not observe that the tongue ceases. They do not observe that

the tongue is void, and do not observe that the tongue is not void. They do not observe that the tongue is virtuous, and do not observe that the tongue is nonvirtuous. They do not observe that the tongue is basically unethical, and do not observe that the tongue is not basically unethical. They do not observe that the tongue is contaminated, [F.220.a] and do not observe that the tongue is uncontaminated. They do not observe that the tongue is afflicted, and do not observe that the tongue is unafflicted. They do not observe that the tongue is mundane, and do not observe that the tongue is supramundane. They do not observe that the tongue is saṃsāra, and do not observe that the tongue is nirvāṇa.

3.90 “They do not observe that tastes are permanent, and do not observe that tastes are impermanent. They do not observe that tastes are happiness, and do not observe that tastes are suffering. They do not observe that tastes are a self, and do not observe that tastes are nonself. They do not observe that tastes are at peace, and do not observe that tastes are not at peace. They do not observe that tastes are empty, and do not observe that tastes are not empty. They do not observe that tastes are with signs, and do not observe that tastes are signless. They do not observe that tastes are with wishes, and do not observe that tastes are wishless. They do not observe that tastes are conditioned phenomena, and do not observe that tastes are unconditioned phenomena. They do not observe that tastes are defilement, and do not observe that tastes are purification. They do not observe that tastes arise, and do not observe that tastes cease. [F.220.b] They do not observe that tastes are void, and do not observe that tastes are not void. They do not observe that tastes are virtuous, and do not observe that tastes are nonvirtuous. They do not observe that tastes are basically unethical, and do not observe that tastes are not basically unethical. They do not observe that tastes are contaminated, and do not observe that tastes are uncontaminated. They do not observe that tastes are afflicted, and do not observe that tastes are unafflicted. They do not observe that tastes are mundane, and do not observe that tastes are supramundane. They do not observe that tastes are saṃsāra, and do not observe that tastes are nirvāṇa.

3.91 “They do not observe that gustatory consciousness is permanent, and do not observe that gustatory consciousness is impermanent. They do not observe that gustatory consciousness is happiness, and do not observe that gustatory consciousness is suffering. They do not observe that gustatory consciousness is a self, and do not observe that gustatory consciousness is nonself. They do not observe that gustatory consciousness is at peace, and do not observe that gustatory consciousness is not at peace. They do not observe that gustatory consciousness is empty, and do not observe that gustatory consciousness is not empty. They do not observe that gustatory

consciousness is with a sign, [F.221.a] and do not observe that gustatory consciousness is signless. They do not observe that gustatory consciousness is with wishes, and do not observe that gustatory consciousness is wishless. They do not observe that gustatory consciousness is a conditioned phenomenon, and do not observe that gustatory consciousness is an unconditioned phenomenon. They do not observe that gustatory consciousness is defilement, and do not observe that gustatory consciousness is purification. They do not observe that gustatory consciousness arises, and do not observe that gustatory consciousness ceases. They do not observe that gustatory consciousness is void, and do not observe that gustatory consciousness is not void. They do not observe that gustatory consciousness is virtuous, and do not observe that gustatory consciousness is nonvirtuous. They do not observe that gustatory consciousness is basically unethical, and do not observe that gustatory consciousness is not basically unethical. They do not observe that gustatory consciousness is contaminated, and do not observe that gustatory consciousness is uncontaminated. They do not observe that gustatory consciousness is afflicted, and do not observe that gustatory consciousness is unafflicted. They do not observe that gustatory consciousness is mundane, and do not observe that gustatory consciousness is supramundane. [F.221.b] They do not observe that gustatory consciousness is saṃsāra, and do not observe that gustatory consciousness is nirvāṇa.

- 3.92 “They do not observe that lingually compounded sensory contact is permanent, and do not observe that lingually compounded sensory contact is impermanent. They do not observe that lingually compounded sensory contact is happiness, and do not observe that lingually compounded sensory contact is suffering. They do not observe that lingually compounded sensory contact is a self, and do not observe that lingually compounded sensory contact is nonself. They do not observe that lingually compounded sensory contact is at peace, and do not observe that lingually compounded sensory contact is not at peace. They do not observe that lingually compounded sensory contact is empty, and do not observe that lingually compounded sensory contact is not empty. They do not observe that lingually compounded sensory contact is with a sign, and do not observe that lingually compounded sensory contact is signless. They do not observe that lingually compounded sensory contact is with wishes, and do not observe that lingually compounded sensory contact is wishless. They do not observe that lingually compounded sensory contact is a conditioned phenomenon, and do not observe that lingually compounded sensory contact is an unconditioned phenomenon. They do not observe that lingually compounded sensory contact is defilement, and do not observe that

lingually compounded sensory contact is purification. They do not observe that linguually compounded sensory contact arises, and do not observe that [F.222.a] linguually compounded sensory contact ceases. They do not observe that linguually compounded sensory contact is void, and do not observe that linguually compounded sensory contact is not void. They do not observe that linguually compounded sensory contact is virtuous, and do not observe that linguually compounded sensory contact is nonvirtuous. They do not observe that linguually compounded sensory contact is basically unethical, and do not observe that linguually compounded sensory contact is not basically unethical. They do not observe that linguually compounded sensory contact is contaminated, and do not observe that linguually compounded sensory contact is uncontaminated. They do not observe that linguually compounded sensory contact is afflicted, and do not observe that linguually compounded sensory contact is unafflicted. They do not observe that linguually compounded sensory contact is mundane, and do not observe that linguually compounded sensory contact is supramundane. They do not observe that linguually compounded sensory contact is saṃsāra, and do not observe that linguually compounded sensory contact is nirvāṇa.

- 3.93 “They do not observe that feelings of happiness, or suffering, or neither happiness nor suffering, conditioned by sensory contact compounded by the tongue, tastes, and gustatory consciousness, are permanent, and do not observe that they are impermanent. They do not observe that they are happiness, and do not observe that they are suffering. They do not observe that they are a self, and do not observe that they are nonself. They do not observe that they are at peace, [F.222.b] and do not observe that they are not at peace. They do not observe that they are empty, and do not observe that they are not empty. They do not observe that they are with signs, and do not observe that they are signless. They do not observe that they are with wishes, and do not observe that they are wishless. They do not observe that they are conditioned phenomena, and do not observe that they are unconditioned phenomena. They do not observe that they are defilement, and do not observe that they are purification. They do not observe that they arise, and do not observe that they cease. They do not observe that they are void, and do not observe that they are not void. They do not observe that they are virtuous, and do not observe that they are nonvirtuous. They do not observe that they are basically unethical, and do not observe that they are not basically unethical. They do not observe that they are contaminated, and do not observe that they are uncontaminated. They do not observe that they are afflicted, and do not observe that they are unafflicted. They do not

observe that they are mundane, and do not observe that they are supramundane. They do not observe that they are saṃsāra, and do not observe that they are nirvāṇa.

3.94 “They do not observe that the body is permanent, and do not observe that the body is impermanent. They do not observe that the body is happiness, and do not observe that the body is suffering. They do not observe that the body [F.223.a] is a self, and do not observe that the body is nonself. They do not observe that the body is at peace, and do not observe that the body is not at peace. They do not observe that the body is empty, and do not observe that the body is not empty. They do not observe that the body is with a sign, and do not observe that the body is signless. They do not observe that the body is with wishes, and do not observe that the body is wishless. They do not observe that the body is a conditioned phenomenon, and do not observe that the body is an unconditioned phenomenon. They do not observe that the body is defilement, and do not observe that the body is purification. They do not observe that the body arises, and do not observe that the body ceases. They do not observe that the body is void, and do not observe that the body is not void. They do not observe that the body is virtuous, and do not observe that the body is nonvirtuous. They do not observe that the body is basically unethical, and do not observe that the body is not basically unethical. They do not observe that the body is contaminated, and do not observe that the body is uncontaminated. They do not observe that the body is afflicted, and do not observe that the body is unafflicted. They do not observe that the body is mundane, [F.223.b] and do not observe that the body is supramundane. They do not observe that the body is saṃsāra, and do not observe that the body is nirvāṇa.

3.95 “They do not observe that tangibles are permanent, and do not observe that tangibles are impermanent. They do not observe that tangibles are happiness, and do not observe that tangibles are suffering. They do not observe that tangibles are a self, and do not observe that tangibles are nonself. They do not observe that tangibles are at peace, and do not observe that tangibles are not at peace. They do not observe that tangibles are empty, and do not observe that tangibles are not empty. They do not observe that tangibles are with signs, and do not observe that tangibles are signless. They do not observe that tangibles are with wishes, and do not observe that tangibles are wishless. They do not observe that tangibles are conditioned phenomena, and do not observe that tangibles are unconditioned phenomena. They do not observe that tangibles are defilement, and do not observe that tangibles are purification. They do not observe that tangibles arise, and do not observe that tangibles cease. They do not observe that tangibles are void, and do not observe that tangibles are not void. They do

not observe that tangibles are virtuous, and do not observe that [F.224.a] tangibles are nonvirtuous. They do not observe that tangibles are basically unethical, and do not observe that tangibles are not basically unethical. They do not observe that tangibles are contaminated, and do not observe that tangibles are uncontaminated. They do not observe that tangibles are afflicted, and do not observe that tangibles are unafflicted. They do not observe that tangibles are mundane, and do not observe that tangibles are supramundane. They do not observe that tangibles are saṃsāra, and do not observe that tangibles are nirvāṇa.

3.96 “They do not observe that tactile consciousness is permanent, and do not observe that tactile consciousness is impermanent. They do not observe that tactile consciousness is happiness, and do not observe that tactile consciousness is suffering. They do not observe that tactile consciousness is a self, and do not observe that tactile consciousness is nonself. They do not observe that tactile consciousness is at peace, and do not observe that tactile consciousness is not at peace. They do not observe that tactile consciousness is empty, and do not observe that tactile consciousness is not empty. They do not observe that tactile consciousness is with a sign, and do not observe that tactile consciousness is signless. They do not observe that tactile consciousness is with wishes, and do not observe that tactile consciousness is wishless. They do not observe that [F.224.b] tactile consciousness is a conditioned phenomenon, and do not observe that tactile consciousness is an unconditioned phenomenon. They do not observe that tactile consciousness is defilement, and do not observe that tactile consciousness is purification. They do not observe that tactile consciousness arises, and do not observe that tactile consciousness ceases. They do not observe that tactile consciousness is void, and do not observe that tactile consciousness is not void. They do not observe that tactile consciousness is virtuous, and do not observe that tactile consciousness is nonvirtuous. They do not observe that tactile consciousness is basically unethical, and do not observe that tactile consciousness is not basically unethical. They do not observe that tactile consciousness is contaminated, and do not observe that tactile consciousness is uncontaminated. They do not observe that tactile consciousness is afflicted, and do not observe that tactile consciousness is unafflicted. They do not observe that tactile consciousness is mundane, and do not observe that tactile consciousness is supramundane. They do not observe that tactile consciousness [F.225.a] is saṃsāra, and do not observe that tactile consciousness is nirvāṇa.

3.97 “They do not observe that corporeally compounded sensory contact is permanent, and do not observe that corporeally compounded sensory contact is impermanent. They do not observe that corporeally compounded

sensory contact is happiness, and do not observe that corporeally compounded sensory contact is suffering. They do not observe that corporeally compounded sensory contact is a self, and do not observe that corporeally compounded sensory contact is nonself. They do not observe that corporeally compounded sensory contact is at peace, and do not observe that corporeally compounded sensory contact is not at peace. They do not observe that corporeally compounded sensory contact is empty, and do not observe that corporeally compounded sensory contact is not empty. They do not observe that corporeally compounded sensory contact is with a sign, and do not observe that corporeally compounded sensory contact is signless. They do not observe that corporeally compounded sensory contact is with wishes, and do not observe that corporeally compounded sensory contact is wishless. They do not observe that corporeally compounded sensory contact is a conditioned phenomenon, and do not observe that corporeally compounded sensory contact is an unconditioned phenomenon. They do not observe that corporeally compounded sensory contact is defilement, and do not observe that corporeally compounded sensory contact is purification. They do not observe that corporeally compounded sensory contact arises, [F.225.b] and do not observe that corporeally compounded sensory contact ceases. They do not observe that corporeally compounded sensory contact is void, and do not observe that corporeally compounded sensory contact is not void. They do not observe that corporeally compounded sensory contact is virtuous, and do not observe that corporeally compounded sensory contact is nonvirtuous. They do not observe that corporeally compounded sensory contact is basically unethical, and do not observe that corporeally compounded sensory contact is not basically unethical. They do not observe that corporeally compounded sensory contact is contaminated, and do not observe that corporeally compounded sensory contact is uncontaminated. They do not observe that corporeally compounded sensory contact is afflicted, and do not observe that corporeally compounded sensory contact is unafflicted. They do not observe that corporeally compounded sensory contact is mundane, and do not observe that corporeally compounded sensory contact is supramundane. They do not observe that corporeally compounded sensory contact is saṃsāra, and do not observe that corporeally compounded sensory contact is nirvāṇa. [B15]

- 3.98 “They do not observe that feelings of happiness, or suffering, or neither happiness nor suffering, conditioned by sensory contact compounded by the body, tangibles, and tactile consciousness, are permanent, and do not observe that they are impermanent. They do not observe that they are happiness, and do not observe that they are suffering. [F.226.a] They do not

observe that they are a self, and do not observe that they are nonself. They do not observe that they are at peace, and do not observe that they are not at peace. They do not observe that they are empty, and do not observe that they are not empty. They do not observe that they are with signs, and do not observe that they are signless. They do not observe that they are with wishes, and do not observe that they are wishless. They do not observe that they are conditioned phenomena, and do not observe that they are unconditioned phenomena. They do not observe that they are defilement, and do not observe that they are purification. They do not observe that they arise, and do not observe that they cease. They do not observe that they are void, and do not observe that they are not void. They do not observe that they are virtuous, and do not observe that they are nonvirtuous. They do not observe that they are basically unethical, and do not observe that they are not basically unethical. They do not observe that they are contaminated, and do not observe that they are uncontaminated. They do not observe that they are afflicted, and do not observe that they are unafflicted. They do not observe that they are mundane, and do not observe that they are supramundane. They do not observe that they are saṃsāra, and do not observe that they are nirvāṇa.

- 3.99 “They do not observe that the mental faculty is permanent, and do not observe that the mental faculty is impermanent. They do not observe that the mental faculty is happiness, [F.226.b] and do not observe that the mental faculty is suffering. They do not observe that the mental faculty is a self, and do not observe that the mental faculty is nonself. They do not observe that the mental faculty is at peace, and do not observe that the mental faculty is not at peace. They do not observe that the mental faculty is empty, and do not observe that the mental faculty is not empty. They do not observe that the mental faculty is with a sign, and do not observe that the mental faculty is signless. They do not observe that the mental faculty is with wishes, and do not observe that the mental faculty is wishless. They do not observe that the mental faculty is a conditioned phenomenon, and do not observe that the mental faculty is an unconditioned phenomenon. They do not observe that the mental faculty is defilement, and do not observe that the mental faculty is purification. They do not observe that the mental faculty arises, and do not observe that the mental faculty ceases. They do not observe that the mental faculty is void, and do not observe that the mental faculty is not void. They do not observe that the mental faculty is virtuous, and do not observe that the mental faculty is nonvirtuous. They do not observe that the mental faculty is basically unethical, and do not observe that the mental faculty is not basically unethical. They do not observe that the mental faculty is contaminated, and do not observe that the mental faculty is uncontaminated.

They do not observe that the mental faculty is afflicted, and do not observe that the mental faculty is unafflicted. They do not observe that the mental faculty [F.227.a] is mundane, and do not observe that the mental faculty is supramundane. They do not observe that the mental faculty is saṃsāra, and do not observe that the mental faculty is nirvāṇa.

3.100 “They do not observe that mental phenomena are permanent, and do not observe that mental phenomena are impermanent. They do not observe that mental phenomena are happiness, and do not observe that mental phenomena are suffering. They do not observe that mental phenomena are a self, and do not observe that mental phenomena are nonself. They do not observe that mental phenomena are at peace, and do not observe that mental phenomena are not at peace. They do not observe that mental phenomena are empty, and do not observe that mental phenomena are not empty. They do not observe that mental phenomena are with signs, and do not observe that mental phenomena are signless. They do not observe that mental phenomena are with wishes, and do not observe that mental phenomena are wishless. They do not observe that mental phenomena are conditioned phenomena, and do not observe that mental phenomena are unconditioned phenomena. They do not observe that mental phenomena are defilement, and do not observe that mental phenomena are purification. They do not observe that mental phenomena arise, and do not observe that mental phenomena cease. They do not observe that mental phenomena are void, and do not observe that mental phenomena are not void. They do not observe that mental phenomena are virtuous, and do not observe that mental phenomena are nonvirtuous. [F.227.b] They do not observe that mental phenomena are basically unethical, and do not observe that mental phenomena are not basically unethical. They do not observe that mental phenomena are contaminated, and do not observe that mental phenomena are uncontaminated. They do not observe that mental phenomena are afflicted, and do not observe that mental phenomena are unafflicted. They do not observe that mental phenomena are mundane, and do not observe that mental phenomena are supramundane. They do not observe that mental phenomena are saṃsāra, and do not observe that mental phenomena are nirvāṇa.

3.101 “They do not observe that mental consciousness is permanent, and do not observe that mental consciousness is impermanent. They do not observe that mental consciousness is happiness, and do not observe that mental consciousness is suffering. They do not observe that mental consciousness is a self, and do not observe that mental consciousness is nonself. They do not observe that mental consciousness is at peace, and do not observe that mental consciousness is not at peace. They do not observe that mental

consciousness is empty, and do not observe that mental consciousness is not empty. They do not observe that mental consciousness is with a sign, and do not observe that mental consciousness is signless. They do not observe that mental consciousness is with wishes, [F.228.a] and do not observe that mental consciousness is wishless. They do not observe that mental consciousness is a conditioned phenomenon, and do not observe that mental consciousness is an unconditioned phenomenon. They do not observe that mental consciousness is defilement, and do not observe that mental consciousness is purification. They do not observe that mental consciousness arises, and do not observe that mental consciousness ceases. They do not observe that mental consciousness is void, and do not observe that mental consciousness is not void. They do not observe that mental consciousness is virtuous, and do not observe that mental consciousness is nonvirtuous. They do not observe that mental consciousness is basically unethical, and do not observe that mental consciousness is not basically unethical. They do not observe that mental consciousness is contaminated, and do not observe that mental consciousness is uncontaminated. They do not observe that mental consciousness is afflicted, and do not observe that mental consciousness is unafflicted. They do not observe that mental consciousness is mundane, and do not observe that mental consciousness is supramundane. [F.228.b] They do not observe that mental consciousness is saṃsāra, and do not observe that mental consciousness is nirvāṇa.

- 3.102 “They do not observe that mentally compounded sensory contact is permanent, and do not observe that mentally compounded sensory contact is impermanent. They do not observe that mentally compounded sensory contact is happiness, and do not observe that mentally compounded sensory contact is suffering. They do not observe that mentally compounded sensory contact is a self, and do not observe that mentally compounded sensory contact is nonself. They do not observe that mentally compounded sensory contact is at peace, and do not observe that mentally compounded sensory contact is not at peace. They do not observe that mentally compounded sensory contact is empty, and do not observe that mentally compounded sensory contact is not empty. They do not observe that mentally compounded sensory contact is with a sign, and do not observe that mentally compounded sensory contact is signless. They do not observe that mentally compounded sensory contact is with wishes, and do not observe that mentally compounded sensory contact is wishless. They do not observe that mentally compounded sensory contact is a conditioned phenomenon, and do not observe that mentally compounded sensory contact is an unconditioned phenomenon. They do not observe that mentally compounded sensory contact is defilement, and do not observe that mentally

compounded sensory contact is purification. They do not observe that mentally compounded sensory contact arises, and do not observe that [F.229.a] mentally compounded sensory contact ceases. They do not observe that mentally compounded sensory contact is void, and do not observe that mentally compounded sensory contact is not void. They do not observe that mentally compounded sensory contact is virtuous, and do not observe that mentally compounded sensory contact is nonvirtuous. They do not observe that mentally compounded sensory contact is basically unethical, and do not observe that mentally compounded sensory contact is not basically unethical. They do not observe that mentally compounded sensory contact is contaminated, and do not observe that mentally compounded sensory contact is uncontaminated. They do not observe that mentally compounded sensory contact is afflicted, and do not observe that mentally compounded sensory contact is unafflicted. They do not observe that mentally compounded sensory contact is mundane, and do not observe that mentally compounded sensory contact is supramundane. They do not observe that mentally compounded sensory contact is saṃsāra, and do not observe that mentally compounded sensory contact is nirvāṇa.

- 3.103 “They do not observe that feelings of happiness, or suffering, or neither happiness nor suffering, conditioned by sensory contact compounded by the mental faculty, mental phenomena, and mental consciousness, are permanent, and do not observe that they are impermanent. They do not observe that they are happiness, and do not observe that they are suffering. They do not observe that they are a self, and do not observe that they are nonself. They do not observe that they are at peace, [F.229.b]and do not observe that they are not at peace. They do not observe that they are empty, and do not observe that they are not empty. They do not observe that they are with signs, and do not observe that they are signless. They do not observe that they are with wishes, and do not observe that they are wishless. They do not observe that they are conditioned phenomena, and do not observe that they are unconditioned phenomena. They do not observe that they are defilement, and do not observe that they are purification. They do not observe that they arise, and do not observe that they cease. They do not observe that they are void, and do not observe that they are not void. They do not observe that they are virtuous, and do not observe that they are nonvirtuous. They do not observe that they are basically unethical, and do not observe that they are not basically unethical. They do not observe that they are contaminated, and do not observe that they are uncontaminated. They do not observe that they are afflicted, and do not observe that they are

unafflicted. They do not observe that they are mundane, and do not observe that they are supramundane. They do not observe that they are saṃsāra, and do not observe that they are nirvāṇa.

3.104 “If you ask why, it is because when bodhisattva great beings practice the perfection of wisdom, they do not observe that that perfection of wisdom, that bodhisattva, or that term *bodhisattva* are present in the conditioned element. They do not observe that they are present in the unconditioned element.

3.105 “If you ask why, [F.230.a] Subhūti, it is because when bodhisattva great beings practice the perfection of wisdom, they do not mentally construct and do not conceptualize any of those phenomena.²⁵⁶ When they practice the perfection of wisdom they remain in a state without conceptualization, and in order to cultivate²⁵⁷ the applications of mindfulness, while practicing the perfection of wisdom, apart from focusing their attention on all-aspect omniscience, they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the correct exertions, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the supports for miraculous ability, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the faculties, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the powers, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the branches of enlightenment, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even

observe the name *buddha*. In order to cultivate the path, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. [F.231.a] Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

3.106 “In order to cultivate the perfection of generosity, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the perfection of ethical discipline, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the perfection of tolerance, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe [F.231.b] the name *buddha*. In order to cultivate the perfection of perseverance, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the perfection of meditative concentration, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the perfection of wisdom, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

3.107 “In order to cultivate the emptiness of internal phenomena, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. [F.232.a] They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of external phenomena, while practicing the perfection of wisdom they do not observe a perfection of

wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of external and internal phenomena, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of emptiness, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of great extent, while practicing the perfection of wisdom they do not observe a perfection of wisdom. [F.232.b] Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of ultimate reality, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of conditioned phenomena, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of unconditioned phenomena, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness [F.233.a] of the unlimited, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of that which has neither beginning nor end, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of*

wisdom. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of nonexclusion, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of inherent nature, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe [F.233.b] the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of all phenomena, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of intrinsic defining characteristics, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of that which cannot be apprehended, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of nonentities, while practicing the perfection of wisdom [F.234.a] they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of essential nature, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the emptiness of an essential nature of nonentities, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor

do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

3.108 “In order to cultivate the truths of the noble ones, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. [F.234.b] Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the meditative concentrations, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the immeasurable attitudes, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the formless absorptions, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the eight liberations, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe [F.235.a] the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the nine serial steps of meditative absorption, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

3.109 “In order to cultivate the emptiness gateway to liberation, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the signlessness gateway to liberation, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. [F.235.b] Nor do

they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the wishlessness gateway to liberation, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

3.110 “In order to cultivate the extrasensory powers, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the meditative stabilities, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the dhāraṇī gateways, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe [F.236.a] the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

3.111 “In order to cultivate the ten powers of the tathāgatas, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the four fearlessnesses, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*. In order to cultivate the four kinds of exact knowledge, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. [F.236.b] They do not even observe the name *buddha*. In order to cultivate the eighteen distinct qualities of the buddhas, while practicing the perfection of wisdom they do not observe a perfection of wisdom. Nor do they observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.

- 3.112 “Those bodhisattva great beings, when they practice the perfection of wisdom, absolutely understand the characteristics of a phenomenon that define it as a phenomenon, and those characteristics of a phenomenon that define it as a phenomenon are that it neither becomes defiled nor does it become purified.
- 3.113 “So, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they should comprehend that it is just a designation that is a name or conventional term for something. Having thus comprehended that it is just a designation that is a name or conventional term for something, they will not be attached to physical forms, will not be attached to feelings, will not be attached to perceptions, will not be attached to formative predispositions, and will not be attached to consciousness.
- 3.114 “They will not be attached to the eyes. They will not be attached to sights. They will not be attached to visual consciousness. They will not be attached to visually compounded sensory contact. They will not even be attached to feelings of happiness, or suffering, or neither happiness nor suffering conditioned by sensory contact compounded by the eyes, sights, and visual consciousness. They will not be attached [F.237.a] to the ears. They will not be attached to sounds. They will not be attached to auditory consciousness. They will not be attached to aurally compounded sensory contact. They will not even be attached to feelings of happiness, or suffering, or neither happiness nor suffering conditioned by sensory contact compounded by the ears, sounds, and auditory consciousness. They will not be attached to the nose. They will not be attached to odors. They will not be attached to olfactory consciousness. They will not be attached to nasally compounded sensory contact. They will not even be attached to feelings of happiness, or suffering, or neither happiness nor suffering conditioned by sensory contact compounded by the nose, odors, and olfactory consciousness. They will not be attached to the tongue. They will not be attached to tastes. They will not be attached to gustatory consciousness. They will not be attached to lingually compounded sensory contact. They will not even be attached to feelings of happiness, or suffering, or neither happiness nor suffering conditioned by sensory contact compounded by the tongue, tastes, and gustatory consciousness. They will not be attached to the body. They will not be attached to tangibles. They will not be attached to tactile consciousness. They will not be attached to corporeally compounded sensory contact. They will not even be attached to feelings of happiness, or suffering, or neither happiness nor suffering conditioned by sensory contact compounded by the body, tangibles, and tactile consciousness. They will not be attached to the mental faculty. They will not be attached to mental phenomena. They will not be attached [F.237.b] to mental consciousness. They will not be attached to

mentally compounded sensory contact. They will not even be attached to feelings of happiness, or suffering, or neither happiness nor suffering conditioned by sensory contact compounded by the mental faculty, mental phenomena, and mental consciousness.

3.115 “They will not be attached to the perfection of generosity, will not be attached to the perfection of ethical discipline, will not be attached to the perfection of tolerance, will not be attached to the perfection of perseverance, will not be attached to the perfection of meditative concentration, and will not be attached to the perfection of wisdom. They will not even be attached to their names or their defining characteristics.

“They will not even be attached to the body of a bodhisattva.

3.116 “They will not be attached to the eyes of flesh, will not be attached to the eye of divine clairvoyance, will not be attached to the eye of wisdom, will not be attached to the eye of the Dharma, and will not be attached to the eye of the buddhas.

“They will not be attached to the perfection of the extrasensory powers.

3.117 “They will not be attached to the emptiness of internal phenomena. They will not be attached to the emptiness of external phenomena. They will not be attached to the emptiness of external and internal phenomena. They will not be attached to the emptiness of emptiness. They will not be attached to the emptiness of great extent. They will not be attached to the emptiness of ultimate reality. They will not be attached to the emptiness of conditioned phenomena. They will not be attached to the emptiness of unconditioned phenomena. They will not be attached to the emptiness of the unlimited. They will not be attached to the emptiness of that which has neither beginning nor end. [F.238.a] They will not be attached to the emptiness of nonexclusion. They will not be attached to the emptiness of inherent nature. They will not be attached to the emptiness of all phenomena. They will not be attached to the emptiness of intrinsic defining characteristics. They will not be attached to the emptiness of that which cannot be apprehended. They will not be attached to the emptiness of nonentities. They will not be attached to the emptiness of essential nature. They will not be attached to the emptiness of an essential nature of nonentities.

3.118 “They will not be attached to the applications of mindfulness. They will not be attached to the correct exertions. They will not be attached to the supports for miraculous ability. They will not be attached to the faculties. They will not be attached to the powers. They will not be attached to the branches of enlightenment. They will not be attached to the noble eightfold path.

- 3.119 “They will not be attached to the truths of the noble ones. They will not be attached to the meditative concentrations. They will not be attached to the immeasurable attitudes. They will not be attached to the formless absorptions. They will not be attached to the eight liberations. They will not be attached to the nine serial steps of meditative absorption. They will not be attached to emptiness. They will not be attached to signlessness. They will not be attached to wishlessness. They will not be attached to the extrasensory powers. They will not be attached to the meditative stabilities. They will not be attached to the dhāraṇī gateways. They will not be attached to the ten powers of the tathāgatas. They will not be attached [F.238.b] to the four fearlessnesses. They will not be attached to the four kinds of exact knowledge. They will not be attached to great loving kindness. They will not be attached to great compassion. They will not be attached to the eighteen distinct qualities of the buddhas.
- 3.120 “They will not be attached to the real nature. They will not be attached to the very limit of reality. They will not be attached to the realm of phenomena. They will not be attached to the maturation of beings. They will not be attached to the refinement of the buddhafiels. They will not be attached to skillful means.
- 3.121 “If you ask why, it is because something that might be attached, something on account of which it becomes attached, and something to which it might be attached—all such phenomena do not exist.²⁵⁸
- 3.122 “Subhūti, bodhisattva great beings who practice the perfection of wisdom in that manner will flourish through the perfection of generosity. They will flourish through the perfection of ethical discipline. They will flourish through the perfection of tolerance. They will flourish through the perfection of perseverance. They will flourish through the perfection of meditative concentration. And they will flourish through the perfection of wisdom.
- 3.123 “They enter into a bodhisattva’s maturity,²⁵⁹ and ascend to the level at which progress has become irreversible. They will perfect the extrasensory powers, and having indeed perfected the extrasensory powers, they will work to bring beings to maturity, and to serve, respect, honor, and worship the blessed lord buddhas. They move from buddhafiels to buddhafiels [F.239.a] in order to refine a buddhafiels and behold the blessed lord buddhas. And, having seen those blessed lord buddhas, they will also manifest the roots of virtue through which they seek to serve, respect, honor, and worship those blessed lord buddhas. Also, through those roots of virtue they will be born in proximity to those blessed lord buddhas. They will hear the Dharma from those blessed lord buddhas, and the continuum of the doctrine they have heard will never be interrupted until they have fully

awakened in unsurpassed, perfect, complete enlightenment. They will obtain the dhāraṇī gateways and they will also obtain the gateways of the meditative stabilities.

3.124 “Subhūti, bodhisattva great beings practicing the perfection of wisdom should thus comprehend those designations that are the names and conventional terms for things. [B16]

3.125 “You have asked, Subhūti, ‘Blessed Lord, you have spoken of “bodhisattvas, bodhisattvas...”’²⁶⁰ Do you think, Subhūti, that a bodhisattva is physical forms?”

“No, Blessed Lord,” he replied.

3.126 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than physical forms?”

“No, Blessed Lord,” he replied.

3.127 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in²⁶¹ physical forms?”

“No, Blessed Lord,” he replied. [F.239.b]

3.128 The Blessed One then asked, “Subhūti, do you think that physical forms are in a bodhisattva?”

“No, Blessed Lord,” he replied.

3.129 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of physical forms?”²⁶²

“No, Blessed Lord,” he replied.

3.130 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is feelings?”

“No, Blessed Lord,” he replied.

3.131 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than feelings?”

“No, Blessed Lord,” he replied.

3.132 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in feelings?”

“No, Blessed Lord,” he replied.

3.133 The Blessed One then asked, “Subhūti, do you think that feelings are in a bodhisattva?”

“No, Blessed Lord,” he replied.

3.134 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of feelings?”

“No, Blessed Lord,” he replied.

3.135 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is perceptions?”

“No, Blessed Lord,” he replied.

- 3.136 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than [F.240.a] perceptions?”
“No, Blessed Lord,” he replied.
- 3.137 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in perceptions?”
“No, Blessed Lord,” he replied.
- 3.138 The Blessed One then asked, “Subhūti, do you think that perceptions are in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.139 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of perceptions?”
“No, Blessed Lord,” he replied.
- 3.140 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.141 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.142 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.143 The Blessed One then asked, “Subhūti, do you think that formative predispositions are in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.144 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.145 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is consciousness?”
“No, Blessed Lord,” he replied.
- 3.146 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than [F.240.b] consciousness?”
“No, Blessed Lord,” he replied.
- 3.147 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in consciousness?”
“No, Blessed Lord,” he replied.
- 3.148 The Blessed One then asked, “Subhūti, do you think that consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.149 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of consciousness?”

- “No, Blessed Lord,” he replied.
- 3.150 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the eyes?”
- “No, Blessed Lord,” he replied.
- 3.151 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the eyes?”
- “No, Blessed Lord,” he replied.
- 3.152 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the eyes?”
- “No, Blessed Lord,” he replied.
- 3.153 The Blessed One then asked, “Subhūti, do you think that the eyes are in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.154 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.155 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the ears?” [F.241.a]
- “No, Blessed Lord,” he replied.
- 3.156 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the ears?”
- “No, Blessed Lord,” he replied.
- 3.157 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the ears?”
- “No, Blessed Lord,” he replied.
- 3.158 The Blessed One then asked, “Subhūti, do you think that the ears are in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.159 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the ears?”
- “No, Blessed Lord,” he replied.
- 3.160 The Blessed One then asked, “Subhūti, do you think that the nose is a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.161 The Blessed One then asked, “Subhūti, do you think that anything other than the nose is a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.162 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the nose?”
- “No, Blessed Lord,” he replied.

- 3.163 The Blessed One then asked, “Subhūti, do you think that the nose is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.164 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the nose?”
“No, Blessed Lord,” he replied.
- 3.165 The Blessed One then asked, [F.241.b] “Subhūti, do you think that a bodhisattva is the tongue?”
“No, Blessed Lord,” he replied.
- 3.166 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the tongue?”
“No, Blessed Lord,” he replied.
- 3.167 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the tongue?”
“No, Blessed Lord,” he replied.
- 3.168 The Blessed One then asked, “Subhūti, do you think that the tongue is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.169 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the tongue?”
“No, Blessed Lord,” he replied.
- 3.170 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the body?”
“No, Blessed Lord,” he replied.
- 3.171 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the body?”
“No, Blessed Lord,” he replied.
- 3.172 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the body?”
“No, Blessed Lord,” he replied.
- 3.173 The Blessed One then asked, “Subhūti, do you think that the body is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.174 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the [F.242.a] absence of the body?”
“No, Blessed Lord,” he replied.
- 3.175 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.176 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the mental faculty?”

- “No, Blessed Lord,” he replied.
- 3.177 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the mental faculty?”
- “No, Blessed Lord,” he replied.
- 3.178 The Blessed One then asked, “Subhūti, do you think that the mental faculty is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.179 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the mental faculty?”
- “No, Blessed Lord,” he replied.
- 3.180 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is sights?”
- “No, Blessed Lord,” he replied.
- 3.181 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than sights?”
- “No, Blessed Lord,” he replied.
- 3.182 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in sights?”
- “No, Blessed Lord,” he replied.
- 3.183 The Blessed One then asked, “Subhūti, do you think that sights are in a bodhisattva?” [F.242.b]
- “No, Blessed Lord,” he replied.
- 3.184 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of sights?”
- “No, Blessed Lord,” he replied.
- 3.185 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is sounds?”
- “No, Blessed Lord,” he replied.
- 3.186 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than sounds?”
- “No, Blessed Lord,” he replied.
- 3.187 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in sounds?”
- “No, Blessed Lord,” he replied.
- 3.188 The Blessed One then asked, “Subhūti, do you think that sounds are in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.189 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of sounds?”
- “No, Blessed Lord,” he replied.

- 3.190 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is odors?”
“No, Blessed Lord,” he replied.
- 3.191 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than odors?”
“No, Blessed Lord,” he replied.
- 3.192 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in odors?”
“No, Blessed Lord,” he replied. [F.243.a]
- 3.193 The Blessed One then asked, “Subhūti, do you think that odors are in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.194 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of odors?”
“No, Blessed Lord,” he replied.
- 3.195 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is tastes?”
“No, Blessed Lord,” he replied.
- 3.196 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than tastes?”
“No, Blessed Lord,” he replied.
- 3.197 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in tastes?”
“No, Blessed Lord,” he replied.
- 3.198 The Blessed One then asked, “Subhūti, do you think that tastes are in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.199 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of tastes?”
“No, Blessed Lord,” he replied.
- 3.200 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is tangibles?”
“No, Blessed Lord,” he replied.
- 3.201 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than tangibles?”
“No, Blessed Lord,” he replied.
- 3.202 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in tangibles?”
“No, Blessed Lord,” he replied.
- 3.203 The Blessed One then asked, “Subhūti, do you think that tangibles [F.243.b] are in a bodhisattva?”

- “No, Blessed Lord,” he replied.
- 3.204 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of tangibles?”
- “No, Blessed Lord,” he replied.
- 3.205 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.206 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.207 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.208 The Blessed One then asked, “Subhūti, do you think that mental phenomena are in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.209 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.210 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.211 The Blessed One then asked, “Subhūti, do you think that [F.244.a] a bodhisattva is anything other than the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.212 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.213 The Blessed One then asked, “Subhūti, do you think that the sensory element of the eyes is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.214 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.215 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of sights?”
- “No, Blessed Lord,” he replied.
- 3.216 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of sights?”
- “No, Blessed Lord,” he replied.

- 3.217 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of sights?”
“No, Blessed Lord,” he replied.
- 3.218 The Blessed One then asked, “Subhūti, do you think that the sensory element of sights is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.219 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of sights?”
“No, [F.244.b] Blessed Lord,” he replied.
- 3.220 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of visual consciousness?”
“No, Blessed Lord,” he replied.
- 3.221 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of visual consciousness?”
“No, Blessed Lord,” he replied.
- 3.222 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of visual consciousness?”
“No, Blessed Lord,” he replied.
- 3.223 The Blessed One then asked, “Subhūti, do you think that the sensory element of visual consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.224 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of visual consciousness?”
“No, Blessed Lord,” he replied.
- 3.225 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.226 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.227 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.228 The Blessed One then asked, “Subhūti, do you think that the sensory element of the ears [F.245.a] is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.229 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.230 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of sounds?”

- “No, Blessed Lord,” he replied.
- 3.231 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of sounds?”
- “No, Blessed Lord,” he replied.
- 3.232 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of sounds?”
- “No, Blessed Lord,” he replied.
- 3.233 The Blessed One then asked, “Subhūti, do you think that the sensory element of sounds is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.234 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of sounds?”
- “No, Blessed Lord,” he replied.
- 3.235 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of auditory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.236 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of auditory consciousness?”
[F.245.b]
- “No, Blessed Lord,” he replied.
- 3.237 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of auditory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.238 The Blessed One then asked, “Subhūti, do you think that the sensory element of auditory consciousness is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.239 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of auditory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.240 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of the nose?”
- “No, Blessed Lord,” he replied.
- 3.241 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of the nose?”
- “No, Blessed Lord,” he replied.
- 3.242 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of the nose?”
- “No, Blessed Lord,” he replied.
- 3.243 The Blessed One then asked, “Subhūti, do you think that the sensory element of the nose is in a bodhisattva?”
- “No, Blessed Lord,” he replied.

- 3.244 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of the nose?”
“No, Blessed Lord,” he replied.
- 3.245 The Blessed One then asked, “Subhūti, do you think [F.246.a] that a bodhisattva is the sensory element of odors?”
“No, Blessed Lord,” he replied.
- 3.246 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of odors?”
“No, Blessed Lord,” he replied.
- 3.247 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of odors?”
“No, Blessed Lord,” he replied.
- 3.248 The Blessed One then asked, “Subhūti, do you think that the sensory element of odors is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.249 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of odors?”
“No, Blessed Lord,” he replied.
- 3.250 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of olfactory consciousness?”
“No, Blessed Lord,” he replied.
- 3.251 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of olfactory consciousness?”
“No, Blessed Lord,” he replied.
- 3.252 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of olfactory consciousness?”
“No, Blessed Lord,” he replied.
- 3.253 The Blessed One then asked, “Subhūti, do you think that the sensory element of olfactory consciousness is in a bodhisattva?” [F.246.b]
“No, Blessed Lord,” he replied.
- 3.254 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of olfactory consciousness?”
“No, Blessed Lord,” he replied.
- 3.255 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of the tongue?”
“No, Blessed Lord,” he replied.
- 3.256 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of the tongue?”
“No, Blessed Lord,” he replied.
- 3.257 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of the tongue?”

- “No, Blessed Lord,” he replied.
- 3.258 The Blessed One then asked, “Subhūti, do you think that the sensory element of the tongue is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.259 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.260 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of tastes?”
- “No, Blessed Lord,” he replied.
- 3.261 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of tastes?”
- “No, Blessed Lord,” he replied.
- 3.262 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of tastes?” [F.247.a]
- “No, Blessed Lord,” he replied.
- 3.263 The Blessed One then asked, “Subhūti, do you think that the sensory element of tastes is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.264 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of tastes?”
- “No, Blessed Lord,” he replied.
- 3.265 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.266 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.267 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.268 The Blessed One then asked, “Subhūti, do you think that the sensory element of gustatory consciousness is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.269 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.270 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of the body?”
- “No, Blessed Lord,” he replied.

- 3.271 The Blessed One [F.247.b] then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of the body?”
“No, Blessed Lord,” he replied.
- 3.272 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of the body?”
“No, Blessed Lord,” he replied.
- 3.273 The Blessed One then asked, “Subhūti, do you think that the sensory element of the body is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.274 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of the body?”
“No, Blessed Lord,” he replied.
- 3.275 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.276 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.277 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.278 The Blessed One then asked, “Subhūti, do you think that the sensory element of tangibles is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.279 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of tangibles?”
“No, [F.248.a] Blessed Lord,” he replied.
- 3.280 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.281 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.282 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.283 The Blessed One then asked, “Subhūti, do you think that the sensory element of tactile consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.284 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of tactile consciousness?”

- “No, Blessed Lord,” he replied.
- 3.285 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of the mental faculty?”
- “No, Blessed Lord,” he replied.
- 3.286 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of the mental faculty?”
- “No, Blessed Lord,” he replied.
- 3.287 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of the mental faculty?”
- “No, Blessed Lord,” he replied.
- 3.288 The Blessed One [F.248.b] then asked, “Subhūti, do you think that the sensory element of the mental faculty is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.289 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of the mental faculty?”
- “No, Blessed Lord,” he replied.
- 3.290 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.291 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.292 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.293 The Blessed One then asked, “Subhūti, do you think that the sensory element of mental phenomena is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.294 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.295 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the sensory element of mental consciousness?”
- “No, Blessed Lord,” he replied.
- 3.296 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the sensory element of mental consciousness?”
- “No, [F.249.a] Blessed Lord,” he replied.
- 3.297 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the sensory element of mental consciousness?”
- “No, Blessed Lord,” he replied.

- 3.298 The Blessed One then asked, “Subhūti, do you think that the sensory element of mental consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.299 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the sensory element of mental consciousness?”
“No, Blessed Lord,” he replied.
- 3.300 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the earth element?”
“No, Blessed Lord,” he replied.
- 3.301 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the earth element?”
“No, Blessed Lord,” he replied.
- 3.302 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the earth element?”
“No, Blessed Lord,” he replied.
- 3.303 The Blessed One then asked, “Subhūti, do you think that the earth element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.304 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the earth element?”
“No, Blessed Lord,” he replied.
- 3.305 The Blessed One then asked, “Subhūti, do you think [F.249.b] that a bodhisattva is the water element?”
“No, Blessed Lord,” he replied.
- 3.306 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the water element?”
“No, Blessed Lord,” he replied.
- 3.307 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the water element?”
“No, Blessed Lord,” he replied.
- 3.308 The Blessed One then asked, “Subhūti, do you think that the water element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.309 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the water element?”
“No, Blessed Lord,” he replied.
- 3.310 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the fire element?”
“No, Blessed Lord,” he replied.
- 3.311 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the fire element?”

- “No, Blessed Lord,” he replied.
- 3.312 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the fire element?”
- “No, Blessed Lord,” he replied.
- 3.313 The Blessed One then asked, “Subhūti, do you think that the fire element is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.314 The Blessed One then asked, “Subhūti, do you think [F.250.a] that a bodhisattva is the absence of the fire element?”
- “No, Blessed Lord,” he replied.
- 3.315 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the wind element?”
- “No, Blessed Lord,” he replied.
- 3.316 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the wind element?”
- “No, Blessed Lord,” he replied.
- 3.317 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the wind element?”
- “No, Blessed Lord,” he replied.
- 3.318 The Blessed One then asked, “Subhūti, do you think that the wind element is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.319 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the wind element?”
- “No, Blessed Lord,” he replied.
- 3.320 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the space element?”
- “No, Blessed Lord,” he replied.
- 3.321 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the space element?”
- “No, Blessed Lord,” he replied.
- 3.322 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the space element?”
- “No, Blessed Lord,” he replied. [F.250.b]
- 3.323 The Blessed One then asked, “Subhūti, do you think that the space element is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.324 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the space element?”
- “No, Blessed Lord,” he replied.

- 3.325 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the consciousness element?”
“No, Blessed Lord,” he replied.
- 3.326 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the consciousness element?”
“No, Blessed Lord,” he replied.
- 3.327 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the consciousness element?”
“No, Blessed Lord,” he replied.
- 3.328 The Blessed One then asked, “Subhūti, do you think that the consciousness element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.329 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the consciousness element?”
“No, Blessed Lord,” he replied.
- 3.330 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is ignorance?”
“No, Blessed Lord,” he replied.
- 3.331 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is [F.251.a] anything other than ignorance?”
“No, Blessed Lord,” he replied.
- 3.332 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in ignorance?”
“No, Blessed Lord,” he replied.
- 3.333 The Blessed One then asked, “Subhūti, do you think that ignorance is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.334 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of ignorance?”
“No, Blessed Lord,” he replied.
- 3.335 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.336 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.337 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.338 The Blessed One then asked, “Subhūti, do you think that formative predispositions are in a bodhisattva?”

- “No, Blessed Lord,” he replied.
- 3.339 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of formative predispositions?”
- “No, Blessed Lord,” he replied.
- 3.340 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is consciousness?”
- “No, Blessed Lord,” he replied.
- 3.341 The Blessed One then asked, “Subhūti, do you think that [F.251.b] a bodhisattva is anything other than consciousness?”
- “No, Blessed Lord,” he replied.
- 3.342 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in consciousness?”
- “No, Blessed Lord,” he replied.
- 3.343 The Blessed One then asked, “Subhūti, do you think that consciousness is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.344 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of consciousness?”
- “No, Blessed Lord,” he replied.
- 3.345 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is name and form?”
- “No, Blessed Lord,” he replied.
- 3.346 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than name and form?”
- “No, Blessed Lord,” he replied.
- 3.347 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in name and form?”
- “No, Blessed Lord,” he replied.
- 3.348 The Blessed One then asked, “Subhūti, do you think that name and form are in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.349 The Blessed One [F.252.a] then asked, “Subhūti, do you think that a bodhisattva is the absence of name and form?”
- “No, Blessed Lord,” he replied.
- 3.350 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the six sense fields?”
- “No, Blessed Lord,” he replied.
- 3.351 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the six sense fields?”
- “No, Blessed Lord,” he replied.

- 3.352 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the six sense fields?”
“No, Blessed Lord,” he replied.
- 3.353 The Blessed One then asked, “Subhūti, do you think that the six sense fields are in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.354 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the six sense fields?”
“No, Blessed Lord,” he replied.
- 3.355 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is sensory contact?”
“No, Blessed Lord,” he replied.
- 3.356 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than sensory contact?”
“No, Blessed Lord,” he replied.
- 3.357 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in sensory contact?” [F.252.b]
“No, Blessed Lord,” he replied.
- 3.358 The Blessed One then asked, “Subhūti, do you think that sensory contact is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.359 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of sensory contact?”
“No, Blessed Lord,” he replied.
- 3.360 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is sensation?”
“No, Blessed Lord,” he replied.
- 3.361 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than sensation?”
“No, Blessed Lord,” he replied.
- 3.362 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in sensation?”
“No, Blessed Lord,” he replied.
- 3.363 The Blessed One then asked, “Subhūti, do you think that sensation is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.364 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of sensation?”
“No, Blessed Lord,” he replied.
- 3.365 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is craving?”

- “No, Blessed Lord,” he replied.
- 3.366 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than craving?” [F.253.a]
- “No, Blessed Lord,” he replied.
- 3.367 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in craving?”
- “No, Blessed Lord,” he replied.
- 3.368 The Blessed One then asked, “Subhūti, do you think that craving is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.369 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of craving?”
- “No, Blessed Lord,” he replied.
- 3.370 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is grasping?”
- “No, Blessed Lord,” he replied.
- 3.371 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than grasping?”
- “No, Blessed Lord,” he replied.
- 3.372 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in grasping?”
- “No, Blessed Lord,” he replied.
- 3.373 The Blessed One then asked, “Subhūti, do you think that grasping is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.374 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of grasping?”
- “No, Blessed Lord,” he replied.
- 3.375 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the rebirth process?”
- “No, Blessed Lord,” he replied. [F.253.b]
- 3.376 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the rebirth process?”
- “No, Blessed Lord,” he replied.
- 3.377 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the rebirth process?”
- “No, Blessed Lord,” he replied.
- 3.378 The Blessed One then asked, “Subhūti, do you think that the rebirth process is in a bodhisattva?”
- “No, Blessed Lord,” he replied.

- 3.379 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the rebirth process?”
“No, Blessed Lord,” he replied.
- 3.380 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is birth?”
“No, Blessed Lord,” he replied.
- 3.381 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than birth?”
“No, Blessed Lord,” he replied.
- 3.382 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in birth?”
“No, Blessed Lord,” he replied.
- 3.383 The Blessed One then asked, “Subhūti, do you think that birth is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.384 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of birth?”
“No, [F.254.a] Blessed Lord,” he replied.
- 3.385 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is aging and death?”
“No, Blessed Lord,” he replied.
- 3.386 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than aging and death?”
“No, Blessed Lord,” he replied.
- 3.387 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in aging and death?”
“No, Blessed Lord,” he replied.
- 3.388 The Blessed One then asked, “Subhūti, do you think that aging and death are in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.389 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of aging and death?”
“No, Blessed Lord,” he replied. [B17]
- 3.390 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of physical forms?”
“No, Blessed Lord,” he replied.
- 3.391 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of physical forms?”
“No, Blessed Lord,” he replied.
- 3.392 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of physical forms?” [F.254.b]

- “No, Blessed Lord,” he replied.
- 3.393 The Blessed One then asked, “Subhūti, do you think that the real nature of physical forms is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.394 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of physical forms?”
- “No, Blessed Lord,” he replied.
- 3.395 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of feelings?”
- “No, Blessed Lord,” he replied.
- 3.396 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of feelings?”
- “No, Blessed Lord,” he replied.
- 3.397 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of feelings?”
- “No, Blessed Lord,” he replied.
- 3.398 The Blessed One then asked, “Subhūti, do you think that the real nature of feelings is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.399 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of feelings?”
- “No, Blessed Lord,” he replied.
- 3.400 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of perceptions?”
- “No, Blessed Lord,” he replied.
- 3.401 The Blessed One then asked, “Subhūti, do you think that [F.255.a] a bodhisattva is anything other than the real nature of perceptions?”
- “No, Blessed Lord,” he replied.
- 3.402 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of perceptions?”
- “No, Blessed Lord,” he replied.
- 3.403 The Blessed One then asked, “Subhūti, do you think that the real nature of perceptions is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.404 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of perceptions?”
- “No, Blessed Lord,” he replied.
- 3.405 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of formative predispositions?”
- “No, Blessed Lord,” he replied.

- 3.406 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.407 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.408 The Blessed One then asked, “Subhūti, do you think that the real nature of formative predispositions is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.409 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is [F.255.b] the absence of the real nature of formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.410 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.411 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.412 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.413 The Blessed One then asked, “Subhūti, do you think that the real nature of consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.414 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.415 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the eyes?”
“No, Blessed Lord,” he replied.
- 3.416 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the eyes?”
“No, Blessed Lord,” he replied.
- 3.417 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the eyes?”
“No, [F.256.a] Blessed Lord,” he replied.
- 3.418 The Blessed One then asked, “Subhūti, do you think that the real nature of the eyes is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.419 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the eyes?”

- “No, Blessed Lord,” he replied.
- 3.420 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the ears?”
- “No, Blessed Lord,” he replied.
- 3.421 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the ears?”
- “No, Blessed Lord,” he replied.
- 3.422 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the ears?”
- “No, Blessed Lord,” he replied.
- 3.423 The Blessed One then asked, “Subhūti, do you think that the real nature of the ears is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.424 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the ears?”
- “No, Blessed Lord,” he replied.
- 3.425 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the nose?”
- “No, Blessed Lord,” he replied.
- 3.426 The Blessed One then asked, [F.256.b] “Subhūti, do you think that a bodhisattva is anything other than the real nature of the nose?”
- “No, Blessed Lord,” he replied.
- 3.427 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the nose?”
- “No, Blessed Lord,” he replied.
- 3.428 The Blessed One then asked, “Subhūti, do you think that the real nature of the nose is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.429 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the nose?”
- “No, Blessed Lord,” he replied.
- 3.430 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.431 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.432 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the tongue?”
- “No, Blessed Lord,” he replied.

- 3.433 The Blessed One then asked, “Subhūti, do you think that the real nature of the tongue is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.434 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the tongue?”
“No, Blessed Lord,” he replied.
- 3.435 The Blessed One [F.257.a] then asked, “Subhūti, do you think that a bodhisattva is the real nature of the body?”
“No, Blessed Lord,” he replied.
- 3.436 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the body?”
“No, Blessed Lord,” he replied.
- 3.437 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the body?”
“No, Blessed Lord,” he replied.
- 3.438 The Blessed One then asked, “Subhūti, do you think that the real nature of the body is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.439 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the body?”
“No, Blessed Lord,” he replied.
- 3.440 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.441 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.442 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.443 The Blessed One then asked, “Subhūti, do you think that the real nature of the mental faculty is in a bodhisattva?”
“No, Blessed Lord,” [F.257.b] he replied.
- 3.444 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.445 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of sights?”
“No, Blessed Lord,” he replied.
- 3.446 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of sights?”

- “No, Blessed Lord,” he replied.
- 3.447 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of sights?”
- “No, Blessed Lord,” he replied.
- 3.448 The Blessed One then asked, “Subhūti, do you think that the real nature of sights is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.449 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of sights?”
- “No, Blessed Lord,” he replied.
- 3.450 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of sounds?”
- “No, Blessed Lord,” he replied.
- 3.451 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of sounds?”
- “No, Blessed Lord,” he replied.
- 3.452 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of sounds?” [F.258.a]
- “No, Blessed Lord,” he replied.
- 3.453 The Blessed One then asked, “Subhūti, do you think that the real nature of sounds is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.454 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of sounds?”
- “No, Blessed Lord,” he replied.
- 3.455 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of odors?”
- “No, Blessed Lord,” he replied.
- 3.456 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of odors?”
- “No, Blessed Lord,” he replied.
- 3.457 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of odors?”
- “No, Blessed Lord,” he replied.
- 3.458 The Blessed One then asked, “Subhūti, do you think that the real nature of odors is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.459 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of odors?”
- “No, Blessed Lord,” he replied.

- 3.460 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of tastes?”
“No, Blessed Lord,” he replied.
- 3.461 The Blessed One then asked, “Subhūti, do you think that [F.258.b] a bodhisattva is anything other than the real nature of tastes?”
“No, Blessed Lord,” he replied.
- 3.462 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of tastes?”
“No, Blessed Lord,” he replied.
- 3.463 The Blessed One then asked, “Subhūti, do you think that the real nature of tastes is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.464 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of tastes?”
“No, Blessed Lord,” he replied.
- 3.465 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of tangibles?”
“No, Blessed Lord,” he replied.
- 3.466 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of tangibles?”
“No, Blessed Lord,” he replied.
- 3.467 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of tangibles?”
“No, Blessed Lord,” he replied.
- 3.468 The Blessed One then asked, “Subhūti, do you think that the real nature of tangibles is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.469 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of tangibles?”
“No, Blessed Lord,” he replied.
- 3.470 The Blessed One then asked, “Subhūti, do you think that [F.259.a] a bodhisattva is the real nature of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.471 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.472 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.473 The Blessed One then asked, “Subhūti, do you think that the real nature of mental phenomena is in a bodhisattva?”

- “No, Blessed Lord,” he replied.
- 3.474 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of mental phenomena?”
- “No, Blessed Lord,” he replied.
- 3.475 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.476 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.477 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.478 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of the eyes is [F.259.b] in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.479 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of the eyes?”
- “No, Blessed Lord,” he replied.
- 3.480 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of sights?”
- “No, Blessed Lord,” he replied.
- 3.481 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of sights?”
- “No, Blessed Lord,” he replied.
- 3.482 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of sights?”
- “No, Blessed Lord,” he replied.
- 3.483 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of sights is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.484 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of sights?”
- “No, Blessed Lord,” he replied.
- 3.485 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of visual consciousness?”
- “No, Blessed Lord,” he replied.
- 3.486 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of visual consciousness?” [F.260.a]
- “No, Blessed Lord,” he replied.

- 3.487 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of visual consciousness?”
“No, Blessed Lord,” he replied.
- 3.488 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of visual consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.489 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of visual consciousness?”
“No, Blessed Lord,” he replied.
- 3.490 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.491 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.492 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of the ears?”
“No, Blessed Lord,” he replied.
- 3.493 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of the ears is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.494 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of the ears?” [F.260.b]
“No, Blessed Lord,” he replied.
- 3.495 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of sounds?”
“No, Blessed Lord,” he replied.
- 3.496 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of sounds?”
“No, Blessed Lord,” he replied.
- 3.497 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of sounds?”
“No, Blessed Lord,” he replied.
- 3.498 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of sounds is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.499 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of sounds?”
“No, Blessed Lord,” he replied.

- 3.500 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of auditory consciousness?”
“No, Blessed Lord,” he replied.
- 3.501 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of auditory consciousness?”
“No, Blessed Lord,” he replied.
- 3.502 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of auditory consciousness?”
[F.261.a]
“No, Blessed Lord,” he replied.
- 3.503 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of auditory consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.504 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of auditory consciousness?”
“No, Blessed Lord,” he replied.
- 3.505 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of the nose?”
“No, Blessed Lord,” he replied.
- 3.506 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of the nose?”
“No, Blessed Lord,” he replied.
- 3.507 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of the nose?”
“No, Blessed Lord,” he replied.
- 3.508 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of the nose is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.509 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of the nose?”
“No, Blessed Lord,” he replied.
- 3.510 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of odors?”
“No, Blessed Lord,” [F.261.b] he replied.
- 3.511 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of odors?”
“No, Blessed Lord,” he replied.
- 3.512 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of odors?”

- “No, Blessed Lord,” he replied.
- 3.513 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of odors is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.514 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of odors?”
- “No, Blessed Lord,” he replied.
- 3.515 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of olfactory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.516 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of olfactory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.517 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of olfactory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.518 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of olfactory consciousness is in a bodhisattva?” [F.262.a]
- “No, Blessed Lord,” he replied.
- 3.519 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of olfactory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.520 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.521 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.522 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.523 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of the tongue is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.524 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of the tongue?”
- “No, Blessed Lord,” he replied.
- 3.525 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of tastes?”

- “No, Blessed Lord,” he replied.
- 3.526 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of tastes?” [F.262.b]
- “No, Blessed Lord,” he replied.
- 3.527 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of tastes?”
- “No, Blessed Lord,” he replied.
- 3.528 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of tastes is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.529 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of tastes?”
- “No, Blessed Lord,” he replied.
- 3.530 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.531 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.532 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.533 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of gustatory consciousness is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.534 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is [F.263.a] the absence of the real nature of the sensory element of gustatory consciousness?”
- “No, Blessed Lord,” he replied.
- 3.535 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of the body?”
- “No, Blessed Lord,” he replied.
- 3.536 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of the body?”
- “No, Blessed Lord,” he replied.
- 3.537 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of the body?”
- “No, Blessed Lord,” he replied.

- 3.538 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of the body is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.539 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of the body?”
“No, Blessed Lord,” he replied.
- 3.540 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.541 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.542 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is [F.263.b] in the real nature of the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.543 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of tangibles is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.544 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of tangibles?”
“No, Blessed Lord,” he replied.
- 3.545 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.546 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.547 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.548 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of tactile consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.549 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of tactile consciousness?”
“No, Blessed Lord,” he replied.
- 3.550 The Blessed One then asked, “Subhūti, do you think that [F.264.a] a bodhisattva is the real nature of the sensory element of the mental faculty?”
“No, Blessed Lord,” he replied.

- 3.551 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.552 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.553 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of the mental faculty is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.554 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of the mental faculty?”
“No, Blessed Lord,” he replied.
- 3.555 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.556 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.557 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.558 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of mental phenomena is [F.264.b] in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.559 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of mental phenomena?”
“No, Blessed Lord,” he replied.
- 3.560 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the sensory element of mental consciousness?”
“No, Blessed Lord,” he replied.
- 3.561 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the sensory element of mental consciousness?”
“No, Blessed Lord,” he replied.
- 3.562 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the sensory element of mental consciousness?”
“No, Blessed Lord,” he replied.

- 3.563 The Blessed One then asked, “Subhūti, do you think that the real nature of the sensory element of mental consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.564 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the sensory element of mental consciousness?”
“No, Blessed Lord,” he replied.
- 3.565 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the earth element?”
“No, Blessed Lord,” he replied.
- 3.566 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of [F.265.a] the earth element?”
“No, Blessed Lord,” he replied.
- 3.567 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the earth element?”
“No, Blessed Lord,” he replied.
- 3.568 The Blessed One then asked, “Subhūti, do you think that the real nature of the earth element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.569 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the earth element?”
“No, Blessed Lord,” he replied.
- 3.570 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the water element?”
“No, Blessed Lord,” he replied.
- 3.571 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the water element?”
“No, Blessed Lord,” he replied.
- 3.572 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the water element?”
“No, Blessed Lord,” he replied.
- 3.573 The Blessed One then asked, “Subhūti, do you think that the real nature of the water element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.574 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the water element?”
“No, Blessed Lord,” he replied. [F.265.b]
- 3.575 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the fire element?”
“No, Blessed Lord,” he replied.

- 3.576 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the fire element?”
“No, Blessed Lord,” he replied.
- 3.577 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the fire element?”
“No, Blessed Lord,” he replied.
- 3.578 The Blessed One then asked, “Subhūti, do you think that the real nature of the fire element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.579 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the fire element?”
“No, Blessed Lord,” he replied.
- 3.580 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the wind element?”
“No, Blessed Lord,” he replied.
- 3.581 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the wind element?”
“No, Blessed Lord,” he replied.
- 3.582 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the wind element?”
“No, Blessed Lord,” he replied.
- 3.583 The Blessed One then asked, “Subhūti, do you think that the real nature of the wind element is [F.266.a] in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.584 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the wind element?”
“No, Blessed Lord,” he replied.
- 3.585 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the space element?”
“No, Blessed Lord,” he replied.
- 3.586 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the space element?”
“No, Blessed Lord,” he replied.
- 3.587 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the space element?”
“No, Blessed Lord,” he replied.
- 3.588 The Blessed One then asked, “Subhūti, do you think that the real nature of the space element is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.589 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the space element?”

- “No, Blessed Lord,” he replied.
- 3.590 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the consciousness element?”
- “No, Blessed Lord,” he replied.
- 3.591 The Blessed One then asked, “Subhūti, do you think that [F.266.b] a bodhisattva is anything other than the real nature of the consciousness element?”
- “No, Blessed Lord,” he replied.
- 3.592 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the consciousness element?”
- “No, Blessed Lord,” he replied.
- 3.593 The Blessed One then asked, “Subhūti, do you think that the real nature of the consciousness element is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.594 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the consciousness element?”
- “No, Blessed Lord,” he replied.
- 3.595 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of ignorance?”
- “No, Blessed Lord,” he replied.
- 3.596 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of ignorance?”
- “No, Blessed Lord,” he replied.
- 3.597 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of ignorance?”
- “No, Blessed Lord,” he replied.
- 3.598 The Blessed One then asked, “Subhūti, do you think that the real nature of ignorance is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.599 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of ignorance?” [F.267.a]
- “No, Blessed Lord,” he replied.
- 3.600 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of formative predispositions?”
- “No, Blessed Lord,” he replied.
- 3.601 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of formative predispositions?”
- “No, Blessed Lord,” he replied.
- 3.602 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of formative predispositions?”
- “No, Blessed Lord,” he replied.

- 3.603 The Blessed One then asked, “Subhūti, do you think that the real nature of formative predispositions is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.604 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.605 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.606 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.607 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of consciousness?”
“No, [F.267.b] Blessed Lord,” he replied.
- 3.608 The Blessed One then asked, “Subhūti, do you think that the real nature of consciousness is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.609 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of consciousness?”
“No, Blessed Lord,” he replied.
- 3.610 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of name and form?”
“No, Blessed Lord,” he replied.
- 3.611 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of name and form?”
“No, Blessed Lord,” he replied.
- 3.612 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of name and form?”
“No, Blessed Lord,” he replied.
- 3.613 The Blessed One then asked, “Subhūti, do you think that the real nature of name and form is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.614 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of name and form?”
“No, Blessed Lord,” he replied.
- 3.615 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the six sense fields?”
“No, Blessed Lord,” he replied.
- 3.616 The Blessed One then asked, [F.268.a] “Subhūti, do you think that a bodhisattva is anything other than the real nature of the six sense fields?”

- “No, Blessed Lord,” he replied.
- 3.617 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the six sense fields?”
- “No, Blessed Lord,” he replied.
- 3.618 The Blessed One then asked, “Subhūti, do you think that the real nature of the six sense fields is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.619 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the six sense fields?”
- “No, Blessed Lord,” he replied.
- 3.620 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of sensory contact?”
- “No, Blessed Lord,” he replied.
- 3.621 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of sensory contact?”
- “No, Blessed Lord,” he replied.
- 3.622 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of sensory contact?”
- “No, Blessed Lord,” he replied.
- 3.623 The Blessed One then asked, “Subhūti, do you think that the real nature of sensory contact is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.624 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is [F.268.b] the absence of the real nature of sensory contact?”
- “No, Blessed Lord,” he replied.
- 3.625 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of sensation?”
- “No, Blessed Lord,” he replied.
- 3.626 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of sensation?”
- “No, Blessed Lord,” he replied.
- 3.627 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of sensation?”
- “No, Blessed Lord,” he replied.
- 3.628 The Blessed One then asked, “Subhūti, do you think that the real nature of sensation is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.629 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of sensation?”
- “No, Blessed Lord,” he replied.

- 3.630 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of craving?”
“No, Blessed Lord,” he replied.
- 3.631 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of craving?”
“No, Blessed Lord,” he replied.
- 3.632 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of craving?”
“No, Blessed Lord,” he replied.
- 3.633 The Blessed One then asked, [F.269.a] “Subhūti, do you think that the real nature of craving is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.634 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of craving?”
“No, Blessed Lord,” he replied.
- 3.635 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of grasping?”
“No, Blessed Lord,” he replied.
- 3.636 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of grasping?”
“No, Blessed Lord,” he replied.
- 3.637 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of grasping?”
“No, Blessed Lord,” he replied.
- 3.638 The Blessed One then asked, “Subhūti, do you think that the real nature of grasping is in a bodhisattva?”
“No, Blessed Lord,” he replied.
- 3.639 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of grasping?”
“No, Blessed Lord,” he replied.
- 3.640 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of the rebirth process?”
“No, Blessed Lord,” he replied.
- 3.641 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of the rebirth process?”
“No, [F.269.b] Blessed Lord,” he replied.
- 3.642 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of the rebirth process?”
“No, Blessed Lord,” he replied.
- 3.643 The Blessed One then asked, “Subhūti, do you think that the real nature of the rebirth process is in a bodhisattva?”

- “No, Blessed Lord,” he replied.
- 3.644 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of the rebirth process?”
- “No, Blessed Lord,” he replied.
- 3.645 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of birth?”
- “No, Blessed Lord,” he replied.
- 3.646 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of birth?”
- “No, Blessed Lord,” he replied.
- 3.647 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of birth?”
- “No, Blessed Lord,” he replied.
- 3.648 The Blessed One then asked, “Subhūti, do you think that the real nature of birth is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.649 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of birth?”
- “No, Blessed Lord,” he replied.
- 3.650 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the real nature of aging and death?” [F.270.a]
- “No, Blessed Lord,” he replied.
- 3.651 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is anything other than the real nature of aging and death?”
- “No, Blessed Lord,” he replied.
- 3.652 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is in the real nature of aging and death?”
- “No, Blessed Lord,” he replied.
- 3.653 The Blessed One then asked, “Subhūti, do you think that the real nature of aging and death is in a bodhisattva?”
- “No, Blessed Lord,” he replied.
- 3.654 The Blessed One then asked, “Subhūti, do you think that a bodhisattva is the absence of the real nature of aging and death?”
- “No, Blessed Lord,” he replied. [B18]
- 3.655 “Subhūti, for what reason have you said that physical forms are not a bodhisattva, that anything other than physical forms is not a bodhisattva, that a bodhisattva is not in physical forms, that physical forms are not in a bodhisattva, and that the absence of physical forms is not a bodhisattva; that feelings are not a bodhisattva, that anything other than feelings is not a bodhisattva, that a bodhisattva is not in feelings, that feelings are not in a bodhisattva, and that the absence of feelings is not a bodhisattva; that

perceptions are not a bodhisattva, [F.270.b] that anything other than perceptions is not a bodhisattva, that a bodhisattva is not in perceptions, that perceptions are not in a bodhisattva, and that the absence of perceptions is not a bodhisattva; that formative predispositions are not a bodhisattva, that anything other than formative predispositions is not a bodhisattva, that a bodhisattva is not in formative predispositions, that formative predispositions are not in a bodhisattva, and that the absence of formative predispositions is not a bodhisattva; and that consciousness is not a bodhisattva, that anything other than consciousness is not a bodhisattva, that a bodhisattva is not in consciousness, that consciousness is not in a bodhisattva, and that the absence of consciousness is not a bodhisattva; that the eyes are not a bodhisattva, that anything other than the eyes is not a bodhisattva, that a bodhisattva is not in the eyes, that the eyes are not in a bodhisattva, and that the absence of the eyes is not a bodhisattva; that the ears are not a bodhisattva, that anything other than the ears is not a bodhisattva, that a bodhisattva is not in the ears, that the ears are not in a bodhisattva, and that the absence of the ears is not a bodhisattva; that the nose is not a bodhisattva, that anything other than the nose is not a bodhisattva, that a bodhisattva is not in the nose, that the nose is not in a bodhisattva, and that the absence of the nose is not a bodhisattva; that the tongue is not a bodhisattva, that anything other than the tongue is not a bodhisattva, that a bodhisattva is not in the tongue, that the tongue is not in a bodhisattva, [F.271.a] and that the absence of the tongue is not a bodhisattva; that the body is not a bodhisattva, that anything other than the body is not a bodhisattva, that a bodhisattva is not in the body, that the body is not in a bodhisattva, and that the absence of the body is not a bodhisattva; and that the mental faculty is not a bodhisattva, that anything other than the mental faculty is not a bodhisattva, that a bodhisattva is not in the mental faculty, that the mental faculty is not in a bodhisattva, and that the absence of the mental faculty is not a bodhisattva; that sights are not a bodhisattva, that anything other than sights is not a bodhisattva, that a bodhisattva is not in sights, that sights are not in a bodhisattva, and that the absence of sights is not a bodhisattva; that sounds are not a bodhisattva, that anything other than sounds is not a bodhisattva, that a bodhisattva is not in sounds, that sounds are not in a bodhisattva, and that the absence of sounds is not a bodhisattva; that odors are not a bodhisattva, that anything other than odors is not a bodhisattva, that a bodhisattva is not in odors, that odors are not in a bodhisattva, and that the absence of odors is not a bodhisattva; that tastes are not a bodhisattva, that anything other than tastes is not a bodhisattva, that a bodhisattva is not in tastes, that tastes are not in a bodhisattva, and that the absence of tastes is not a bodhisattva; that tangibles are not a

bodhisattva, that anything other than tangibles is not a bodhisattva, [F.271.b] that a bodhisattva is not in tangibles, that tangibles are not in a bodhisattva, and that the absence of tangibles is not a bodhisattva; and that mental phenomena are not a bodhisattva, that anything other than mental phenomena is not a bodhisattva, that a bodhisattva is not in mental phenomena, that mental phenomena are not in a bodhisattva, and that the absence of mental phenomena is not a bodhisattva; that the sensory element of the eyes is not a bodhisattva, that anything other than the sensory element of the eyes is not a bodhisattva, that a bodhisattva is not in the sensory element of the eyes, that the sensory element of the eyes is not in a bodhisattva, and that the absence of the sensory element of the eyes is not a bodhisattva; that the sensory element of sights is not a bodhisattva, that anything other than the sensory element of sights is not a bodhisattva, that a bodhisattva is not in the sensory element of sights, that the sensory element of sights is not in a bodhisattva, and that the absence of the sensory element of sights is not a bodhisattva; and that the sensory element of visual consciousness is not a bodhisattva, that anything other than the sensory element of visual consciousness is not a bodhisattva, that a bodhisattva is not in the sensory element of visual consciousness, that the sensory element of visual consciousness is not in a bodhisattva, and that the absence of the sensory element of visual consciousness is not a bodhisattva; that the sensory element of the ears is not a bodhisattva, that anything other than the sensory element of the ears is not a bodhisattva, that a bodhisattva is not in the sensory element of the ears, that the sensory element of the ears is not in a bodhisattva, and that the absence [F.272.a] of the sensory element of the ears is not a bodhisattva; that the sensory element of sounds is not a bodhisattva, that anything other than the sensory element of sounds is not a bodhisattva, that a bodhisattva is not in the sensory element of sounds, that the sensory element of sounds is not in a bodhisattva, and that the absence of the sensory element of sounds is not a bodhisattva; and that the sensory element of auditory consciousness is not a bodhisattva, that anything other than the sensory element of auditory consciousness is not a bodhisattva, that a bodhisattva is not in the sensory element of auditory consciousness, that the sensory element of auditory consciousness is not in a bodhisattva, and that the absence of the sensory element of auditory consciousness is not a bodhisattva; that the sensory element of the nose is not a bodhisattva, that anything other than the sensory element of the nose is not a bodhisattva, that a bodhisattva is not in the sensory element of the nose, that the sensory element of the nose is not in a bodhisattva, and that the absence [F.272.b] of the sensory element of the nose is not a bodhisattva; that the sensory element of odors is not a bodhisattva, that anything other than the sensory

element of odors is not a bodhisattva, that a bodhisattva is not in the sensory element of odors, that the sensory element of odors is not in a bodhisattva, and that the absence of the sensory element of odors is not a bodhisattva; and that the sensory element of olfactory consciousness is not a bodhisattva, that anything other than the sensory element of olfactory consciousness is not a bodhisattva, that a bodhisattva is not in the sensory element of olfactory consciousness, that the sensory element of olfactory consciousness is not in a bodhisattva, and that the absence of the sensory element of olfactory consciousness is not a bodhisattva; that the sensory element of the tongue is not a bodhisattva, that anything other than the sensory element of the tongue is not a bodhisattva, that a bodhisattva is not in the sensory element of the tongue, that the sensory element of the tongue is not in a bodhisattva, and that the absence of the sensory element of the tongue is not a bodhisattva; that the sensory element of tastes is not a bodhisattva, that anything other than the sensory element of tastes is not a bodhisattva, that a bodhisattva is not in the sensory element of tastes, that the sensory element of tastes is not in a bodhisattva, and that the absence of the sensory element of tastes is not a bodhisattva; and that the sensory element of gustatory consciousness is not a bodhisattva, that anything other than the sensory element of gustatory consciousness is not a bodhisattva, that a bodhisattva is not in the sensory element of gustatory consciousness, that the sensory element of gustatory consciousness is not in a bodhisattva, and that the absence of the sensory element of gustatory consciousness is not a bodhisattva; that the sensory element of the body is not a bodhisattva, that anything other than the sensory element of the body is not a bodhisattva, that a bodhisattva is not in the sensory element of the body, that the sensory element of the body is not in a bodhisattva, and that the absence of the sensory element of the body is not a bodhisattva; that the sensory element of tangibles is not a bodhisattva, that anything other than the sensory element of tangibles is not a bodhisattva, that a bodhisattva is not in the sensory element of tangibles, that the sensory element of tangibles is not in a bodhisattva, and that the absence of the sensory element of tangibles is not a bodhisattva; and that the sensory element of tactile consciousness [F.273.a] is not a bodhisattva, that anything other than the sensory element of tactile consciousness is not a bodhisattva, that a bodhisattva is not in the sensory element of tactile consciousness, that the sensory element of tactile consciousness is not in a bodhisattva, and that the absence of the sensory element of tactile consciousness is not a bodhisattva; that the sensory element of the mental faculty is not a bodhisattva, that anything other than the sensory element of the mental faculty is not a bodhisattva, that a bodhisattva is not in the sensory element of the mental faculty, that the

sensory element of the mental faculty is not in a bodhisattva, and that the absence of the sensory element of the mental faculty is not a bodhisattva; that the sensory element of mental phenomena is not a bodhisattva, that anything other than the sensory element of mental phenomena is not a bodhisattva, that a bodhisattva is not in the sensory element of mental phenomena, that the sensory element of mental phenomena is not in a bodhisattva, and that the absence of the sensory element of mental phenomena is not a bodhisattva; and that the sensory element of mental consciousness is not a bodhisattva, that anything other than the sensory element of mental consciousness is not a bodhisattva, that a bodhisattva is not in the sensory element of mental consciousness, that the sensory element of mental consciousness is not in a bodhisattva, and that the absence of the sensory element of mental consciousness is not a bodhisattva; that the earth element is not a bodhisattva, that anything other than the earth element is not a bodhisattva, that a bodhisattva is not in the earth element, that the earth element is not in a bodhisattva, and that the absence of the earth element is not a bodhisattva; that the water element is not a bodhisattva, that anything other than the water element [F.273.b] is not a bodhisattva, that a bodhisattva is not in the water element, that the water element is not in a bodhisattva, and that the absence of the water element is not a bodhisattva; that the fire element is not a bodhisattva, that anything other than the fire element is not a bodhisattva, that a bodhisattva is not in the fire element, that the fire element is not in a bodhisattva, and that the absence of the fire element is not a bodhisattva; that the wind element is not a bodhisattva, that anything other than the wind element is not a bodhisattva, that a bodhisattva is not in the wind element, that the wind element is not in a bodhisattva, and that the absence of the wind element is not a bodhisattva; that the space element is not a bodhisattva, that anything other than the space element is not a bodhisattva, that a bodhisattva is not in the space element, that the space element is not in a bodhisattva, and that the absence of the space element is not a bodhisattva; and that the consciousness element is not a bodhisattva, that anything other than the consciousness element is not a bodhisattva, that a bodhisattva is not in the consciousness element, that the consciousness element is not in a bodhisattva, and that the absence of the consciousness element is not a bodhisattva; that ignorance is not a bodhisattva, that anything other than ignorance is not a bodhisattva, that a bodhisattva is not in ignorance, that ignorance is not in a bodhisattva, and that the absence of ignorance [F.274.a] is not a bodhisattva; that formative predispositions are not a bodhisattva, that anything other than formative predispositions is not a bodhisattva, that a bodhisattva is not in formative predispositions, that formative

predispositions are not in a bodhisattva, and that the absence of formative predispositions is not a bodhisattva; that consciousness is not a bodhisattva, that anything other than consciousness is not a bodhisattva, that a bodhisattva is not in consciousness, that consciousness is not in a bodhisattva, and that the absence of consciousness is not a bodhisattva; that name and form are not a bodhisattva, that anything other than name and form is not a bodhisattva, that a bodhisattva is not in name and form, that name and form are not in a bodhisattva, and that the absence of name and form is not a bodhisattva; that the six sense fields are not a bodhisattva, that anything other than the six sense fields is not a bodhisattva, that a bodhisattva is not in the six sense fields, that the six sense fields are not in a bodhisattva, and that the absence of the six sense fields is not a bodhisattva; that sensory contact is not a bodhisattva, that anything other than sensory contact is not a bodhisattva, that a bodhisattva is not in sensory contact, that sensory contact is not in a bodhisattva, and that the absence of sensory contact is not a bodhisattva; that sensation is not a bodhisattva, that anything other than sensation is not a bodhisattva, that a bodhisattva is not in sensation, that sensation is not [F.274.b] in a bodhisattva, and that the absence of sensation is not a bodhisattva; that craving is not a bodhisattva, that anything other than craving is not a bodhisattva, that a bodhisattva is not in craving, that craving is not in a bodhisattva, and that the absence of craving is not a bodhisattva; that grasping is not a bodhisattva, that anything other than grasping is not a bodhisattva, that a bodhisattva is not in grasping, that grasping is not in a bodhisattva, and that the absence of grasping is not a bodhisattva; that the rebirth process is not a bodhisattva, that anything other than the rebirth process is not a bodhisattva, that a bodhisattva is not in the rebirth process, that the rebirth process is not in a bodhisattva, and that the absence of the rebirth process is not a bodhisattva; that birth is not a bodhisattva, that anything other than birth is not a bodhisattva, that a bodhisattva is not in birth, that birth is not in a bodhisattva, and that the absence of birth is not a bodhisattva; and that aging and death are not a bodhisattva, that anything other than aging and death is not a bodhisattva, that a bodhisattva is not in aging and death, that aging and death are not in a bodhisattva, and that the absence of aging and death is not a bodhisattva; that the real nature of physical forms is not a bodhisattva, that the real nature of anything other than physical forms is not a bodhisattva, that a bodhisattva is not in the real nature of physical forms, that the real nature of physical forms is not in a bodhisattva, and that the real nature of the absence [F.275.a] of physical forms is not a bodhisattva; that the real nature of feelings is not a bodhisattva, that the real nature of anything other than feelings is not a bodhisattva, that a bodhisattva is not in the real

nature of feelings, that the real nature of feelings is not in a bodhisattva, and that the absence of the real nature of feelings is not a bodhisattva; that the real nature of perceptions is not a bodhisattva, that the real nature of anything other than perceptions is not a bodhisattva, that a bodhisattva is not in the real nature of perceptions, that the real nature of perceptions is not in a bodhisattva, and that the absence of the real nature of perceptions is not a bodhisattva; that the real nature of formative predispositions is not a bodhisattva, that the real nature of anything other than formative predispositions is not a bodhisattva, that a bodhisattva is not in the real nature of formative predispositions, that the real nature of formative predispositions is not in a bodhisattva, and that the absence of the real nature of formative predispositions is not a bodhisattva; and that the real nature of consciousness is not a bodhisattva, that the real nature of anything other than consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of consciousness, that the real nature of consciousness is not in a bodhisattva, and that the absence of the real nature of consciousness is not a bodhisattva; that the real nature of the eyes is not a bodhisattva, that the real nature of anything other than the eyes is not a bodhisattva, that a bodhisattva is not in the real nature of the eyes, that the real nature of the eyes is not [F.275.b] in a bodhisattva, and that the absence of the real nature of the eyes is not a bodhisattva; that the real nature of the ears is not a bodhisattva, that the real nature of anything other than the ears is not a bodhisattva, that a bodhisattva is not in the real nature of the ears, that the real nature of the ears is not in a bodhisattva, and that the absence of the real nature of the ears is not a bodhisattva; that the real nature of the nose is not a bodhisattva, that the real nature of anything other than the nose is not a bodhisattva, that a bodhisattva is not in the real nature of the nose, that the real nature of the nose is not in a bodhisattva, and that the absence of the real nature of the nose is not a bodhisattva; that the real nature of the tongue is not a bodhisattva, that the real nature of anything other than the tongue is not a bodhisattva, that a bodhisattva is not in the real nature of the tongue, that the real nature of the tongue is not in a bodhisattva, and that the absence of the real nature of the tongue is not a bodhisattva; that the real nature of the body is not a bodhisattva, that the real nature of anything other than the body is not a bodhisattva, that a bodhisattva is not in the real nature of the body, that the real nature of the body is not in a bodhisattva, and that the absence of the real nature of the body is not a bodhisattva; and that the real nature of the mental faculty is not a bodhisattva, that the real nature of anything other than the mental faculty is not a bodhisattva, that a bodhisattva is not in the real nature of the mental faculty, that the real nature of the mental faculty is not in a bodhisattva, and that the absence of the real

nature of the mental faculty is not a bodhisattva; that the real nature [F.276.a] of sights is not a bodhisattva, that the real nature of anything other than sights is not a bodhisattva, that a bodhisattva is not in the real nature of sights, that the real nature of sights is not in a bodhisattva, and that the absence of the real nature of sights is not a bodhisattva; that the real nature of sounds is not a bodhisattva, that the real nature of anything other than sounds is not a bodhisattva, that a bodhisattva is not in the real nature of sounds, that the real nature of sounds is not in a bodhisattva, and that the absence of the real nature of sounds is not a bodhisattva; that the real nature of odors is not a bodhisattva, that the real nature of anything other than odors is not a bodhisattva, that a bodhisattva is not in the real nature of odors, that the real nature of odors is not in a bodhisattva, and that the absence of the real nature of odors is not a bodhisattva; that the real nature of tastes is not a bodhisattva, that the real nature of anything other than tastes is not a bodhisattva, that a bodhisattva is not in the real nature of tastes, that the real nature of tastes is not in a bodhisattva, and that the absence of the real nature of tastes is not a bodhisattva; that the real nature of tangibles is not a bodhisattva, that the real nature of anything other than tangibles is not a bodhisattva, that a bodhisattva is not in the real nature of tangibles, that the real nature of tangibles is not in a bodhisattva, and that the absence of the real nature of tangibles is not a bodhisattva; and that the real nature of mental phenomena is not a bodhisattva, that the real nature [F.276.b] of anything other than mental phenomena is not a bodhisattva, that a bodhisattva is not in the real nature of mental phenomena, that the real nature of mental phenomena is not in a bodhisattva, and that the absence of the real nature of mental phenomena is not a bodhisattva; that the real nature of the sensory element of the eyes is not a bodhisattva, that the real nature of anything other than the sensory element of the eyes is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of the eyes, that the real nature of the sensory element of the eyes is not in a bodhisattva, and that the absence of the real nature of the sensory element of the eyes is not a bodhisattva; that the real nature of the sensory element of sights is not a bodhisattva, that the real nature of anything other than the sensory element of sights is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of sights, that the real nature of the sensory element of sights is not in a bodhisattva, and that the absence of the real nature of the sensory element of sights is not a bodhisattva; and that the real nature of the sensory element of visual consciousness is not a bodhisattva, that the real nature of anything other than the sensory element of visual consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of visual consciousness, that the real

nature of the sensory element of visual consciousness is not in a bodhisattva, and that the absence of the real nature of the sensory element of visual consciousness is not a bodhisattva; that the real nature of the sensory element of the ears is not a bodhisattva, that the real nature of anything other than the sensory element of the ears is not a bodhisattva, that a bodhisattva is not in [F.277.a] the real nature of the sensory element of the ears, that the real nature of the sensory element of the ears is not in a bodhisattva, and that the absence of the real nature of the sensory element of the ears is not a bodhisattva; that the real nature of the sensory element of sounds is not a bodhisattva, that the real nature of anything other than the sensory element of sounds is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of sounds, that the real nature of the sensory element of sounds is not in a bodhisattva, and that the absence of the real nature of the sensory element of sounds is not a bodhisattva; and that the real nature of the sensory element of auditory consciousness is not a bodhisattva, that the real nature of anything other than the sensory element of auditory consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of auditory consciousness, that the real nature of the sensory element of auditory consciousness is not in a bodhisattva, and that the absence of the real nature of the sensory element of auditory consciousness is not a bodhisattva; that the real nature of the sensory element of the nose is not a bodhisattva, that the real nature of anything other than the sensory element of the nose is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of the nose, that the real nature of the sensory element of the nose is not in a bodhisattva, and that the absence of the real nature of the sensory element of the nose is not a bodhisattva; that the real nature of the sensory element of odors is not a bodhisattva, that the real nature of anything other than the sensory element of odors is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of odors, that the real nature of the sensory element of odors [F.277.b] is not in a bodhisattva, and that the absence of the real nature of the sensory element of odors is not a bodhisattva; and that the real nature of the sensory element of olfactory consciousness is not a bodhisattva, that the real nature of anything other than the sensory element of olfactory consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of olfactory consciousness, that the real nature of the sensory element of olfactory consciousness is not in a bodhisattva, and that the absence of the real nature of the sensory element of olfactory consciousness is not a bodhisattva; that the real nature of the sensory element of the tongue is not a bodhisattva, that the real nature of anything other than the sensory element of the tongue is not a bodhisattva,

that a bodhisattva is not in the real nature of the sensory element of the tongue, that the real nature of the sensory element of the tongue is not in a bodhisattva, and that the absence of the real nature of the sensory element of the tongue is not a bodhisattva; that the real nature of the sensory element of tastes is not a bodhisattva, that the real nature of anything other than the sensory element of tastes is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of tastes, that the real nature of the sensory element of tastes is not in a bodhisattva, and that the absence of the real nature of the sensory element of tastes is not a bodhisattva; and that the real nature of the sensory element of gustatory consciousness is not a bodhisattva, that the real nature of anything other than the sensory element of gustatory consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of gustatory consciousness, that the real nature of the sensory element of gustatory consciousness is not in a bodhisattva, and that the absence of the real nature of the sensory element of gustatory consciousness is not a bodhisattva; that the real nature of the sensory element of the body is not a bodhisattva, that the real nature of anything other than the sensory element of the body is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of the body, that the real nature of the sensory element [F.278.a] of the body is not in a bodhisattva, and that the absence of the real nature of the sensory element of the body is not a bodhisattva; that the real nature of the sensory element of tangibles is not a bodhisattva, that the real nature of anything other than the sensory element of tangibles is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of tangibles, that the real nature of the sensory element of tangibles is not in a bodhisattva, and that the absence of the real nature of the sensory element of tangibles is not a bodhisattva; and that the real nature of the sensory element of tactile consciousness is not a bodhisattva, that the real nature of anything other than the sensory element of tactile consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of tactile consciousness, that the real nature of the sensory element of tactile consciousness is not in a bodhisattva, and that the absence of the real nature of the sensory element of tactile consciousness is not a bodhisattva; that the real nature of the sensory element of the mental faculty is not a bodhisattva, that the real nature of anything other than the sensory element of the mental faculty is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of the mental faculty, that the real nature of the sensory element of the mental faculty is not in a bodhisattva, and that the absence of the real nature of the sensory element of the mental faculty [F.278.b] is not a bodhisattva; that the real nature of the sensory element of mental

phenomena is not a bodhisattva, that the real nature of anything other than the sensory element of mental phenomena is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of mental phenomena, that the real nature of the sensory element of mental phenomena is not in a bodhisattva, and that the absence of the real nature of the sensory element of mental phenomena is not a bodhisattva; and that the real nature of the sensory element of mental consciousness is not a bodhisattva, that the real nature of anything other than the sensory element of mental consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of the sensory element of mental consciousness, that the real nature of the sensory element of mental consciousness is not in a bodhisattva, and that the absence of the real nature of the sensory element of mental consciousness is not a bodhisattva; that the real nature of the earth element is not a bodhisattva, that the real nature of anything other than the earth element is not a bodhisattva, that a bodhisattva is not in the real nature of the earth element, that the real nature of the earth element is not in a bodhisattva, and that the absence of the real nature of the earth element is not a bodhisattva; that the real nature of the water element is not a bodhisattva, that the real nature of anything other than the water element is not a bodhisattva, that a bodhisattva is not in the real nature of the water element, that the real nature of the water element is not in a bodhisattva, and that the absence of the real nature of the water element is not a bodhisattva; that the real nature of the fire element is not [F.279.a] a bodhisattva, that the real nature of anything other than the fire element is not a bodhisattva, that a bodhisattva is not in the real nature of the fire element, that the real nature of the fire element is not in a bodhisattva, and that the absence of the real nature of the fire element is not a bodhisattva; that the real nature of the wind element is not a bodhisattva, that the real nature of anything other than the wind element is not a bodhisattva, that a bodhisattva is not in the real nature of the wind element, that the real nature of the wind element is not in a bodhisattva, and that the absence of the real nature of the wind element is not a bodhisattva; that the real nature of the space element is not a bodhisattva, that the real nature of anything other than the space element is not a bodhisattva, that a bodhisattva is not in the real nature of the space element, that the real nature of the space element is not in a bodhisattva, and that the absence of the real nature of the space element is not a bodhisattva; and that the real nature of the consciousness element is not a bodhisattva, that the real nature of anything other than the consciousness element is not a bodhisattva, that a bodhisattva is not in the real nature of the consciousness element, that the real nature of the consciousness element is not in a bodhisattva, and that the absence of the real nature of the

consciousness element is not a bodhisattva; that the real nature of ignorance is not a bodhisattva, that the real nature of anything other than ignorance is not a bodhisattva, that a bodhisattva is not in the real nature of ignorance, [F.279.b] that the real nature of ignorance is not in a bodhisattva, and that the absence of the real nature of ignorance is not a bodhisattva; that the real nature of formative predispositions is not a bodhisattva, that the real nature of anything other than formative predispositions is not a bodhisattva, that a bodhisattva is not in the real nature of formative predispositions, that the real nature of formative predispositions is not in a bodhisattva, and that the absence of the real nature of formative predispositions is not a bodhisattva; that the real nature of consciousness is not a bodhisattva, that the real nature of anything other than consciousness is not a bodhisattva, that a bodhisattva is not in the real nature of consciousness, that the real nature of consciousness is not in a bodhisattva, and that the absence of the real nature of consciousness is not a bodhisattva; that the real nature of name and form is not a bodhisattva, that the real nature of anything other than name and form is not a bodhisattva, that a bodhisattva is not in the real nature of name and form, that the real nature of name and form is not in a bodhisattva, and that the absence of the real nature of name and form is not a bodhisattva; that the real nature of the six sense fields is not a bodhisattva, that the real nature of anything other than the six sense fields is not a bodhisattva, that a bodhisattva is not in the real nature of the six sense fields, that the real nature of the six sense fields is not in a bodhisattva, and that the absence of the real nature of the six sense fields is not a bodhisattva; that the real nature of sensory contact is not a bodhisattva, that the real nature [F.280.a] of anything other than sensory contact is not a bodhisattva, that a bodhisattva is not in the real nature of sensory contact, that the real nature of sensory contact is not in a bodhisattva, and that the absence of the real nature of sensory contact is not a bodhisattva; that the real nature of sensation is not a bodhisattva, that the real nature of anything other than sensation is not a bodhisattva, that a bodhisattva is not in the real nature of sensation, that the real nature of sensation is not in a bodhisattva, and that the absence of the real nature of sensation is not a bodhisattva; that the real nature of craving is not a bodhisattva, that the real nature of anything other than craving is not a bodhisattva, that a bodhisattva is not in the real nature of craving, that the real nature of craving is not in a bodhisattva, and that the absence of the real nature of craving is not a bodhisattva; that the real nature of grasping is not a bodhisattva, that the real nature of anything other than grasping is not a bodhisattva, that a bodhisattva is not in the real nature of grasping, that the real nature of grasping is not in a bodhisattva, and that the absence of the real nature of grasping is not a bodhisattva; that the real nature of the rebirth

process is not a bodhisattva, that the real nature of anything other than the rebirth process is not a bodhisattva, that a bodhisattva is not in the real nature of the rebirth process, that the real nature of the rebirth process is not in a bodhisattva, and that the absence of the real nature of the rebirth process is not a bodhisattva; that the real nature of birth is not a bodhisattva, that the real nature of anything other than birth is not [F.280.b] a bodhisattva, that a bodhisattva is not in the real nature of birth, that the real nature of birth is not in a bodhisattva, and that the absence of the real nature of birth is not a bodhisattva; and that the real nature of aging and death is not a bodhisattva, that the real nature of anything other than aging and death is not a bodhisattva, that a bodhisattva is not in the real nature of aging and death, that the real nature of aging and death is not in a bodhisattva, and that the absence of the real nature of aging and death is not a bodhisattva?"

3.656 Subhūti replied, "Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of physical forms become a bodhisattva, how could anything other than physical forms become a bodhisattva, how could a bodhisattva be in physical forms, how could physical forms be in a bodhisattva, and how could the absence of physical forms become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of feelings become a bodhisattva, how could anything other than feelings become a bodhisattva, how could a bodhisattva be in feelings, how could feelings be in a bodhisattva, and how could the absence of feelings become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of perceptions become a bodhisattva, [F.281.a] how could anything other than perceptions become a bodhisattva, how could a bodhisattva be in perceptions, how could perceptions be in a bodhisattva, and how could the absence of perceptions become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of formative predispositions become a bodhisattva, how could anything other than formative predispositions become a bodhisattva, how could a bodhisattva be in formative predispositions, how could formative predispositions be in a bodhisattva, and how could the absence of formative predispositions become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of consciousness become a bodhisattva, how could anything other than consciousness become a bodhisattva, how could a bodhisattva be in consciousness, how could consciousness be in a bodhisattva, and how could the absence of consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how

could the designation of the eyes become a bodhisattva, how could anything other than the eyes become a bodhisattva, how could a bodhisattva be in the eyes, how could the eyes be in a bodhisattva, and how could the absence of the eyes become a bodhisattva? [F.281.b] Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the ears become a bodhisattva, how could anything other than the ears become a bodhisattva, how could a bodhisattva be in the ears, how could the ears be in a bodhisattva, and how could the absence of the ears become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the nose become a bodhisattva, how could anything other than the nose become a bodhisattva, how could a bodhisattva be in the nose, how could the nose be in a bodhisattva, and how could the absence of the nose become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the tongue become a bodhisattva, how could anything other than the tongue become a bodhisattva, how could a bodhisattva be in the tongue, how could the tongue be in a bodhisattva, and how could the absence of the tongue become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the body become a bodhisattva, how could anything other than the body become a bodhisattva, how could a bodhisattva be in the body, how could the body be in a bodhisattva, and how could the absence of the body become a bodhisattva? [F.282.a] Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, how could the designation of the mental faculty become a bodhisattva, how could anything other than the mental faculty become a bodhisattva, how could a bodhisattva be in the mental faculty, how could the mental faculty be in a bodhisattva, and how could the absence of the mental faculty become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, how could sights become a bodhisattva, how could anything other than sights become a bodhisattva, how could a bodhisattva be in sights, how could sights be in a bodhisattva, and how could the absence of sights become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of sounds become a bodhisattva, how could anything other than sounds become a bodhisattva, how could a bodhisattva be in sounds, how could sounds be in a bodhisattva, and how could the absence of sounds become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of odors become a bodhisattva, how could anything other than odors become a bodhisattva,

how could a bodhisattva be in odors, how could odors be in a bodhisattva, [F.282.b] and how could the absence of odors become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of tastes become a bodhisattva, how could anything other than tastes become a bodhisattva, how could a bodhisattva be in tastes, how could tastes be in a bodhisattva, and how could the absence of tastes become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of tangibles become a bodhisattva, how could anything other than tangibles become a bodhisattva, how could a bodhisattva be in tangibles, how could tangibles be in a bodhisattva, and how could the absence of tangibles become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of mental phenomena become a bodhisattva, how could anything other than mental phenomena become a bodhisattva, how could a bodhisattva be in mental phenomena, how could mental phenomena be in a bodhisattva, and how could the absence of mental phenomena become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of the eyes become a bodhisattva, how could anything other than the sensory element of the eyes become a bodhisattva, how could a bodhisattva be in the sensory element of the eyes, [F.283.a] how could the sensory element of the eyes be in a bodhisattva, and how could the absence of the sensory element of the eyes become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of sights become a bodhisattva, how could anything other than the sensory element of sights become a bodhisattva, how could a bodhisattva be in the sensory element of sights, how could the sensory element of sights be in a bodhisattva, and how could the absence of the sensory element of sights become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of visual consciousness become a bodhisattva, how could anything other than the sensory element of visual consciousness become a bodhisattva, how could a bodhisattva be in the sensory element of visual consciousness, how could the sensory element of visual consciousness be in a bodhisattva, and how could the absence of the sensory element of visual consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of the ears become a bodhisattva, how could anything other than the sensory element of the ears become a bodhisattva, how could a

bodhisattva be in the sensory element of the ears, how could the sensory element of the ears be in a bodhisattva, and how could the absence of the sensory element of the ears become a bodhisattva? [F.283.b] Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of sounds become a bodhisattva, how could anything other than the sensory element of sounds become a bodhisattva, how could a bodhisattva be in the sensory element of sounds, how could the sensory element of sounds be in a bodhisattva, and how could the absence of the sensory element of sounds become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of auditory consciousness become a bodhisattva, how could anything other than the sensory element of auditory consciousness become a bodhisattva, how could a bodhisattva be in the sensory element of auditory consciousness, how could the sensory element of auditory consciousness be in a bodhisattva, and how could the absence of the sensory element of auditory consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of the nose become a bodhisattva, how could anything other than the sensory element of the nose become a bodhisattva, how could a bodhisattva be in the sensory element of the nose, how could the sensory element of the nose be in a bodhisattva, and how could the absence of the sensory element of the nose become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of odors become a bodhisattva, how could anything other [F.284.a] than the sensory element of odors become a bodhisattva, how could a bodhisattva be in the sensory element of odors, how could the sensory element of odors be in a bodhisattva, and how could the absence of the sensory element of odors become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of olfactory consciousness become a bodhisattva, how could anything other than the sensory element of olfactory consciousness become a bodhisattva, how could a bodhisattva be in the sensory element of olfactory consciousness, how could the sensory element of olfactory consciousness be in a bodhisattva, and how could the absence of the sensory element of olfactory consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of the tongue become a bodhisattva, how could anything other than the sensory element of the tongue become a bodhisattva, how could a bodhisattva be in the

sensory element of the tongue, how could the sensory element of the tongue be in a bodhisattva, and how could the absence of the sensory element of the tongue become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of tastes become a bodhisattva, how could anything other than the sensory element of tastes become a bodhisattva, how could a bodhisattva be in the sensory element of tastes, [F.284.b] how could the sensory element of tastes be in a bodhisattva, and how could the absence of the sensory element of tastes become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of gustatory consciousness become a bodhisattva, how could anything other than the sensory element of gustatory consciousness become a bodhisattva, how could a bodhisattva be in the sensory element of gustatory consciousness, how could the sensory element of gustatory consciousness be in a bodhisattva, and how could the absence of the sensory element of gustatory consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of the body become a bodhisattva, how could anything other than the sensory element of the body become a bodhisattva, how could a bodhisattva be in the sensory element of the body, how could the sensory element of the body be in a bodhisattva, and how could the absence of the sensory element of the body become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of tangibles become a bodhisattva, how could anything other than the sensory element of tangibles become a bodhisattva, how could a bodhisattva be in the sensory element of tangibles, how could the sensory element of tangibles be in a bodhisattva, and how could the absence of the sensory element of tangibles become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of tactile consciousness become a bodhisattva, how could anything other than the sensory element of tactile consciousness become a bodhisattva, how could a bodhisattva be in the sensory element of tactile consciousness, how could the sensory element of tactile consciousness be in a bodhisattva, and how could the absence of the sensory element of tactile consciousness become a bodhisattva? Blessed Lord, [F.285.a] if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of the mental faculty become a bodhisattva, how could anything other than the sensory element of the mental faculty become a bodhisattva, how could a bodhisattva be in the

sensory element of the mental faculty, how could the sensory element of the mental faculty be in a bodhisattva, and how could the absence of the sensory element of the mental faculty become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of mental phenomena become a bodhisattva, how could anything other than the sensory element of mental phenomena become a bodhisattva, how could a bodhisattva be in the sensory element of mental phenomena, how could the sensory element of mental phenomena be in a bodhisattva, and how could the absence of the sensory element of mental phenomena become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the sensory element of mental consciousness become [F.285.b] a bodhisattva, how could anything other than the sensory element of mental consciousness become a bodhisattva, how could a bodhisattva be in the sensory element of mental consciousness, how could the sensory element of mental consciousness be in a bodhisattva, and how could the absence of the sensory element of mental consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the earth element become a bodhisattva, how could anything other than the earth element become a bodhisattva, how could a bodhisattva be in the earth element, how could the earth element be in a bodhisattva, and how could the absence of the earth element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the water element become a bodhisattva, how could anything other than the water element become a bodhisattva, how could a bodhisattva be in the water element, how could the water element be in a bodhisattva, and how could the absence of the water element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the fire element become a bodhisattva, how could anything other than the fire element become a bodhisattva, how could a bodhisattva be in the fire element, [F.286.a] how could the fire element be in a bodhisattva, and how could the absence of the fire element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the wind element become a bodhisattva, how could anything other than the wind element become a bodhisattva, how could a bodhisattva be in the wind element, how could the wind element be in a bodhisattva, and how could the absence of the wind element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the space element become a bodhisattva,

how could anything other than the space element become a bodhisattva, how could a bodhisattva be in the space element, how could the space element be in a bodhisattva, and how could the absence of the space element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the consciousness element become a bodhisattva, how could anything other than the consciousness element become a bodhisattva, how could a bodhisattva be in the consciousness element, how could the consciousness element be in a bodhisattva, and how could the absence of the consciousness element become [F.286.b] a bodhisattva? [B19]

3.657 “Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of ignorance become a bodhisattva, how could anything other than ignorance become a bodhisattva, how could a bodhisattva be in ignorance, how could ignorance be in a bodhisattva, and how could the absence of ignorance become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of formative predispositions become a bodhisattva, how could anything other than formative predispositions become a bodhisattva, how could a bodhisattva be in formative predispositions, how could formative predispositions be in a bodhisattva, and how could the absence of formative predispositions become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of consciousness become a bodhisattva, how could anything other than consciousness become a bodhisattva, how could a bodhisattva be in consciousness, how could consciousness be in a bodhisattva, and how could the absence of consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of name and form become a bodhisattva, [F.287.a] how could anything other than name and form become a bodhisattva, how could a bodhisattva be in name and form, how could name and form be in a bodhisattva, and how could the absence of name and form become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the six sense fields become a bodhisattva, how could anything other than the six sense fields become a bodhisattva, how could a bodhisattva be in the six sense fields, how could the six sense fields be in a bodhisattva, and how could the absence of the six sense fields become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of sensory contact become a bodhisattva, how could anything other than sensory contact become a bodhisattva, how could a

bodhisattva be in sensory contact, how could sensory contact be in a bodhisattva, and how could the absence of sensory contact become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of sensation become a bodhisattva, how could anything other than sensation become a bodhisattva, how could a bodhisattva be in sensation, how could sensation be in a bodhisattva, and how [F.287.b] could the absence of sensation become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of craving become a bodhisattva, how could anything other than craving become a bodhisattva, how could a bodhisattva be in craving, how could craving be in a bodhisattva, and how could the absence of craving become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of grasping become a bodhisattva, how could anything other than grasping become a bodhisattva, how could a bodhisattva be in grasping, how could grasping be in a bodhisattva, and how could the absence of grasping become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the rebirth process become a bodhisattva, how could anything other than the rebirth process become a bodhisattva, how could a bodhisattva be in the rebirth process, how could the rebirth process be in a bodhisattva, and how could the absence of the rebirth process become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of birth become a bodhisattva, how could anything other than birth become a bodhisattva, [F.288.a] how could a bodhisattva be in birth, how could birth be in a bodhisattva, and how could the absence of birth become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of aging and death become a bodhisattva, how could anything other than aging and death become a bodhisattva, how could a bodhisattva be in aging and death, how could aging and death be in a bodhisattva, and how could the absence of aging and death become a bodhisattva?

3.658 Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the real nature of physical forms become a bodhisattva, how could anything other than the real nature of physical forms become a bodhisattva, how could a bodhisattva be in the real nature of physical forms, how could the real nature of physical forms be in a bodhisattva, and how could the real nature of the absence of physical forms become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the real nature of

feelings become a bodhisattva, how could anything other than the real nature of feelings become a bodhisattva, how could a bodhisattva be in the real nature of feelings, how could the real nature of feelings be in a bodhisattva, and how could the real nature of the absence of feelings become [F.288.b] a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of perceptions become a bodhisattva, how could anything other than the real nature of perceptions become a bodhisattva, how could a bodhisattva be in the real nature of perceptions, how could the real nature of perceptions be in a bodhisattva, and how could the absence of the real nature of perceptions become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of formative predispositions become a bodhisattva, how could anything other than the real nature of formative predispositions become a bodhisattva, how could a bodhisattva be in the real nature of formative predispositions, how could the real nature of formative predispositions be in a bodhisattva, and how could the absence of the real nature of formative predispositions become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of consciousness become a bodhisattva, how could anything other than the real nature of consciousness become a bodhisattva, how could a bodhisattva be in the real nature of consciousness, how could the real nature of consciousness be in a bodhisattva, and how could the absence of the real nature of consciousness become a bodhisattva? [F.289.a] Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the eyes become a bodhisattva, how could anything other than the real nature of the eyes become a bodhisattva, how could a bodhisattva be in the real nature of the eyes, how could the real nature of the eyes be in a bodhisattva, and how could the absence of the real nature of the eyes become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the ears become a bodhisattva, how could anything other than the real nature of the ears become a bodhisattva, how could a bodhisattva be in the real nature of the ears, how could the real nature of the ears be in a bodhisattva, and how could the absence of the real nature of the ears become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the nose become a bodhisattva, how could anything other than the real nature of the nose become a bodhisattva, how could a bodhisattva be in the real nature of the nose, how could the real nature of the nose be in a

bodhisattva, and how could the absence of the real nature of the nose become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the tongue become a bodhisattva, how could anything other than [F.289.b] the real nature of the tongue become a bodhisattva, how could a bodhisattva be in the real nature of the tongue, how could the real nature of the tongue be in a bodhisattva, and how could the absence of the real nature of the tongue become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the body become a bodhisattva, how could anything other than the real nature of the body become a bodhisattva, how could a bodhisattva be in the real nature of the body, how could the real nature of the body be in a bodhisattva, and how could the absence of the real nature of the body become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the mental faculty become a bodhisattva, how could anything other than the real nature of the mental faculty become a bodhisattva, how could a bodhisattva be in the real nature of the mental faculty, how could the real nature of the mental faculty be in a bodhisattva, and how could the absence of the real nature of the mental faculty become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of sights become a bodhisattva, how could anything other than the real nature of sights become a bodhisattva, how could a bodhisattva [F.290.a] be in the real nature of sights, how could the real nature of sights be in a bodhisattva, and how could the absence of the real nature of sights become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of sounds become a bodhisattva, how could anything other than the real nature of sounds become a bodhisattva, how could a bodhisattva be in the real nature of sounds, how could the real nature of sounds be in a bodhisattva, and how could the absence of the real nature of sounds become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of odors become a bodhisattva, how could anything other than the real nature of odors become a bodhisattva, how could a bodhisattva be in the real nature of odors, how could the real nature of odors be in a bodhisattva, and how could the absence of the real nature of odors become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of tastes become a bodhisattva, how could anything other than the real nature of tastes become

a bodhisattva, how could a bodhisattva be in the real nature of tastes, how could the real nature of tastes be in a bodhisattva, and how could the absence of the real nature of tastes [F.290.b] become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of tangibles become a bodhisattva, how could anything other than the real nature of tangibles become a bodhisattva, how could a bodhisattva be in the real nature of tangibles, how could the real nature of tangibles be in a bodhisattva, and how could the absence of the real nature of tangibles become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of mental phenomena become a bodhisattva, how could the real nature of anything other than mental phenomena become a bodhisattva, how could a bodhisattva be in the real nature of mental phenomena, how could the real nature of mental phenomena be in a bodhisattva, and how could the absence of the real nature of mental phenomena become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of the eyes become a bodhisattva, how could anything other than the real nature of the sensory element of the eyes become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of the eyes, how could the real nature of the sensory element of the eyes be in a bodhisattva, and how could the absence of the real nature of the sensory element of the eyes become a bodhisattva? [F.291.a] Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of sights become a bodhisattva, how could anything other than the real nature of the sensory element of sights become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of sights, how could the real nature of the sensory element of sights be in a bodhisattva, and how could the absence of the real nature of the sensory element of sights become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of visual consciousness become a bodhisattva, how could anything other than the real nature of the sensory element of visual consciousness become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of visual consciousness, how could the real nature of the sensory element of visual consciousness be in a bodhisattva, and how could the absence of the real nature of the sensory element of visual consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the

designation of the real nature of the sensory element of the ears become a bodhisattva, how could anything other than the real nature of the sensory element of the ears become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of the ears, how could the real nature of the sensory element of the ears be in a bodhisattva, and how could [F.291.b] the absence of the real nature of the sensory element of the ears become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of sounds become a bodhisattva, how could anything other than the real nature of the sensory element of sounds become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of sounds, how could the real nature of the sensory element of sounds be in a bodhisattva, and how could the absence of the real nature of the sensory element of sounds become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of auditory consciousness become a bodhisattva, how could anything other than the real nature of the sensory element of auditory consciousness become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of auditory consciousness, how could the real nature of the sensory element of auditory consciousness be in a bodhisattva, and how could the absence of the real nature of the sensory element of auditory consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of the nose become a bodhisattva, how could anything other than the real nature of the sensory element of the nose become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of the nose, how could the real nature of the sensory element of the nose be in a bodhisattva, and how could the absence of [F.292.a] the real nature of the sensory element of the nose become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of odors become a bodhisattva, how could anything other than the real nature of the sensory element of odors become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of odors, how could the real nature of the sensory element of odors be in a bodhisattva, and how could the absence of the real nature of the sensory element of odors become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of olfactory consciousness become a bodhisattva, how could anything other than the

real nature of the sensory element of olfactory consciousness become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of olfactory consciousness, how could the real nature of the sensory element of olfactory consciousness be in a bodhisattva, and how could the absence of the real nature of the sensory element of olfactory consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of the tongue become a bodhisattva, how could anything other than the real nature of the sensory element of the tongue become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of the tongue, how could the real nature of the sensory element of the tongue be in a bodhisattva, and how could the absence [F.292.b] of the real nature of the sensory element of the tongue become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of tastes become a bodhisattva, how could anything other than the real nature of the sensory element of tastes become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of tastes, how could the real nature of the sensory element of tastes be in a bodhisattva, and how could the absence of the real nature of the sensory element of tastes become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of gustatory consciousness become a bodhisattva, how could anything other than the real nature of the sensory element of gustatory consciousness become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of gustatory consciousness, how could the real nature of the sensory element of gustatory consciousness be in a bodhisattva, and how could the absence of the real nature of the sensory element of gustatory consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of the body become a bodhisattva, how could anything other than the real nature of the sensory element of the body become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of the body, how could the real nature of the sensory element of the body be in [F.293.a] a bodhisattva, and how could the absence of the real nature of the sensory element of the body become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of tangibles become a bodhisattva, how could anything other than the real nature of the sensory element of tangibles become a

bodhisattva, how could a bodhisattva be in the real nature of the sensory element of tangibles, how could the real nature of the sensory element of tangibles be in a bodhisattva, and how could the absence of the real nature of the sensory element of tangibles become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of tactile consciousness become a bodhisattva, how could anything other than the real nature of the sensory element of tactile consciousness become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of tactile consciousness, how could the real nature of the sensory element of tactile consciousness be in a bodhisattva, and how could the absence of the real nature of the sensory element of tactile consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of the mental faculty become a bodhisattva, how could anything other than the real nature of the sensory element of the mental faculty become a bodhisattva, [F.293.b] how could a bodhisattva be in the real nature of the sensory element of the mental faculty, how could the real nature of the sensory element of the mental faculty be in a bodhisattva, and how could the absence of the real nature of the sensory element of the mental faculty become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of mental phenomena become a bodhisattva, how could anything other than the real nature of the sensory element of mental phenomena become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of mental phenomena, how could the real nature of the sensory element of mental phenomena be in a bodhisattva, and how could the absence of the real nature of the sensory element of mental phenomena become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the sensory element of mental consciousness become a bodhisattva, how could anything other than the real nature of the sensory element of mental consciousness become a bodhisattva, how could a bodhisattva be in the real nature of the sensory element of mental consciousness, how could the real nature of the sensory element of mental consciousness be in a bodhisattva, and how could the absence of the real nature of the sensory element of mental consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the earth element become a bodhisattva, how could anything other than the

real nature of the earth element [F.294.a] become a bodhisattva, how could a bodhisattva be in the real nature of the earth element, how could the real nature of the earth element be in a bodhisattva, and how could the absence of the real nature of the earth element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the water element become a bodhisattva, how could anything other than the real nature of the water element become a bodhisattva, how could a bodhisattva be in the real nature of the water element, how could the real nature of the water element be in a bodhisattva, and how could the absence of the real nature of the water element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the fire element become a bodhisattva, how could anything other than the real nature of the fire element become a bodhisattva, how could a bodhisattva be in the real nature of the fire element, how could the real nature of the fire element be in a bodhisattva, and how could the absence of the real nature of the fire element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the wind element become a bodhisattva, how could anything other than the real nature of the wind element become a bodhisattva, [F.294.b] how could a bodhisattva be in the real nature of the wind element, how could the real nature of the wind element be in a bodhisattva, and how could the absence of the real nature of the wind element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the space element become a bodhisattva, how could anything other than the real nature of the space element become a bodhisattva, how could a bodhisattva be in the real nature of the space element, how could the real nature of the space element be in a bodhisattva, and how could the absence of the real nature of the space element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the consciousness element become a bodhisattva, how could anything other than the real nature of the consciousness element become a bodhisattva, how could a bodhisattva be in the real nature of the consciousness element, how could the real nature of the consciousness element be in a bodhisattva, and how could the absence of the real nature of the consciousness element become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of ignorance become a bodhisattva, how could anything other than the real nature of ignorance [F.295.a] become a bodhisattva, how could

a bodhisattva be in the real nature of ignorance, how could the real nature of ignorance be in a bodhisattva, and how could the absence of the real nature of ignorance become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of formative predispositions become a bodhisattva, how could anything other than the real nature of formative predispositions become a bodhisattva, how could a bodhisattva be in the real nature of formative predispositions, how could the real nature of formative predispositions be in a bodhisattva, and how could the absence of the real nature of formative predispositions become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of consciousness become a bodhisattva, how could anything other than the real nature of consciousness become a bodhisattva, how could a bodhisattva be in the real nature of consciousness, how could the real nature of consciousness be in a bodhisattva, and how could the absence of the real nature of consciousness become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of name and form become a bodhisattva, how could anything other than the real nature of name and form become a bodhisattva, how could a bodhisattva be in [F.295.b] the real nature of name and form, how could the real nature of name and form be in a bodhisattva, and how could the absence of the real nature of name and form become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the six sense fields become a bodhisattva, how could anything other than the real nature of the six sense fields become a bodhisattva, how could a bodhisattva be in the real nature of the six sense fields, how could the real nature of the six sense fields be in a bodhisattva, and how could the absence of the real nature of the six sense fields become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of sensory contact become a bodhisattva, how could the real nature of anything other than sensory contact become a bodhisattva, how could a bodhisattva be in the real nature of sensory contact, how could the real nature of sensory contact be in a bodhisattva, and how could the absence of the real nature of sensory contact become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of sensation become a bodhisattva, how could anything other than the real nature of sensation become a bodhisattva, how could a bodhisattva be in the real nature of sensation, how could the real nature of

sensation be in a bodhisattva, and how could the absence [F.296.a] of the real nature of sensation become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of craving become a bodhisattva, how could anything other than the real nature of craving become a bodhisattva, how could a bodhisattva be in the real nature of craving, how could the real nature of craving be in a bodhisattva, and how could the absence of the real nature of craving become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of grasping become a bodhisattva, how could anything other than the real nature of grasping become a bodhisattva, how could a bodhisattva be in the real nature of grasping, how could the real nature of grasping be in a bodhisattva, and how could the absence of the real nature of grasping become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of the rebirth process become a bodhisattva, how could anything other than the real nature of the rebirth process become a bodhisattva, how could a bodhisattva be in the real nature of the rebirth process, how could the real nature of the rebirth process be in a bodhisattva, and how could the absence of the real nature of the rebirth process become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, [F.296.b] then how could the designation of the real nature of birth become a bodhisattva, how could anything other than the real nature of birth become a bodhisattva, how could a bodhisattva be in the real nature of birth, how could the real nature of birth be in a bodhisattva, and how could the absence of the real nature of birth become a bodhisattva? Blessed Lord, if bodhisattvas are absolutely nonexistent and are not apprehended, then how could the designation of the real nature of aging and death become a bodhisattva, how could anything other than the real nature of aging and death become a bodhisattva, how could a bodhisattva be in the real nature of aging and death, how could the real nature of aging and death be in a bodhisattva, and how could the absence of the real nature of aging and death become a bodhisattva? That would be impossible.”

3.659 “Excellent, excellent, Subhūti!” said the Blessed One. “Bodhisattva great beings, Subhūti, as beings that cannot be apprehended, should train accordingly in a perfection of wisdom that cannot be apprehended.

3.660 “Subhūti, where you said, ‘What is it that has the designation *bodhisattva*?’ do you think, Subhūti, this ‘bodhisattva’ is the designation of physical form?”

“No, Blessed Lord,” he replied.

- 3.661 The Blessed One [F.297.a] asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling?”
“No, Blessed Lord,” he replied.
- 3.662 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception?”
“No, Blessed Lord,” he replied.
- 3.663 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions?”
“No, Blessed Lord,” he replied.
- 3.664 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness?”
“No, Blessed Lord,” he replied.
- 3.665 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as permanent?”
“No, Blessed Lord,” he replied.
- 3.666 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as impermanent?”
“No, Blessed Lord,” he replied.
- 3.667 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as permanent?”
“No, Blessed Lord,” he replied.
- 3.668 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as impermanent?”
“No, Blessed Lord,” he replied.
- 3.669 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as permanent?”
“No, Blessed Lord,” he replied. [F.297.b]
- 3.670 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as impermanent?”
“No, Blessed Lord,” he replied.
- 3.671 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as permanent?”
“No, Blessed Lord,” he replied.
- 3.672 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as impermanent?”
“No, Blessed Lord,” he replied.
- 3.673 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as permanent?”
“No, Blessed Lord,” he replied.
- 3.674 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as impermanent?”

- “No, Blessed Lord,” he replied.
- 3.675 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as happiness?”
- “No, Blessed Lord,” he replied.
- 3.676 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as suffering?”
- “No, Blessed Lord,” he replied.
- 3.677 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as happiness?”
- “No, Blessed Lord,” he replied. [F.298.a]
- 3.678 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as suffering?”
- “No, Blessed Lord,” he replied.
- 3.679 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as happiness?”
- “No, Blessed Lord,” he replied.
- 3.680 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as suffering?”
- “No, Blessed Lord,” he replied.
- 3.681 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as happiness?”
- “No, Blessed Lord,” he replied.
- 3.682 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as suffering?”
- “No, Blessed Lord,” he replied.
- 3.683 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as happiness?”
- “No, Blessed Lord,” he replied.
- 3.684 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as suffering?”
- “No, Blessed Lord,” he replied.
- 3.685 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as self?” [F.298.b]
- “No, Blessed Lord,” he replied.
- 3.686 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as nonself?”
- “No, Blessed Lord,” he replied.
- 3.687 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as self?”
- “No, Blessed Lord,” he replied.

- 3.688 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as nonself?”
“No, Blessed Lord,” he replied.
- 3.689 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as self?”
“No, Blessed Lord,” he replied.
- 3.690 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as nonself?”
“No, Blessed Lord,” he replied.
- 3.691 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as self?”
“No, Blessed Lord,” he replied.
- 3.692 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as nonself?”
“No, Blessed Lord,” he replied.
- 3.693 The Blessed One asked, “Subhūti, do you think [F.299.a] this ‘bodhisattva’ is the designation of consciousness as self?”
“No, Blessed Lord,” he replied.
- 3.694 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as nonself?”
“No, Blessed Lord,” he replied.
- 3.695 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as at peace?”
“No, Blessed Lord,” he replied.
- 3.696 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as not at peace?”
“No, Blessed Lord,” he replied.
- 3.697 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as at peace?”
“No, Blessed Lord,” he replied.
- 3.698 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as not at peace?”
“No, Blessed Lord,” he replied.
- 3.699 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as at peace?”
“No, Blessed Lord,” he replied.
- 3.700 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as not at peace?”
“No, Blessed Lord,” he replied.
- 3.701 The Blessed One asked, “Subhūti, do you think [F.299.b] this ‘bodhisattva’ is the designation of formative predispositions as at peace?”

- “No, Blessed Lord,” he replied.
- 3.702 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as not at peace?”
- “No, Blessed Lord,” he replied.
- 3.703 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as at peace?”
- “No, Blessed Lord,” he replied.
- 3.704 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as not at peace?”
- “No, Blessed Lord,” he replied.
- 3.705 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as empty?”
- “No, Blessed Lord,” he replied.
- 3.706 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as not empty?”
- “No, Blessed Lord,” he replied.
- 3.707 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as empty?”
- “No, Blessed Lord,” he replied.
- 3.708 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as not empty?”
- “No, Blessed Lord,” he replied.
- 3.709 The Blessed One asked, “Subhūti, do you think [F.300.a] this ‘bodhisattva’ is the designation of perception as empty?”
- “No, Blessed Lord,” he replied.
- 3.710 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as not empty?”
- “No, Blessed Lord,” he replied.
- 3.711 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as empty?”
- “No, Blessed Lord,” he replied.
- 3.712 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as not empty?”
- “No, Blessed Lord,” he replied.
- 3.713 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as empty?”
- “No, Blessed Lord,” he replied.
- 3.714 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as not empty?”
- “No, Blessed Lord,” he replied.

- 3.715 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as a sign?”
“No, Blessed Lord,” he replied.
- 3.716 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as signless?”
“No, Blessed Lord,” he replied.
- 3.717 The Blessed One [F.300.b] asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as a sign?”
“No, Blessed Lord,” he replied.
- 3.718 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as a sign?”
“No, Blessed Lord,” he replied.
- 3.719 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as a sign?”
“No, Blessed Lord,” he replied.
- 3.720 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as signless?”
“No, Blessed Lord,” he replied.
- 3.721 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as a sign?”
“No, Blessed Lord,” he replied.
- 3.722 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as signless?”
“No, Blessed Lord,” he replied.
- 3.723 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as a sign?”
“No, Blessed Lord,” he replied.
- 3.724 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as signless?” [F.301.a]
“No, Blessed Lord,” he replied.
- 3.725 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as with wishes?”
“No, Blessed Lord,” he replied.
- 3.726 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of physical form as wishless?”
“No, Blessed Lord,” he replied.
- 3.727 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as with wishes?”
“No, Blessed Lord,” he replied.
- 3.728 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of feeling as wishless?”

- “No, Blessed Lord,” he replied.
- 3.729 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as with wishes?”
- “No, Blessed Lord,” he replied.
- 3.730 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of perception as wishless?”
- “No, Blessed Lord,” he replied.
- 3.731 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ [F.301.b] is the designation of formative predispositions as with wishes?”
- “No, Blessed Lord,” he replied.
- 3.732 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of formative predispositions as wishless?”
- “No, Blessed Lord,” he replied.
- 3.733 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as with wishes?”
- “No, Blessed Lord,” he replied.
- 3.734 The Blessed One asked, “Subhūti, do you think this ‘bodhisattva’ is the designation of consciousness as wishless?”
- “No, Blessed Lord,” he replied.
- 3.735 The Blessed One then said, “Subhūti, based on what reason do you say that the designation of physical form is not a bodhisattva, that the designation of feeling is not a bodhisattva, that the designation of perception is not a bodhisattva, that the designation of formative predispositions is not a bodhisattva, and that the designation of consciousness is not a bodhisattva? Based on what reason do you say that the designation of physical form as permanent is not a bodhisattva, and that the designation of physical form as impermanent is not a bodhisattva; that the designation of feeling as permanent is not a bodhisattva, and that the designation of feeling as impermanent is not a bodhisattva; that the designation of perception as permanent is not a bodhisattva, and that the designation of perception as impermanent is not a bodhisattva; that the designation of formative predispositions as permanent is not a bodhisattva, and that the designation of formative predispositions as impermanent is not a bodhisattva; and that the designation of consciousness as permanent is not a bodhisattva, [F.302.a] and that the designation of consciousness as impermanent is not a bodhisattva; that the designation of physical form as happiness is not a bodhisattva, and that the designation of physical form as suffering is not a bodhisattva; that the designation of feeling as happiness is not a bodhisattva, and that the designation of feeling as suffering is not a bodhisattva; that the designation of perception as happiness is not a bodhisattva, and that the designation of perception as suffering is not a

bodhisattva; that the designation of formative predispositions as happiness is not a bodhisattva, and that the designation of formative predispositions as suffering is not a bodhisattva; and that the designation of consciousness as happiness is not a bodhisattva, and that the designation of consciousness as suffering is not a bodhisattva; that the designation of physical form as self is not a bodhisattva, and that the designation of physical form as nonself is not a bodhisattva; that the designation of feeling as self is not a bodhisattva, and that the designation of feeling as nonself is not a bodhisattva; that the designation of perception as self is not a bodhisattva, and that the designation of perception as nonself is not a bodhisattva, that the designation of formative predispositions as self is not a bodhisattva, and that the designation of formative predispositions as nonself is not a bodhisattva, and that the designation of consciousness as self is not a bodhisattva, and that the designation of consciousness as nonself is not a bodhisattva; that the designation of physical form [F.302.b] as at peace is not a bodhisattva, and that the designation of physical form as not at peace is not a bodhisattva; that the designation of feeling as at peace is not a bodhisattva, and that the designation of feeling as not at peace is not a bodhisattva; that the designation of perception as at peace is not a bodhisattva, and that the designation of perception as not at peace is not a bodhisattva; that the designation of formative predispositions as at peace is not a bodhisattva, and that the designation of formative predispositions as not at peace is not a bodhisattva; and that the designation of consciousness as at peace is not a bodhisattva, and that the designation of consciousness as not at peace is not a bodhisattva; that the designation of physical form as empty is not a bodhisattva, and that the designation of physical form as not empty is not a bodhisattva; that the designation of feeling as empty is not a bodhisattva, and that the designation of feeling as not empty is not a bodhisattva; that the designation of perception as empty is not a bodhisattva, and that the designation of perception as not empty is not a bodhisattva; that the designation of formative predispositions as empty is not a bodhisattva, and that the designation of formative predispositions as not empty is not a bodhisattva; and that the designation of consciousness as empty is not a bodhisattva, and that the designation of consciousness as not empty is not a bodhisattva; that the designation of physical form as a sign is not a bodhisattva, and that the designation of physical form as signless is not a bodhisattva; [F.303.a] that the designation of feeling as a sign is not a bodhisattva, and that the designation of feeling as signless is not a bodhisattva; that the designation of perception as a sign is not a bodhisattva, and that the designation of perception as signless is not a bodhisattva; that the designation of formative predispositions as a sign is not a bodhisattva,

and that the designation of formative predispositions as signless is not a bodhisattva; and that the designation of consciousness as a sign is not a bodhisattva, that the designation of consciousness as signless is not a bodhisattva; that the designation of physical form as with wishes is not a bodhisattva, and that the designation of physical form as wishless is not a bodhisattva; that the designation of feeling as with wishes is not a bodhisattva, and that the designation of feeling as wishless is not a bodhisattva; that the designation of perception as with wishes is not a bodhisattva, and that the designation of perception as wishless is not a bodhisattva; that the designation of formative predispositions as with wishes is not a bodhisattva, and that the designation of formative predispositions as wishless is not a bodhisattva; and that the designation of consciousness as with wishes is not a bodhisattva, and that the designation of consciousness as wishless is not a bodhisattva?"

3.736 "Blessed Lord," replied Subhūti, "if physical forms [F.303.b] are absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form? Blessed Lord, if feelings are absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling? Blessed Lord, if perceptions are absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception? Blessed Lord, if formative predispositions are absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions? Blessed Lord, if consciousness is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness?"

3.737 "Blessed Lord, if 'permanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as permanent? Blessed Lord, if 'impermanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as impermanent? Blessed Lord, if 'permanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as permanent? Blessed Lord, if 'impermanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as impermanent? Blessed Lord, if 'permanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as permanent? Blessed Lord, if 'impermanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as impermanent? [F.304.a] Blessed Lord, if 'permanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as permanent? Blessed Lord, if 'impermanent' is absolutely nonexistent and not apprehended, how could a

bodhisattva be the designation of formative predispositions as impermanent? Blessed Lord, if 'permanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as permanent? Blessed Lord, if 'impermanent' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as impermanent?

3.738 "Blessed Lord, if happiness is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as happiness? Blessed Lord, if suffering is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as suffering? Blessed Lord, if happiness is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as happiness? Blessed Lord, if suffering is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as suffering? Blessed Lord, if happiness is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as happiness? Blessed Lord, if suffering is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as suffering? Blessed Lord, if happiness is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as happiness? Blessed [F.304.b] Lord, if suffering is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of suffering as impermanent? Blessed Lord, if happiness is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as happiness? Blessed Lord, if suffering is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as suffering?

3.739 "Blessed Lord, if self is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as self? Blessed Lord, if nonself is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as nonself? Blessed Lord, if self is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as self? Blessed Lord, if nonself is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as nonself? Blessed Lord, if self is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as self? Blessed Lord, if nonself is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as nonself? Blessed Lord, if self is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as self? Blessed Lord, if nonself is

absolutely nonexistent and not apprehended, [F.305.a] how could a bodhisattva be the designation of formative predispositions as nonself? Blessed Lord, if self is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as self? Blessed Lord, if nonself is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as nonself?

3.740 “Blessed Lord, if peace is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as at peace? Blessed Lord, if ‘not at peace’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as not at peace? Blessed Lord, if peace is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as at peace? Blessed Lord, if ‘not at peace’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as not at peace? Blessed Lord, if peace is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as at peace? Blessed Lord, if ‘not at peace’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as not at peace? Blessed Lord, if peace is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as at peace? Blessed Lord, if ‘not at peace’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as not at peace? Blessed Lord, if peace is absolutely nonexistent and not apprehended, how could a bodhisattva be [F.305.b] the designation of consciousness as at peace? Blessed Lord, if ‘not at peace’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as not at peace?

3.741 “Blessed Lord, if ‘empty’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as empty? Blessed Lord, if ‘not empty’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as not empty? Blessed Lord, if ‘empty’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as empty? Blessed Lord, if ‘not empty’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as not empty? Blessed Lord, if ‘empty’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as empty? Blessed Lord, if ‘not empty’ is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as not empty? Blessed Lord, if ‘empty’ is absolutely nonexistent and not apprehended, how could a

bodhisattva become the designation of formative predispositions as empty? Blessed Lord, if 'not empty' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as not empty? Blessed Lord, if 'empty' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as empty? Blessed Lord, if 'not empty' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as not empty?

3.742 "Blessed Lord, if a sign is absolutely nonexistent [F.306.a] and not apprehended, how could a bodhisattva be the designation of physical form as a sign? Blessed Lord, if 'signless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as signless? Blessed Lord, if a sign is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as a sign? Blessed Lord, if 'signless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as signless? Blessed Lord, if a sign is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as a sign? Blessed Lord, if 'signless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as signless? Blessed Lord, if a sign is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as a sign? Blessed Lord, if 'signless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as signless? Blessed Lord, if a sign is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as a sign? Blessed Lord, if 'signless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as signless?

3.743 "Blessed Lord, if 'with wishes' is absolutely nonexistent and not apprehended, [F.306.b] how could a bodhisattva be the designation of physical form as with wishes? Blessed Lord, if 'wishless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of physical form as wishless? Blessed Lord, if 'with wishes' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as with wishes? Blessed Lord, if 'wishless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of feeling as wishless? Blessed Lord, if 'with wishes' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of perception as with wishes? Blessed Lord, if 'wishless' is absolutely nonexistent and not apprehended, how could a bodhisattva be

the designation of perception as wishless? Blessed Lord, if 'with wishes' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as with wishes? Blessed Lord, if 'wishless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of formative predispositions as wishless? Blessed Lord, if 'with wishes' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as with wishes? Blessed Lord, if 'wishless' is absolutely nonexistent and not apprehended, how could a bodhisattva be the designation of consciousness as wishless?"

3.744 "Excellent, excellent, Subhūti!" said the Blessed One. "When bodhisattva great beings practice the perfection of wisdom [F.307.a] in that manner, they should train in the perfection of wisdom without apprehending the designation of physical form, without apprehending the designation of feeling, without apprehending the designation of perception, without apprehending the designation of formative predispositions, and without apprehending the designation of consciousness; without apprehending the designation of physical form as permanent, without apprehending the designation of physical form as impermanent, without apprehending the designation of feeling as permanent, without apprehending the designation of feeling as impermanent, without apprehending the designation of perception as permanent, without apprehending the designation of perception as impermanent, without apprehending the designation of formative predispositions as permanent, without apprehending the designation of formative predispositions as impermanent, without apprehending the designation of consciousness as permanent, and without apprehending the designation of consciousness as impermanent; without apprehending the designation of physical form as happiness, without apprehending the designation of physical form as suffering, without apprehending the designation of feeling as happiness, without apprehending the designation of feeling as suffering, without apprehending the designation of perception as happiness, without apprehending the designation of perception as suffering, without apprehending the designation of formative predispositions as happiness, without apprehending the designation of consciousness as suffering, without apprehending the designation of consciousness as happiness, and without apprehending the designation of consciousness as suffering; without apprehending the designation of physical form as self, without apprehending the designation of physical form as nonself, without apprehending the designation of feeling as self, without apprehending the designation of feeling as nonself, without apprehending the designation of

[F.307.b] perception as self, without apprehending the designation of perception as nonself, without apprehending the designation of formative predispositions as self, without apprehending the designation of formative predispositions as nonself, without apprehending the designation of consciousness as self, and without apprehending the designation of consciousness as nonself; without apprehending the designation of physical form as at peace, without apprehending the designation of physical form as not at peace, without apprehending the designation of feeling as at peace, without apprehending the designation of feeling as not at peace, without apprehending the designation of perception as at peace, without apprehending the designation of perception as not at peace, without apprehending the designation of formative predispositions as at peace, without apprehending the designation of formative predispositions as not at peace, without apprehending the designation of consciousness as at peace, and without apprehending the designation of consciousness as not at peace; without apprehending the designation of physical form as empty, without apprehending the designation of physical form as not empty, without apprehending the designation of feeling as empty, without apprehending the designation of feeling as not empty, without apprehending the designation of perception as empty, without apprehending the designation of perception as not empty, without apprehending the designation of formative predispositions as empty, without apprehending the designation of formative predispositions as not empty, without apprehending the designation of consciousness as empty, and without apprehending the designation of consciousness as not empty; without apprehending the designation of physical form as a sign, without apprehending the designation of physical form as signless, without apprehending the designation of feeling as a sign, without apprehending the designation of feeling as signless, without apprehending [F.308.a] the designation of perception as a sign, without apprehending the designation of perception as signless, without apprehending the designation of formative predispositions as a sign, without apprehending the designation of formative predispositions as signless, without apprehending the designation of consciousness as a sign, and without apprehending the designation of consciousness as signless; and without apprehending the designation of physical form as with wishes, without apprehending the designation of physical form as wishless, without apprehending the designation of feeling as with wishes, without apprehending the designation of feeling as wishless, without apprehending the designation of perception as with wishes, without apprehending the designation of perception as wishless, without apprehending the designation of formative predispositions as with

wishes, without apprehending the designation of formative predispositions as wishless, without apprehending the designation of consciousness as with wishes, and without apprehending the designation of consciousness as wishless.

3.745 “With regard to what you said, Subhūti, namely, ‘I do not observe any such phenomenon as a “bodhisattva,” ’ Subhūti, a mental phenomenon does not observe a sensory element of mental phenomena;²⁶³ a sensory element of mental phenomena does not observe a mental phenomenon. Subhūti, a sensory element of sights does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of sights. Subhūti, a sensory element of feeling does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of feeling. Subhūti, a sensory element of perception does not observe [F.308.b] a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of perception. Subhūti, a sensory element of formative predispositions does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of formative predispositions. Subhūti, a sensory element of consciousness does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of consciousness.

3.746 “Subhūti, a sensory element of the eyes does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of the eyes. Subhūti, a sensory element of the ears does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of the ears. Subhūti, a sensory element of the nose does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of the nose. Subhūti, a sensory element of the tongue does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of the tongue. Subhūti, a sensory element of the body does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of the body. Subhūti, a sensory element of the mental faculty does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of the mental faculty.

3.747 “Subhūti, a sensory element of sights does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of sights. Subhūti, a sensory element of sounds

does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of sounds. Subhūti, a sensory element of odors does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of odors. Subhūti, a sensory element of tastes does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of tastes. Subhūti, a sensory element of tangibles does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of tangibles. Subhūti, a sensory element of mental phenomena does not observe a sensory element of mental phenomena; a sensory element of mental phenomena does not observe a sensory element of mental phenomena.

3.748 “Subhūti, a conditioned element does not observe an unconditioned element; an unconditioned element does not observe a conditioned element. Neither can an unconditioned element be designated²⁶⁴ without a conditioned element, nor can a conditioned element be designated without an unconditioned element. Accordingly, Subhūti, [F.309.a] when bodhisattva great beings practice the perfection of wisdom, they do not observe any phenomenon at all. Since they do not observe anything, they are not afraid, not frightened, and not terrified. They are not disheartened by anything. They are not regretful. If you ask why, Subhūti, it is because when bodhisattva great beings practice the perfection of wisdom, they do not observe physical forms, do not observe feelings, do not observe perceptions, do not observe formative predispositions, and do not observe consciousness; do not observe the eyes, do not observe the ears, do not observe the nose, do not observe the tongue, do not observe the body, and do not observe the mental faculty; do not observe sights, do not observe sounds, do not observe odors, do not observe tastes, do not observe tangibles, and do not observe mental phenomena; and do not observe the earth element, do not observe the water element, do not observe the fire element, do not observe the wind element, do not observe the space element, and do not observe the consciousness element. They do not observe ignorance, do not observe formative predispositions, do not observe consciousness, do not observe name and form, [F.309.b] do not observe the six sense fields, do not observe sensory contact, do not observe sensation, do not observe craving, do not observe grasping, do not observe the rebirth process, do not observe birth, and do not observe aging and death. They do not observe attachment. They do not observe hatred or delusion. They do not observe the self. They do not observe a being, do not observe a life form, do not observe a living being, do not observe a life, do not observe an individual, do not observe a person, do

not observe one born of Manu, do not observe a child of Manu, do not observe an agent, do not observe an instigator of an agent, do not observe an experiencer do not observe an instigator of an experiencer, do not observe a knower, and do not observe a viewer. They do not observe the realm of desire, do not observe the realm of form, and do not observe the realm of formlessness. They do not observe the mind of śrāvakas, do not observe the mind of pratyekabuddhas, and do not observe [F.310.a] the mind of enlightenment.²⁶⁵ They do not observe śrāvakas. They do not observe the attributes of śrāvakas. They do not observe pratyekabuddhas. They do not observe the attributes of pratyekabuddhas. They do not observe bodhisattvas. They do not observe the attributes of bodhisattvas. They do not observe buddhas. They do not observe the attributes of buddhas. They do not observe enlightenment. They do not observe the attributes of enlightenment. They do not observe anything, up to and including all mundane and supramundane phenomena. Since they do not observe anything at all, they are not afraid, not frightened, and not terrified.”

3.749 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom in that manner, why does their mind not become disheartened or intimidated by all phenomena?” asked Subhūti.

3.750 The Blessed One replied, “Subhūti, it is because bodhisattva great beings do not observe the phenomena that are mind and mental factors. Therefore, Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, their mind does not become disheartened or intimidated by all phenomena.”

3.751 Subhūti asked, “Why does the mental faculty of bodhisattva great beings not become afraid?”

The Blessed One [F.310.b] replied, “Subhūti, it is because bodhisattva great beings do not observe the mental faculty or the sensory element of the mental faculty. Therefore, Subhūti, the mental faculty of bodhisattva great beings does not become afraid.

3.752 “Subhūti, bodhisattva great beings should train in the perfection of wisdom accordingly by not apprehending anything at all. Subhūti, if, when bodhisattva great beings practice the perfection of wisdom, they do not apprehend that perfection of wisdom, also do not apprehend a bodhisattva, also do not apprehend the term *bodhisattva*, and also do not apprehend the mind of enlightenment, then that itself is the teaching for bodhisattva great beings, that itself is the instruction.”

3.753 *This completes the third chapter from The Perfection of Wisdom in One Hundred Thousand Lines. [B20]*

4.

CHAPTER 4

- 4.1 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, bodhisattva great beings who wish to comprehend physical forms should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish [F.311.a] to comprehend perceptions should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend formative predispositions should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend consciousness should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the eyes should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the ears should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the nose should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the tongue should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the body should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the mental faculty [F.311.b] should train in the perfection of wisdom.
- 4.2 “Blessed Lord, bodhisattva great beings who wish to comprehend sights should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend sounds should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend odors should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend tastes should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend

tangibles should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend mental phenomena should train in the perfection of wisdom.

- 4.3 “Blessed Lord, bodhisattva great beings who wish to comprehend visual consciousness should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend auditory consciousness should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend olfactory consciousness should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend gustatory consciousness should train in the perfection of wisdom. Blessed Lord, [F.312.a] bodhisattva great beings who wish to comprehend tactile consciousness should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend mental consciousness should train in the perfection of wisdom.

- 4.4 “Blessed Lord, bodhisattva great beings who wish to comprehend visually compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend aurally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend nasally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend lingually compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend corporeally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend mentally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings conditioned by visually compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings [F.312.b] who wish to comprehend feelings conditioned by aurally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings conditioned by nasally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings conditioned by lingually compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings conditioned by corporeally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings conditioned by mentally compounded sensory contact should train in the perfection of wisdom.

4.5 “Blessed Lord, bodhisattva great beings who wish to comprehend ignorance should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend formative predispositions should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend consciousness should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend name and form [F.313.a] should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the six sense fields should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend sensation should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend craving should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend grasping should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend the rebirth process should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend birth should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend aging should train in the perfection of wisdom.²⁶⁶ Blessed Lord, bodhisattva great beings who wish [F.313.b] to comprehend death should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend sorrow should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend lamentation should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend suffering should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend discomfort should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend agitation should train in the perfection of wisdom.

4.6 “Blessed Lord, bodhisattva great beings who wish to abandon attachment should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to abandon hatred should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to abandon delusion should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon false views about perishable composites [F.314.a] should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon doubt should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon a sense of moral and ascetic supremacy should train in the perfection of wisdom.

- 4.7 “Bodhisattva great beings who wish to abandon attachment to sense objects and malice should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon attachment to form should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon attachment to formlessness should train in the perfection of wisdom.
- 4.8 “Bodhisattva great beings who wish to abandon the fetters should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon the latent impulses should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon the obsessions should train in the perfection of wisdom. Bodhisattva great beings who wish to comprehend the four nourishments should train in the perfection of wisdom. [F.314.b] Bodhisattva great beings who wish to comprehend the four bonds should train in the perfection of wisdom. Bodhisattva great beings who wish to comprehend the four torrents should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon the four knots should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon the four graspings should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon the four misconceptions should train in the perfection of wisdom.
- 4.9 “Bodhisattva great beings who wish to abandon the path of the ten nonvirtuous actions should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the path of the ten virtuous actions should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four meditative concentrations should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four immeasurable attitudes should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four formless absorptions should train in the perfection of wisdom. [F.315.a] Bodhisattva great beings who wish to perfect the five extrasensory powers should train in the perfection of wisdom.
- 4.10 “Bodhisattva great beings who wish to perfect the perfection of generosity should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the perfection of ethical discipline should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the perfection of tolerance should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the perfection of perseverance should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the perfection of meditative concentration should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the perfection of wisdom should train in the perfection of wisdom.

4.11 “Bodhisattva great beings who wish to perfect the emptiness of internal phenomena should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of external phenomena should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of external and internal phenomena [F.315.b] should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of emptiness should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of great extent should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of ultimate reality should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of conditioned phenomena should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of unconditioned phenomena should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of the unlimited should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of that which has neither beginning nor end should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of nonexclusion should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of inherent nature should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect [F.316.a] the emptiness of all phenomena should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of intrinsic defining characteristics should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of that which cannot be apprehended should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of nonentities should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of essential nature should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of an essential nature of nonentities should train in the perfection of wisdom.

4.12 Bodhisattva great beings who wish to perfect the four applications of mindfulness should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four correct exertions should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four supports for miraculous ability should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the five faculties should train in the perfection of wisdom. Bodhisattva great beings [F.316.b] who wish to perfect the five powers should train in the perfection of wisdom. Bodhisattva

- great beings who wish to perfect the seven branches of enlightenment should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the noble eightfold path should train in the perfection of wisdom.
- 4.13 “Bodhisattva great beings who wish to perfect the emptiness, signlessness, and wishlessness gateways to liberation should train in the perfection of wisdom.
- 4.14 “Bodhisattva great beings who wish to perfect the four truths of the noble ones should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the eight liberations should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the nine serial steps of meditative absorption should train in the perfection of wisdom.
- 4.15 “Bodhisattva great beings who wish to perfect the ten powers of the tathāgatas should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four fearlessnesses should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four kinds of exact knowledge [F.317.a] should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect great loving kindness should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect great compassion should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the eighteen distinct qualities of the buddhas should train in the perfection of wisdom.
- 4.16 “Bodhisattva great beings who wish to dwell in the meditative stability associated with the branches of enlightenment, and arising from the first meditative concentration, become absorbed in cessation, and on arising from cessation, become absorbed in the second meditative concentration; and arising from the second meditative concentration, become absorbed in cessation, and on arising from cessation become absorbed in the third meditative concentration; and arising from the third meditative concentration, become absorbed in cessation, and on arising from cessation, become absorbed in the fourth meditative concentration; and arising from the fourth meditative concentration, become absorbed in cessation, and on arising from cessation, become absorbed in the meditative stability of loving kindness; and arising from the meditative stability of loving kindness, become absorbed in cessation, and on arising from cessation, become absorbed in the meditative stability of compassion; and arising from the meditative stability of compassion, become absorbed in cessation, and on arising from cessation, become absorbed in the meditative stability of empathetic joy; and arising from the meditative stability of empathetic joy, become absorbed in cessation, [F.317.b] and on arising from cessation, become absorbed in the meditative stability of equanimity; and arising from the meditative stability of equanimity, become absorbed in cessation, and on

arising from cessation, become absorbed in the sphere of infinite space; and arising from the sphere of infinite space, become absorbed in cessation, and on arising from cessation, become absorbed in the sphere of nothing-at-all; and arising from the sphere of nothing-at-all, become absorbed in cessation, and on arising from cessation, become absorbed in the sphere of infinite consciousness; and arising from the sphere of infinite consciousness, become absorbed in cessation, and on arising from cessation, become absorbed in the sphere of neither perception nor nonperception; and on arising from the sphere of neither perception nor nonperception become absorbed in cessation—they should train in the perfection of wisdom.

- 4.17 “Bodhisattva great beings who wish to be absorbed in the meditative stability named *yawning lion* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *lion’s play* should train in the perfection of wisdom. Bodhisattva great beings who wish to attain all the dhāraṇī gateways and all the gateways of meditative stability should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *heroic valor* [F.318.a] should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *precious seal* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *moonlight* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *crest of the moon’s victory banner* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *sealing of all phenomena* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *sealing of avalokita* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *certainty in the realm of phenomena* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *crest of certainty’s victory banner* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *vajra-like* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *gateway entering into all phenomena* should train in the perfection of wisdom. Bodhisattva great beings [F.318.b] who wish to be absorbed in the meditative stability named *king of meditative stabilities* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *seal of the king* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *array of power*

should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *exalted* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *engaging with certainty in lexical explanations of all phenomena* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *entry into abiding in the knowledge of all phenomena* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *observation of the ten directions* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *seal of the gateway of all dhāraṇīs* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *unimpaired by all phenomena* should train in the perfection of wisdom. Bodhisattva great beings [F.319.a] who wish to be absorbed in the meditative stability named *natural seal absorbing all phenomena* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *abiding in space* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *purified of the three spheres* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *unimpaired extrasensory power* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *worthy repository* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *shoulder ornament of the victory banner's crest*²⁶⁷ should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *incineration of all afflicted mental states* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *dispelling the army of the four māras* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *lamp of transcendental knowledge* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed [F.319.b] in the meditative stability named *exalted on account of the ten powers* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *space-like and without attachment, hence free and without blemish* should train in the perfection of wisdom.

4.18 “So it is that bodhisattva great beings who wish to attain these and other gateways of meditative stability should train in the perfection of wisdom.

4.19 “Moreover, Blessed Lord, bodhisattva great beings who wish to fulfill the aspirations of all beings should train in the perfection of wisdom. Furthermore, Blessed Lord, bodhisattva great beings who wish to fulfill such roots of virtue that, when they have perfected those roots of virtue, they do not fall to the lower realms, are not born in inferior families, do not abide at the level of the śrāvakas or the level of the pratyekabuddhas, and do not fall into the great immaturity²⁶⁸ bodhisattvas might have should train in the perfection of wisdom.”

4.20 Then the venerable Śāradvatīputra asked the venerable Subhūti, “How, Venerable Subhūti, do bodhisattva great beings fall into the great immaturity?”²⁶⁹

4.21 The venerable Śāradvatīputra having spoken thus, the venerable Subhūti replied to him, “Venerable Śāradvatīputra, when bodhisattva great beings who lack skill in means practice the six perfections, in doing so by basing themselves—due to their lack of skill in means—on the meditative stabilities of emptiness, signlessness, and wishlessness, [F.320.a] they do not regress to the level of śrāvakas or pratyekabuddhas, but nor do they enter a bodhisattva’s full maturity.²⁷⁰ That is the immaturity of bodhisattva great beings.”

4.22 “Venerable Subhūti, why is that the immaturity of bodhisattva great beings?”

Subhūti replied, “Venerable Śāradvatīputra, this ‘immaturity’ of bodhisattva great beings is craving for the Dharma.”²⁷¹

4.23 “What, Venerable Subhūti, is craving for the Dharma?” asked Śāradvatīputra.

Subhūti replied, “Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are empty; become attached to, fixate on, and form the notion that feelings are empty; become attached to, fixate on, and form the notion that perceptions are empty; become attached to, fixate on, and form the notion that formative predispositions are empty; and become attached to, fixate on, and form the notion that consciousness is empty, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.

4.24 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are impermanent; become attached to, fixate on, and form the notion that feelings are impermanent; become attached to, fixate on, and form the notion that perceptions are impermanent; become attached to, fixate on, and form the notion that formative predispositions are impermanent; and become attached to, fixate on, and

form the notion that [F.320.b] consciousness is impermanent, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.

4.25 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are suffering; become attached to, fixate on, and form the notion that feelings are suffering; become attached to, fixate on, and form the notion that perceptions are suffering; become attached to, fixate on, and form the notion that formative predispositions are suffering; and become attached to, fixate on, and form the notion that consciousness is suffering, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.

4.26 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are nonself; become attached to, fixate on, and form the notion that feelings are nonself; become attached to, fixate on, and form the notion that perceptions are nonself; become attached to, fixate on, and form the notion that formative predispositions are nonself; and become attached to, fixate on, and form the notion that consciousness is nonself, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.

4.27 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom [F.321.a] and they become attached to, fixate on, and form the notion that physical forms are at peace; become attached to, fixate on, and form the notion that feelings are at peace; become attached to, fixate on, and form the notion that perceptions are at peace; become attached to, fixate on, and form the notion that formative predispositions are at peace; and become attached to, fixate on, and form the notion that consciousness is at peace, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.

4.28 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are empty; become attached to, fixate on, and form the notion that feelings are empty; become attached to, fixate on, and form the notion that perceptions are empty; become attached to, fixate on, and form the notion that formative predispositions are empty; and become attached to, fixate on, and form the notion that consciousness is empty, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.

- 4.29 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are signless; become attached to, fixate on, and form the notion that feelings are signless; become attached to, fixate on, and form the notion that perceptions are signless; become attached to, fixate on, and form the notion that formative predispositions are signless; [F.321.b] and become attached to, fixate on, and form the notion that consciousness is signless, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.
- 4.30 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and they become attached to, fixate on, and form the notion that physical forms are wishless; become attached to, fixate on, and form the notion that feelings are wishless; become attached to, fixate on, and form the notion that perceptions are wishless; become attached to, fixate on, and form the notion that formative predispositions are wishless; and become attached to, fixate on, and form the notion that consciousness is wishless, this, Venerable Śāradvatīputra, is craving for the Dharma that is the fault that can come along with being a bodhisattva great being.
- 4.31 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, if they become attached to, fixate on, and form the notion that these physical forms are to be renounced, and that they should renounce physical forms; that these feelings are to be renounced, and that they should renounce feelings; that these perceptions are to be renounced, and that they should renounce perceptions; that these formative predispositions should be renounced, and that they should renounce formative predispositions; that this consciousness should be renounced, and that they should renounce consciousness; that this suffering should be comprehended, and that they should comprehend suffering; that this cause of suffering should be renounced, and that they should renounce the cause of suffering; that this cessation should be actualized, and that they should actualize cessation; that this path should be cultivated, and that they [F.322.a] should cultivate the path; that this is affliction and that is purification; that these attributes should be tended and those attributes should not be tended; that bodhisattva great beings should do this and should not do that; that this is the path of bodhisattva great beings and that is not the path; that this is the training of bodhisattva great beings and that is not the training; that this is the bodhisattva great beings’ perfection of generosity and that is not the perfection of generosity; that this is the bodhisattva great beings’ perfection of ethical discipline and that is not the

perfection of ethical discipline; that this is the bodhisattva great beings' perfection of tolerance and that is not the perfection of tolerance; that this is the bodhisattva great beings' perfection of perseverance and that is not the perfection of perseverance; that this is the bodhisattva great beings' perfection of meditative concentration and that is not the perfection of meditative concentration; that this is the bodhisattva great beings' perfection of wisdom and that is not the perfection of wisdom; that this is the bodhisattva great beings' skill in means and that is not skill in means; and that this is the maturity of bodhisattva great beings, and that is their immaturity, then this is craving for the Dharma that is the fault that can come along with being a bodhisattva great being."

4.32 "Venerable Subhūti, what is the maturity of a bodhisattva great being?"

Subhūti replied, "Venerable [F.322.b] Śāradvatīputra, in this regard, when bodhisattva great beings practice the perfection of wisdom, they do not observe the emptiness of external phenomena in the emptiness of internal phenomena, they do not observe the emptiness of internal phenomena in the emptiness of external phenomena, they do not observe the emptiness of external and internal phenomena in the emptiness of external phenomena, they do not observe the emptiness of external phenomena in the emptiness of external and internal phenomena, they do not observe the emptiness of emptiness in the emptiness of external and internal phenomena, they do not observe the emptiness of external and internal phenomena in the emptiness of emptiness, they do not observe the emptiness of great extent in the emptiness of emptiness, they do not observe the emptiness of emptiness in the emptiness of great extent, they do not observe the emptiness of ultimate reality in the emptiness of great extent, they do not observe the emptiness of great extent in the emptiness of ultimate reality, they do not observe the emptiness of conditioned phenomena in the emptiness of ultimate reality, they do not observe the emptiness of ultimate reality in the emptiness of conditioned phenomena, they do not observe the emptiness of unconditioned phenomena in the emptiness of conditioned phenomena, they do not observe the emptiness of conditioned phenomena in the emptiness of unconditioned phenomena, they do not observe the emptiness of the unlimited in the emptiness of unconditioned phenomena, they do not observe the emptiness of unconditioned phenomena in the emptiness of the unlimited, they do not observe the emptiness of that which has neither beginning nor end in the emptiness of the unlimited, they do not observe the emptiness of the unlimited in the emptiness of that which has neither beginning nor end, [F.323.a] they do not observe the emptiness of nonexclusion in the emptiness of that which has neither beginning nor end, they do not observe the emptiness of that which has neither beginning nor

end in the emptiness of nonexclusion, they do not observe the emptiness of inherent nature in the emptiness of nonexclusion, they do not observe the emptiness of nonexclusion in the emptiness of inherent nature, they do not observe the emptiness of all phenomena in the emptiness of inherent nature, they do not observe the emptiness of inherent nature in the emptiness of all phenomena, they do not observe the emptiness of intrinsic defining characteristics in the emptiness of all phenomena, they do not observe the emptiness of all phenomena in the emptiness of intrinsic defining characteristics, they do not observe the emptiness of that which cannot be apprehended in the emptiness of intrinsic defining characteristics, they do not observe the emptiness of intrinsic defining characteristics in the emptiness of that which cannot be apprehended, they do not observe the emptiness of nonentities in the emptiness of that which cannot be apprehended, they do not observe the emptiness of that which cannot be apprehended in the emptiness of nonentities, they do not observe the emptiness of essential nature in the emptiness of nonentities, they do not observe the emptiness of nonentities in the emptiness of essential nature, they do not observe the emptiness of an essential nature of nonentities in the emptiness of essential nature, and they do not observe the emptiness of essential nature in the emptiness of an essential nature of nonentities.

4.33 “Venerable Śāradvatīputra, if bodhisattva great beings practice the perfection of wisdom accordingly, they will enter a bodhisattva’s full maturity.

4.34 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice [F.323.b] the perfection of wisdom, they should train as follows: While they are training, they should by all means cognize physical forms, but they should not give rise to conceit on account of those physical forms; they should cognize feelings, but they should not give rise to conceit on account of those feelings; they should cognize perceptions, but they should not give rise to conceit on account of those perceptions; they should cognize formative predispositions, but they should not give rise to conceit on account of those formative predispositions; and they should cognize consciousness, but they should not give rise to conceit on account of that consciousness. They should cognize the eyes, but they should not give rise to conceit on account of those eyes; they should cognize the ears, but they should not give rise to conceit on account of those ears; they should cognize the nose, but they should not give rise to conceit on account of that nose; they should cognize the tongue, but they should not give rise to conceit on account of that tongue; they should cognize the body, but they should not give rise to conceit on account of that body; and they should cognize the mental faculty, but they should not give rise to conceit on account of that

mental faculty. They should cognize sights, but they should not give rise to conceit on account of those sights; they should cognize sounds, but they should not give rise to conceit on account of those sounds; they should cognize odors, but they should not give rise to conceit on account of those odors; they should cognize tastes, but they should not give rise to conceit on account of those tastes; they should cognize tangibles, but they should not give rise to conceit on account of those tangibles; and they should cognize mental phenomena, but they should not give rise to conceit on account of those mental phenomena. They should cognize visual consciousness, but they should not give rise to conceit on account of that visual consciousness; they should cognize auditory consciousness, but they should not give rise to conceit on account of that auditory consciousness; they should cognize olfactory consciousness, but they should not give rise to conceit on account of that olfactory consciousness; they should cognize gustatory consciousness, but they should not give rise to conceit on account of that gustatory consciousness; they should cognize tactile consciousness, but they should not give rise to conceit on account of that tactile consciousness; and they should cognize mental consciousness but they should not give rise to conceit on account of that mental consciousness. They should cognize visually compounded sensory contact, [F.324.a] but they should not give rise to conceit on account of that visually compounded sensory contact; they should cognize aurally compounded sensory contact, but they should not give rise to conceit on account of that aurally compounded sensory contact; they should cognize nasally compounded sensory contact, but they should not give rise to conceit on account of that nasally compounded sensory contact; they should cognize lingually compounded sensory contact, but they should not give rise to conceit on account of that lingually compounded sensory contact; they should cognize corporeally compounded sensory contact, but they should not give rise to conceit on account of that corporeally compounded sensory contact; and they should cognize mentally compounded sensory contact, but they should not give rise to conceit on account of that mentally compounded sensory contact. They should cognize feelings conditioned by visually compounded sensory contact, but they should not give rise to conceit on account of those feelings conditioned by visually compounded sensory contact; they should cognize feelings conditioned by aurally compounded sensory contact, but they should not give rise to conceit on account of those feelings conditioned by aurally compounded sensory contact; they should cognize feelings conditioned by nasally compounded sensory contact, but they should not give rise to conceit on account of those feelings conditioned by nasally compounded sensory contact; they should cognize feelings conditioned by lingually

compounded sensory contact, but they should not give rise to conceit on account of those feelings conditioned by lingually compounded sensory contact; they should cognize feelings conditioned by corporeally compounded sensory contact, but they should not give rise to conceit on account of those feelings conditioned by corporeally compounded sensory contact; and they should cognize feelings conditioned by mentally compounded sensory contact, but they should not give rise to conceit on account of those feelings conditioned by mentally compounded sensory contact. They should cognize the earth element, but they should not give rise to conceit on account of that earth element; they should cognize the water element, but they should not give rise to conceit on account of that water element; they should cognize the fire element, but they should not give rise to conceit on account of that fire element; they should cognize the wind element, but they should not give rise to conceit on account of that wind element; they should cognize the space element, but they should not give rise to conceit on account of that space element; [F.324.b] and they should cognize the consciousness element, but they should not give rise to conceit on account of that consciousness element. They should cognize ignorance, but they should not give rise to conceit on account of that ignorance; they should cognize formative predispositions, but they should not give rise to conceit on account of those formative predispositions; they should cognize consciousness, but they should not give rise to conceit on account of that consciousness; they should cognize name and form, but they should not give rise to conceit on account of that name and form; they should cognize the six sense fields, but they should not give rise to conceit on account of those six sense fields; they should cognize sensory contact, but they should not give rise to conceit on account of that sensory contact; they should cognize sensation, but they should not give rise to conceit on account of that sensation; they should cognize craving, but they should not give rise to conceit on account of that craving; they should cognize grasping, but they should not give rise to conceit on account of that grasping; they should cognize the rebirth process, but they should not give rise to conceit on account of that rebirth process; they should cognize birth, but they should not give rise to conceit on account of that birth; and they should cognize aging and death, but they should not give rise to conceit on account of that aging and death. They should cognize the perfection of generosity, but they should not give rise to conceit on account of that perfection of generosity; they should cognize the perfection of ethical discipline, but they should not give rise to conceit on account of that perfection of ethical discipline; they should cognize the perfection of tolerance, but they should not give rise to conceit on account of that perfection of tolerance; they should cognize the

perfection of perseverance, but they should not give rise to conceit on account of that perfection of perseverance; they should cognize the perfection of meditative concentration, but they should not give rise to conceit on account of that perfection of meditative concentration; and they should cognize the perfection of wisdom but they should not give rise to conceit on account of that perfection of wisdom. They should cognize the emptiness of internal phenomena, but they should not give rise to conceit on account of that emptiness of internal phenomena; they should cognize the emptiness of external phenomena, but they should not give rise to conceit on account of that emptiness of external phenomena; they should cognize the emptiness of external and internal phenomena, but they should not give rise to conceit [F.325.a] on account of that emptiness of external and internal phenomena; they should cognize the emptiness of emptiness, but they should not give rise to conceit on account of that emptiness of emptiness; they should cognize the emptiness of great extent, but they should not give rise to conceit on account of that emptiness of great extent; they should cognize the emptiness of ultimate reality, but they should not give rise to conceit on account of that emptiness of ultimate reality; they should cognize the emptiness of conditioned phenomena, but they should not give rise to conceit on account of that emptiness of conditioned phenomena; they should cognize the emptiness of unconditioned phenomena, but they should not give rise to conceit on account of that emptiness of unconditioned phenomena; they should cognize the emptiness of the unlimited, but they should not give rise to conceit on account of that emptiness of the unlimited; they should cognize the emptiness of that which has neither beginning nor end, but they should not give rise to conceit on account of that emptiness of that which has neither beginning nor end; they should cognize the emptiness of nonexclusion, but they should not give rise to conceit on account of that emptiness of nonexclusion; they should cognize the emptiness of inherent nature, but they should not give rise to conceit on account of that emptiness of inherent nature; they should cognize the emptiness of all phenomena, but they should not give rise to conceit on account of that emptiness of all phenomena; they should cognize the emptiness of intrinsic defining characteristics, but they should not give rise to conceit on account of that emptiness of intrinsic defining characteristics; they should cognize the emptiness of that which cannot be apprehended, but they should not give rise to conceit on account of that emptiness of that which cannot be apprehended; they should cognize the emptiness of nonentities, but they should not give rise to conceit on account of that emptiness of nonentities; they should cognize the emptiness of essential nature, but they should not give rise to conceit on account of that emptiness

of essential nature; and they should cognize the emptiness of an essential nature of nonentities, but they should not give rise to conceit on account of that emptiness of an essential nature of nonentities. They should cognize the meditative concentrations, but they should not give rise to conceit on account of those meditative concentrations; they should cognize the immeasurable attitudes, but they should not give rise to conceit on account of those immeasurable attitudes; they should cognize the formless absorptions, [F.325.b] but they should not give rise to conceit on account of those formless absorptions; they should cognize the extrasensory powers, but they should not give rise to conceit on account of those extrasensory powers; and they should cognize the five eyes, but they should not give rise to conceit on account of those five eyes. They should cognize the applications of mindfulness, but they should not give rise to conceit on account of those applications of mindfulness; they should cognize the correct exertions, but they should not give rise to conceit on account of those correct exertions; they should cognize the supports for miraculous ability, but they should not give rise to conceit on account of those supports for miraculous ability; they should cognize the faculties, but they should not give rise to conceit on account of those faculties; they should cognize the powers, but they should not give rise to conceit on account of those powers; they should cognize the branches of enlightenment, but they should not give rise to conceit on account of those branches of enlightenment; and they should cognize the noble eightfold path, but they should not give rise to conceit on account of that noble eightfold path. They should cognize the truths of the noble ones, but they should not give rise to conceit on account of those truths of the noble ones; they should cognize the eight liberations, but they should not give rise to conceit on account of those eight liberations; and they should cognize the nine serial steps of meditative absorption, but they should not give rise to conceit on account of those nine serial steps of meditative absorption. They should cognize the emptiness, signlessness, and wishlessness gateways to liberation, but they should not give rise to conceit on account of those emptiness, signlessness, and wishlessness gateways to liberation; they should cognize the meditative stabilities, but they should not give rise to conceit on account of those meditative stabilities; they should cognize the gateways of the dhāraṇīs, but they should not give rise to conceit on account of those gateways of the dhāraṇīs; [F.326.a] they should cognize the ten powers of the tathāgatas, but they should not give rise to conceit on account of those ten powers of the tathāgatas; they should cognize the four fearlessnesses, but they should not give rise to conceit on account of those four fearlessnesses; they should cognize the four kinds of exact knowledge, but they should not give rise to conceit on account of

those four kinds of exact knowledge; they should cognize great loving kindness, but they should not give rise to conceit on account of that great loving kindness; they should cognize great compassion, but they should not give rise to conceit on account of that great compassion; and they should cognize the eighteen distinct qualities of the buddhas, but they should not give rise to conceit on account of those eighteen distinct qualities of the buddhas.

4.35 “Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should not give rise to conceit even on account of the mind of enlightenment, nor should they give rise to conceit on account of the mind that is equal to the unequalled, nor should they give rise to conceit on account of the mind of vast extent. If you ask why, it is because that mind is not mind. The nature of the mind is luminosity.”

4.36 “Venerable Subhūti, what is luminosity—the inherent nature of mind?”
Subhūti replied, “Venerable Śāradvatīputra, mind neither has desire, nor is it without desire; it neither has delusion, nor is it without delusion; it neither has hatred, nor is it without hatred; it neither has obsession, nor is it without obsession; it neither has obscuration, nor is it without obscuration; it neither has impediment, nor is it without impediment;²⁷² it neither has latent impulses, nor is it without latent impulses; it neither has fetters, nor is it without fetters; it neither has mistaken views, nor is it without mistaken views; it neither has śrāvakas, nor is it without śrāvakas;²⁷³ and it neither has pratyekabuddhas, nor is it without pratyekabuddhas. This, Venerable Śāradvatīputra, [F.326.b] is the natural luminosity of the mind that bodhisattva great beings have.”

4.37 “Venerable Subhūti! Does this mind that is not the mind exist?”

“Venerable Śāradvatīputra,” Subhūti asked in return, “if it is thus not mind, can existence or nonexistence be apprehended, or do they exist in that which is not mind?”

“No, Venerable Subhūti,” he replied.

4.38 Subhūti then asked, “Venerable Śāradvatīputra, if that which is not mind has neither existence nor nonexistence, and if it cannot be apprehended, how then, Venerable Śāradvatīputra, can you be correct in asking ‘Does this mind that is not the mind exist?’ ”

4.39 “Venerable Subhūti, what is that which is not the mind?”

“Venerable Śāradvatīputra,” replied Subhūti, “that which is not the mind is unchanging and without conceptual notions. That is the real nature of all phenomena. Therein there is no mind. This is said to be inconceivable.”

4.40 “Venerable Subhūti, just as the mind is unchanging and without conceptual notions, are physical forms also unchanging and without conceptual notions? So too, are feelings unchanging and without conceptual

notions? So too, are perceptions unchanging and without conceptual notions? So too, are formative predispositions unchanging and without conceptual notions? So too, is consciousness unchanging and without conceptual notions? Just as the mind is unchanging and without conceptual notions, so too, are the eyes unchanging and without conceptual notions? So too, are the ears unchanging and without conceptual notions? So too, is the nose unchanging [F.327.a] and without conceptual notions? So too, is the tongue unchanging and without conceptual notions? So too, is the body unchanging and without conceptual notions? So too, is the mental faculty unchanging and without conceptual notions? Just as the mind is unchanging and without conceptual notions, so too, are sights unchanging and without conceptual notions? So too, are sounds unchanging and without conceptual notions? So too, are odors unchanging and without conceptual notions? So too, are tastes unchanging and without conceptual notions? So too, are tangibles unchanging and without conceptual notions? So too, are mental phenomena unchanging and without conceptual notions?

4.41 “Just as the mind is unchanging and without conceptual notions, so too, is the sensory element of the eyes unchanging and without conceptual notions? So too, is the sensory element of sights unchanging and without conceptual notions? So too, is the sensory element of visual consciousness unchanging and without conceptual notions? So too, is the sensory element of the ears unchanging and without conceptual notions? So too, is the sensory element of sounds unchanging and without conceptual notions? So too, is the sensory element of auditory consciousness unchanging and without conceptual notions? So too, is the sensory element of the nose unchanging and without conceptual notions? So too, is the sensory element of odors unchanging and without conceptual notions? So too, is the sensory element of olfactory consciousness unchanging and without conceptual notions? [F.327.b] So too, is the sensory element of the tongue unchanging and without conceptual notions? So too, is the sensory element of tastes unchanging and without conceptual notions? So too, is the sensory element of gustatory consciousness unchanging and without conceptual notions? So too, is the sensory element of the body unchanging and without conceptual notions? So too, is the sensory element of tangibles unchanging and without conceptual notions? So too, is the sensory element of tactile consciousness unchanging and without conceptual notions? So too, is the sensory element of the mental faculty unchanging and without conceptual notions? So too, is the sensory element of mental phenomena unchanging and without conceptual notions? So too, is the sensory element of mental consciousness unchanging and without conceptual notions?

4.42 “Just as the mind is unchanging and without conceptual notions, so too, is ignorance unchanging and without conceptual notions? So too, are the formative predispositions unchanging and without conceptual notions? So too, is consciousness unchanging and without conceptual notions? So too, are name and form unchanging and without conceptual notions? So too, are the six sense fields unchanging and without conceptual notions? So too, is sensory contact unchanging and without conceptual notions? So too, is sensation unchanging and without conceptual notions? So too, is craving unchanging and without conceptual notions? So too, is grasping unchanging and without conceptual notions? So too, is the rebirth process unchanging [F.328.a] and without conceptual notions? So too, is birth unchanging and without conceptual notions? So too, are aging and death unchanging and without conceptual notions?

4.43 “Just as the mind is unchanging and without conceptual notions, so too, is the perfection of generosity unchanging and without conceptual notions? So too, is the perfection of ethical discipline unchanging and without conceptual notions? So too, is the perfection of tolerance unchanging and without conceptual notions? So too, is the perfection of perseverance unchanging and without conceptual notions? So too, is the perfection of meditative concentration unchanging and without conceptual notions? So too, is the perfection of wisdom unchanging and without conceptual notions?

4.44 “Just as the mind is unchanging and without conceptual notions, so too, is the emptiness of internal phenomena unchanging and without conceptual notions? So too, is the emptiness of external phenomena unchanging and without conceptual notions? So too, is the emptiness of external and internal phenomena unchanging and without conceptual notions? So too, is the emptiness of emptiness unchanging and without conceptual notions? So too, is the emptiness of great extent unchanging and without conceptual notions? So too, is the emptiness of ultimate reality unchanging and without conceptual notions? So too, is the emptiness of conditioned phenomena unchanging and without conceptual notions? So too, is the emptiness of unconditioned phenomena unchanging and without conceptual notions? So too, is the emptiness of the unlimited unchanging and [F.328.b] without conceptual notions? So too, is the emptiness of that which has neither beginning nor end unchanging and without conceptual notions? So too, is the emptiness of nonexclusion unchanging and without conceptual notions? So too, is the emptiness of inherent nature unchanging and without conceptual notions? So too, is the emptiness of all phenomena unchanging and without conceptual notions? So too, is the emptiness of intrinsic defining characteristics unchanging and without conceptual notions? So too,

is the emptiness of that which cannot be apprehended unchanging and without conceptual notions? So too, is the emptiness of nonentities unchanging and without conceptual notions? So too, is the emptiness of essential nature unchanging and without conceptual notions? So too, is the emptiness of an essential nature of nonentities unchanging and without conceptual notions?

4.45 “Just as mind is unchanging and without conceptual notions, so too, are the applications of mindfulness unchanging and without conceptual notions? So too, are the correct exertions unchanging and without conceptual notions? So too, are the supports for miraculous ability unchanging and without conceptual notions? So too, are the faculties unchanging and without conceptual notions? So too, are the powers unchanging and without conceptual notions? So too, are the branches of enlightenment unchanging and without conceptual notions? So too, is the noble eightfold path unchanging and without conceptual notions? So too, are the truths of the noble ones unchanging and without conceptual notions? So too, are the meditative concentrations [F.329.a] unchanging and without conceptual notions? So too, are the immeasurable attitudes unchanging and without conceptual notions? So too, are the formless absorptions unchanging and without conceptual notions? So too, are the eight liberations unchanging and without conceptual notions? So too, are the nine serial steps of meditative absorption unchanging and without conceptual notions? So too, are the emptiness, signlessness, and wishlessness gateways to liberation unchanging and without conceptual notions? So too, are the extrasensory powers unchanging and without conceptual notions? So too, are the meditative stabilities unchanging and without conceptual notions? So too, are the dhāraṇī gateways unchanging and without conceptual notions? So too, is great love unchanging and without conceptual notions? So too, is great compassion unchanging and without conceptual notions? So too, are the ten powers of the tathāgatas unchanging and without conceptual notions? So too, are the four fearlessnesses unchanging and without conceptual notions? So too, are the four kinds of exact knowledge unchanging and without conceptual notions? So too, are the eighteen distinct qualities of the buddhas unchanging and without conceptual notions? So too, is the fruit of having entered the stream unchanging and without conceptual notions? So too, [F.329.b] is the fruit of once-returner unchanging and without conceptual notions? So too, is the fruit of non-returner unchanging and without conceptual notions? So too, is arhatship unchanging and without conceptual notions? So too, is individual enlightenment unchanging and without conceptual notions? So too, is the

knowledge of the aspects of the path unchanging and without conceptual notions?²⁷⁴ And so too, is all-aspect omniscience unchanging and without conceptual notions?”

4.46 “Venerable Śāradvatīputra, it is so!” replied Subhūti. “Just as the mind is unchanging and without conceptual notions, so too are physical forms unchanging and without conceptual notions. So too are feelings unchanging and without conceptual notions. So too are perceptions unchanging and without conceptual notions. So too are formative predispositions unchanging and without conceptual notions. So too is consciousness unchanging and without conceptual notions. Just as mind is unchanging and without conceptual notions, so too are the eyes unchanging and without conceptual notions. So too are the ears unchanging and without conceptual notions. So too is the nose unchanging and without conceptual notions. So too is the tongue unchanging and without conceptual notions. So too is the body unchanging and without conceptual notions. So too is the mental faculty unchanging and without conceptual notions. Just as mind is unchanging and without conceptual notions, so too are sights unchanging and without conceptual notions. So too are sounds unchanging and without conceptual notions. So too are odors [F.330.a] unchanging and without conceptual notions. So too are tastes unchanging and without conceptual notions. So too are tangibles unchanging and without conceptual notions. So too are mental phenomena unchanging and without conceptual notions.

4.47 “Just as the mind is unchanging and without conceptual notions, so too is the sensory element of the eyes unchanging and without conceptual notions. So too is the sensory element of sights unchanging and without conceptual notions. So too is the sensory element of visual consciousness unchanging and without conceptual notions. So too is the sensory element of the ears unchanging and without conceptual notions. So too is the sensory element of sounds unchanging and without conceptual notions. So too is the sensory element of auditory consciousness unchanging and without conceptual notions. So too is the sensory element of the nose unchanging and without conceptual notions. So too is the sensory element of odors unchanging and without conceptual notions. So too is the sensory element of olfactory consciousness unchanging and without conceptual notions. So too is the sensory element of the tongue unchanging and without conceptual notions. So too is the sensory element of tastes unchanging and without conceptual notions. So too is the sensory element of gustatory consciousness unchanging and without conceptual notions. So too is the sensory element of the body unchanging and without conceptual notions. So too is the sensory element of tangibles unchanging and without conceptual notions. So too is the sensory element of tactile consciousness

unchanging and without conceptual notions. So too is the sensory element of the mental faculty unchanging and without conceptual notions. So too is the sensory element of mental phenomena unchanging and without conceptual notions. So too is the sensory element of mental consciousness [F.330.b] unchanging and without conceptual notions.

4.48 “Just as the mind is unchanging and without conceptual notions, so too is ignorance unchanging and without conceptual notions. So too are the formative predispositions unchanging and without conceptual notions. So too is consciousness unchanging and without conceptual notions. So too are name and form unchanging and without conceptual notions. So too are the six sense fields unchanging and without conceptual notions. So too is sensory contact unchanging and without conceptual notions. So too is sensation unchanging and without conceptual notions. So too is craving unchanging and without conceptual notions. So too is grasping unchanging and without conceptual notions. So too is the rebirth process unchanging and without conceptual notions. So too is birth unchanging and without conceptual notions. So too are aging and death unchanging and without conceptual notions.

4.49 “Just as the mind is unchanging and without conceptual notions, so too is the perfection of generosity unchanging and without conceptual notions. So too is the perfection of ethical discipline unchanging and without conceptual notions. So too is the perfection of tolerance unchanging and without conceptual notions. So too is the perfection of perseverance unchanging and without conceptual notions. So too is the perfection of meditative concentration unchanging and without conceptual notions. So too is the perfection of wisdom unchanging and without conceptual notions.

4.50 “Just as the mind is unchanging and without conceptual notions, so too is the emptiness of internal phenomena unchanging and without conceptual notions. [F.331.a] So too is the emptiness of external phenomena unchanging and without conceptual notions. So too is the emptiness of external and internal phenomena unchanging and without conceptual notions. So too is the emptiness of emptiness unchanging and without conceptual notions. So too is the emptiness of great extent unchanging and without conceptual notions. So too is the emptiness of ultimate reality unchanging and without conceptual notions. So too is the emptiness of conditioned phenomena unchanging and without conceptual notions. So too is the emptiness of unconditioned phenomena unchanging and without conceptual notions. So too is the emptiness of the unlimited unchanging and without conceptual notions. So too is the emptiness of that which has neither beginning nor end unchanging and without conceptual notions. So too is the emptiness of nonexclusion unchanging and without conceptual notions. So too is the

emptiness of inherent nature unchanging and without conceptual notions. So too is the emptiness of all phenomena unchanging and without conceptual notions. So too is the emptiness of intrinsic defining characteristics unchanging and without conceptual notions. So too is the emptiness of that which cannot be apprehended unchanging and without conceptual notions. So too is the emptiness of nonentities unchanging and without conceptual notions. So too is the emptiness of essential nature unchanging and without conceptual notions. So too is the emptiness of an essential nature of nonentities unchanging and without conceptual notions.

4.51 “Just as mind is unchanging and without conceptual notions, so too are the applications of mindfulness unchanging and without conceptual notions. So too are the correct exertions unchanging and without conceptual notions. [F.331.b] So too are the supports for miraculous ability unchanging and without conceptual notions. So too are the faculties unchanging and without conceptual notions. So too are the powers unchanging and without conceptual notions. So too are the branches of enlightenment unchanging and without conceptual notions. So too is the noble eightfold path unchanging and without conceptual notions. So too are the truths of the noble ones unchanging and without conceptual notions. So too are the meditative concentrations unchanging and without conceptual notions. So too are the immeasurable attitudes unchanging and without conceptual notions. So too are the formless absorptions unchanging and without conceptual notions. So too are the eight liberations unchanging and without conceptual notions. So too are the nine serial steps of meditative absorption unchanging and without conceptual notions. So too are the emptiness, signlessness, and wishlessness gateways to liberation unchanging and without conceptual notions. So too are the extrasensory powers unchanging and without conceptual notions. So too are the meditative stabilities unchanging and without conceptual notions. So too are the dhāraṇī gateways unchanging and without conceptual notions. So too is great love unchanging and without conceptual notions. So too is great compassion unchanging and without conceptual notions. So too are the ten powers of the tathāgatas unchanging and without conceptual notions. So too are the four fearlessnesses unchanging [F.332.a] and without conceptual notions. So too are the four kinds of exact knowledge unchanging and without conceptual notions. So too are the eighteen distinct qualities of the buddhas unchanging and without conceptual notions. So too is the fruit of having entered the stream unchanging and without conceptual notions. So too is the fruit of once-returner unchanging and without conceptual notions. So too is the fruit of non-returner unchanging and without conceptual notions. So too is arhatship unchanging and without conceptual notions. So too is

individual enlightenment unchanging and without conceptual notions. So too is the knowledge of the aspects of the path unchanging and without conceptual notions. And so too is all-aspect omniscience unchanging and without conceptual notions.”

4.52 Then the venerable Śāradvatīputra said, “You have spoken well, Venerable Subhūti! Excellent, excellent, Venerable Subhūti! You are the son and heir of the Blessed Lord! Born from his mouth, arisen from the Dharma, emanated by the Dharma, inheritor of the Dharma, not an inheritor of material things, but an immediate physical eyewitness to the attributes of the buddhas.²⁷⁵ You are the one said by the Blessed Lord to be supreme among śrāvakas who practice without afflicted mental states,²⁷⁶ and this exposition of yours is reminiscent of that approach.

4.53 “Venerable Subhūti, bodhisattva great beings should indeed train in accordance with the perfection of wisdom. It is through this that bodhisattva great beings are indeed understood [F.332.b] to be irreversible. That is to say, one should know bodhisattva great beings not to be without the perfection of wisdom.

4.54 “Venerable Subhūti, even those²⁷⁷ who wish to train on the level of the śrāvakas should earnestly study, should retain, should hold, should read aloud, should master, and should attend in the correct manner to this very perfection of wisdom. Even those who wish to train on the level of the pratyekabuddhas should earnestly study, should retain, should hold, should read aloud, should master, and should attend in the correct manner to this very perfection of wisdom. Even those who wish to train on the level of the bodhisattvas should earnestly study, should retain, should hold, should read aloud, should master, and should attend in the correct manner to this very perfection of wisdom. And even bodhisattva great beings who wish to train on the level of the buddhas should earnestly study, should retain, should hold, should read aloud, should master, and should attend in the correct manner to this very perfection of wisdom. If you ask why, it is because the three vehicles through which bodhisattva great beings, śrāvakas, and pratyekabuddhas should train at all times, without interruption, are extensively taught therein.”

4.55 *This completes the fourth chapter from The Perfection of Wisdom in One Hundred Thousand Lines. [B21]*

CHAPTER 5

- 5.1 The venerable Subhūti then said to the Blessed One, “Blessed Lord, I thus [F.333.a] do not apprehend and do not find a bodhisattva or the perfection of wisdom. Blessed Lord, since I do not apprehend and do not find a bodhisattva great being or the perfection of wisdom, which bodhisattva great being should I teach and instruct, and in which perfection of wisdom? Blessed Lord, I do not apprehend, do not find, and do not observe an entity, so, Blessed Lord, without apprehending, finding, and observing an entity, what phenomenon should I teach and instruct, and in which phenomenon?
278
- 5.2 “Thus, Blessed Lord, without apprehending and without finding any increase or decrease in any phenomenon, it would indeed be regrettable if I were to cause a *bodhisattva* or a *perfection of wisdom* to increase or decrease as mere names.
- 5.3 “Blessed Lord, even those names are unstable, intangible, and powerless.²⁷⁹ Why? Since those names do not exist, therefore those names are unstable, intangible, and powerless.
- 5.4 “Blessed Lord, I do not apprehend and do not observe whether physical forms increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether physical forms increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *physical forms* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.5 “Blessed Lord, I [F.333.b] do not apprehend and do not observe whether feelings increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *feelings* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.6 “Blessed Lord, I do not apprehend and do not observe whether perceptions increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether perceptions increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *perceptions* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.7 “Blessed Lord, I do not apprehend and do not observe whether formative predispositions increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether formative predispositions increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *formative predispositions* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.8 “Blessed Lord, I do not apprehend and do not observe whether consciousness increases or decreases, [F.334.a] so, Blessed Lord, since I thus do not apprehend and do not observe whether consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.9 “Blessed Lord, I do not apprehend and do not observe whether the eyes increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eyes increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *eyes* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.10 “Blessed Lord, I do not apprehend and do not observe whether the ears increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the ears increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *ears* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.11 “Blessed Lord, I do not apprehend and do not observe whether the nose increases or decreases, so, [F.334.b] Blessed Lord, since I thus do not apprehend and do not observe whether the nose increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *nose* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.12 “Blessed Lord, I do not apprehend and do not observe whether the tongue increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the tongue increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *tongue* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.13 “Blessed Lord, I do not apprehend and do not observe whether the body increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the body increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *body* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.14 “Blessed Lord, I do not apprehend and do not observe whether the mental faculty increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the mental faculty increases or decreases, [F.335.a] what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mental faculty* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.15 “Blessed Lord, I do not apprehend and do not observe whether sights increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether sights increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *sights* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.16 “Blessed Lord, I do not apprehend and do not observe whether sounds increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether sounds increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *sounds* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.17 “Blessed Lord, I do not apprehend and do not observe whether odors increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether odors increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *odors* is unstable, [F.335.b] intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.18 “Blessed Lord, I do not apprehend and do not observe whether tastes increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether tastes increase or decrease, what could I designate by

the name *bodhisattva*? Blessed Lord, even that name *tastes* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.19 “Blessed Lord, I do not apprehend and do not observe whether tangibles increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether tangibles increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *tangibles* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.20 “Blessed Lord, I do not apprehend and do not observe whether mental phenomena increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether mental phenomena increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mental phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, [F.336.a] and powerless.

5.21 “Blessed Lord, I do not apprehend and do not observe whether visual consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether visual consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *visual consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.22 “Blessed Lord, I do not apprehend and do not observe whether auditory consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether auditory consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *auditory consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.23 “Blessed Lord, I do not apprehend and do not observe whether olfactory consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether olfactory consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *olfactory consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, [F.336.b] therefore that name is unstable, intangible, and powerless.

5.24 “Blessed Lord, I do not apprehend and do not observe whether gustatory consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether gustatory consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord,

even that name *gustatory consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.25 “Blessed Lord, I do not apprehend and do not observe whether tactile consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether tactile consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *tactile consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.26 “Blessed Lord, I do not apprehend and do not observe whether mental consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mental consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mental consciousness* [F.337.a] is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.27 “Blessed Lord, I do not apprehend and do not observe whether visually compounded sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether visually compounded sensory contact increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *visually compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.28 “Blessed Lord, I do not apprehend and do not observe whether aurally compounded sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether aurally compounded sensory contact increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *aurally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.29 “Blessed Lord, I do not apprehend and do not observe whether nasally compounded sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether nasally compounded sensory contact increases or decreases, [F.337.b] what could I designate by the name *bodhisattva*? Blessed Lord, even that name *nasally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.30 “Blessed Lord, I do not apprehend and do not observe whether lingually compounded sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether lingually compounded

sensory contact increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *lingually compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.31 “Blessed Lord, I do not apprehend and do not observe whether corporeally compounded sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether corporeally compounded sensory contact increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *corporeally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.32 “Blessed Lord, I do not apprehend and do not observe whether mentally compounded sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mentally compounded sensory contact increases or decreases, [F.338.a] what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mentally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.33 “Blessed Lord, I do not apprehend and do not observe whether feelings conditioned by visually compounded sensory contact increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings conditioned by visually compounded sensory contact increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *feelings conditioned by visually compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.34 “Blessed Lord, I do not apprehend and do not observe whether feelings conditioned by aurally compounded sensory contact increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings conditioned by aurally compounded sensory contact increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *feelings conditioned by aurally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that term does not exist, therefore that term is unstable, intangible, and powerless.

5.35 “Blessed Lord, I do not apprehend and do not observe whether feelings conditioned by nasally compounded sensory contact [F.338.b] increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings conditioned by nasally compounded sensory contact increase or decrease, what could I designate by the name *bodhisattva*?

Blessed Lord, even that name *feelings conditioned by nasally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.36 “Blessed Lord, I do not apprehend and do not observe whether feelings conditioned by lingually compounded sensory contact increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings conditioned by lingually compounded sensory contact increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *feelings conditioned by lingually compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.37 “Blessed Lord, I do not apprehend and do not observe whether feelings conditioned by corporeally compounded sensory contact increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings conditioned by corporeally compounded sensory contact increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *feelings conditioned by corporeally compounded sensory contact* is unstable, intangible, and powerless. Why? [F.339.a] Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.38 “Blessed Lord, I do not apprehend and do not observe whether feelings conditioned by mentally compounded sensory contact increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether feelings conditioned by mentally compounded sensory contact increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *feelings conditioned by mentally compounded sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.39 “Blessed Lord, I do not apprehend and do not observe whether the earth element increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the earth element increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *earth element* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.40 “Blessed Lord, I do not apprehend and do not observe whether the water element increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the water element increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord,

even that name *water element* is unstable, intangible, [F.339.b] and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.41 “Blessed Lord, I do not apprehend and do not observe whether the fire element increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the fire element increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *fire element* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.42 “Blessed Lord, I do not apprehend and do not observe whether the wind element increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the wind element increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *wind element* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.43 “Blessed Lord, I do not apprehend and do not observe whether the space element increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the space element increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *space element* is unstable, intangible, and powerless. Why? Since that name does not exist, [F.340.a] therefore that name is unstable, intangible, and powerless.

5.44 “Blessed Lord, I do not apprehend and do not observe whether the consciousness element increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the consciousness element increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *consciousness element* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.45 “Blessed Lord, I do not apprehend and do not observe whether ignorance increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether ignorance increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *ignorance* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.46 “Blessed Lord, I do not apprehend and do not observe whether formative predispositions increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether formative predispositions increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord,

even that name *formative predispositions* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name [F.340.b] is unstable, intangible, and powerless.

5.47 “Blessed Lord, I do not apprehend and do not observe whether consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether consciousness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.48 “Blessed Lord, I do not apprehend and do not observe whether name and form increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether name and form increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *name and form* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.49 “Blessed Lord, I do not apprehend and do not observe whether the six sense fields increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the six sense fields increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *six sense fields* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.50 Blessed Lord, I [F.341.a] do not apprehend and do not observe whether sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether sensory contact increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.51 “Blessed Lord, I do not apprehend and do not observe whether sensation increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether sensation increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *sensation* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.52 “Blessed Lord, I do not apprehend and do not observe whether craving increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether craving increases or decreases, what could I

designate by the name *bodhisattva*? Blessed Lord, even that name *craving* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.53 “Blessed Lord, I do not apprehend and do not observe whether grasping increases or decreases, so, Blessed Lord, since I thus do not apprehend [F.341.b] and do not observe whether grasping increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *grasping* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.54 “Blessed Lord, I do not apprehend and do not observe whether the rebirth process increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the rebirth process increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *the rebirth process* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.55 “Blessed Lord, I do not apprehend and do not observe whether birth increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether birth increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *birth* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.56 “Blessed Lord, I do not apprehend and do not observe whether aging and death increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether aging and death increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, [F.342.a] even that name *aging and death* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.57 “Blessed Lord, I do not apprehend and do not observe whether the cessation of ignorance increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of ignorance increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *the cessation of ignorance* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.58 “Blessed Lord, I do not apprehend and do not observe whether the cessation of formative predispositions increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of formative predispositions increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of*

formative predispositions is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.59 “Blessed Lord, I do not apprehend and do not observe whether the cessation of consciousness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of consciousness increases or decreases, what could I designate [F.342.b] by the name *bodhisattva*? Blessed Lord, even that name *cessation of consciousness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.60 “Blessed Lord, I do not apprehend and do not observe whether the cessation of name and form increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of name and form increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of name and form* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.61 “Blessed Lord, I do not apprehend and do not observe whether the cessation of the six sense fields increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of the six sense fields increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of the six sense fields* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.62 “Blessed Lord, I do not apprehend and do not observe whether the cessation of sensory contact increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of sensory contact [F.343.a] increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of sensory contact* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.63 “Blessed Lord, I do not apprehend and do not observe whether the cessation of sensation increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of sensation increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of sensation* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.64 “Blessed Lord, I do not apprehend and do not observe whether the cessation of craving increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of craving

increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of craving* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.65 “Blessed Lord, I do not apprehend and do not observe whether the cessation of grasping increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of grasping [F.343.b] increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of grasping* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.66 “Blessed Lord, I do not apprehend and do not observe whether the cessation of the rebirth process increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of the rebirth process increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of the rebirth process* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.67 “Blessed Lord, I do not apprehend and do not observe whether the cessation of birth increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of birth increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of birth* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.68 “Blessed Lord, I do not apprehend and do not observe whether the cessation of aging and death increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the cessation of aging and death increases or decreases, [F.344.a] what could I designate by the name *bodhisattva*? Blessed Lord, even that name *cessation of aging and death* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.69 “Blessed Lord, I do not apprehend and do not observe whether desire increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether desire increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *desire* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.70 “Blessed Lord, I do not apprehend and do not observe whether hatred increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether hatred increases or decreases, what could I

designate by the name *bodhisattva*? Blessed Lord, even that name *hatred* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.71 “Blessed Lord, I do not apprehend and do not observe whether delusion increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether delusion increases or decreases, what could I designate by the name *bodhisattva*? [F.344.b] Blessed Lord, even that name *delusion* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.72 “Blessed Lord, I do not apprehend and do not observe whether the sixty-two mistaken views increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the sixty-two mistaken views increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *sixty-two mistaken views* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.73 “Blessed Lord, I do not apprehend and do not observe whether the self increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the self increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *self* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.74 “Blessed Lord, I do not apprehend and do not observe whether a being increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a being increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *being* is unstable, intangible, and powerless. [F.345.a] Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.75 “Blessed Lord, I do not apprehend and do not observe whether a life form increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a life form increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *life form* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.76 “Blessed Lord, I do not apprehend and do not observe whether a living being increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a living being increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *living being* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.77 “Blessed Lord, I do not apprehend and do not observe whether life increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether life increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *life* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless. [F.345.b]
- 5.78 “Blessed Lord, I do not apprehend and do not observe whether an individual increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether an individual increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *individual* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.79 “Blessed Lord, I do not apprehend and do not observe whether a person increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a person increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *person* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.80 “Blessed Lord, I do not apprehend and do not observe whether one born of Manu increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether one born of Manu increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *one born of Manu* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless. [F.346.a]
- 5.81 “Blessed Lord, I do not apprehend and do not observe whether a child of Manu increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a child of Manu increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *child of Manu* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.82 “Blessed Lord, I do not apprehend and do not observe whether an agent increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether an agent increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *an agent* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.83 “Blessed Lord, I do not apprehend and do not observe whether an experiencer increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether an experiencer increases or

decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *experiencer* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.84 “Blessed Lord, I do not apprehend and do not observe [F.346.b] whether a knower increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a knower increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *knower* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.85 “Blessed Lord, I do not apprehend and do not observe whether a viewer increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a viewer increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *viewer* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless. [B22]

5.86 “Blessed Lord, I do not apprehend and do not observe whether the perfection of generosity increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the perfection of generosity increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *perfection of generosity* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, [F.347.a] and powerless.

5.87 “Blessed Lord, I do not apprehend and do not observe whether the perfection of ethical discipline increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the perfection of ethical discipline increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *perfection of ethical discipline* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.88 “Blessed Lord, I do not apprehend and do not observe whether the perfection of tolerance increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the perfection of tolerance increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *perfection of tolerance* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.89 “Blessed Lord, I do not apprehend and do not observe whether the perfection of perseverance increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the perfection of perseverance increases or decreases, what could I designate by the name

bodhisattva? Blessed Lord, even that name *perfection of perseverance* [F.347.b] is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.90 “Blessed Lord, I do not apprehend and do not observe whether the perfection of meditative concentration increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the perfection of meditative concentration increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *perfection of meditative concentration* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.91 “Blessed Lord, I do not apprehend and do not observe whether the perfection of wisdom increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the perfection of wisdom increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *perfection of wisdom* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.92 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of internal phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of internal phenomena increases or decreases, [F.348.a] what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of internal phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.93 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of external phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of external phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of external phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.94 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of external and internal phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of external and internal phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of external and internal phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.95 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of emptiness increases or decreases, so, Blessed Lord, since I thus do not apprehend [F.348.b] and do not observe whether the emptiness of emptiness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of emptiness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.96 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of great extent increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of great extent increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of great extent* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.97 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of ultimate reality increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of ultimate reality increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of ultimate reality* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.98 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of conditioned phenomena increases or decreases, so, Blessed Lord, since I thus [F.349.a] do not apprehend and do not observe whether the emptiness of conditioned phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of conditioned phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.99 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of unconditioned phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of unconditioned phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of unconditioned phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.100 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of the unlimited increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of the unlimited increases or decreases, what could I designate by the name

bodhisattva? Blessed Lord, even that name *emptiness of the unlimited* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.101 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of that which has neither beginning nor end [F.349.b] increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of that which has neither beginning nor end increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of that which has neither beginning nor end* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.102 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of nonexclusion increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of nonexclusion increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of nonexclusion* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.103 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of inherent nature increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of inherent nature increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of inherent nature* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.104 “Blessed Lord, [F.350.a] I do not apprehend and do not observe whether the emptiness of all phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of all phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of all phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.105 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of intrinsic defining characteristics increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of intrinsic defining characteristics increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of intrinsic defining characteristics* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.106 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of that which cannot be apprehended increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of that which cannot be apprehended increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of that which cannot be apprehended* is unstable, intangible, and powerless. [F.350.b] Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.107 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of nonentities increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of nonentities increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of nonentities* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.108 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of essential nature increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of essential nature increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *emptiness of essential nature* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.109 “Blessed Lord, I do not apprehend and do not observe whether the emptiness of an essential nature of nonentities increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness of an essential nature of nonentities increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, [F.351.a] even that name *emptiness of an essential nature of nonentities* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.110 “Blessed Lord, I do not apprehend and do not observe whether the applications of mindfulness increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the applications of mindfulness increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *applications of mindfulness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.111 “Blessed Lord, I do not apprehend and do not observe whether the correct exertions increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the correct exertions increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even

that name *correct exertions* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.112 “Blessed Lord, I do not apprehend and do not observe whether the supports for miraculous ability increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe [F.351.b] whether the supports for miraculous ability increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *supports for miraculous ability* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.113 “Blessed Lord, I do not apprehend and do not observe whether the faculties increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the faculties increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *faculties* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.114 “Blessed Lord, I do not apprehend and do not observe whether the powers increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the powers increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *powers* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.115 “Blessed Lord, I do not apprehend and do not observe whether the branches of enlightenment increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the branches of enlightenment [F.352.a] increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *branches of enlightenment* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.116 “Blessed Lord, I do not apprehend and do not observe whether the noble eightfold path increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the noble eightfold path increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *noble eightfold path* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.117 “Blessed Lord, I do not apprehend and do not observe whether the emptiness gateway to liberation increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the emptiness gateway to liberation increases or decreases, what could I designate by the

name *bodhisattva*? Blessed Lord, even that name *emptiness gateway to liberation* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.118 “Blessed Lord, I do not apprehend and do not observe [F.352.b] whether the signlessness gateway to liberation increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the signlessness gateway to liberation increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *signlessness gateway to liberation* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.119 “Blessed Lord, I do not apprehend and do not observe whether the wishlessness gateway to liberation increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the wishlessness gateway to liberation increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *wishlessness gateway to liberation* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.120 “Blessed Lord, I do not apprehend and do not observe whether the four meditative concentrations increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the four meditative concentrations increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *meditative concentrations* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.121 “Blessed Lord, [F.353.a] I do not apprehend and do not observe whether loving kindness increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether loving kindness increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *loving kindness* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.122 “Blessed Lord, I do not apprehend and do not observe whether compassion increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether compassion increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *compassion* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.123 “Blessed Lord, I do not apprehend and do not observe whether empathetic joy increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether empathetic joy increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *empathetic joy* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.124 “Blessed Lord, I do not apprehend and do not observe whether equanimity [F.353.b] increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether equanimity increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *equanimity* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.125 “Blessed Lord, I do not apprehend and do not observe whether the four formless absorptions increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the four formless absorptions increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *formless absorptions* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.126 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of the Buddha increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of the Buddha increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of the Buddha* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, [F.354.a] intangible, and powerless.
- 5.127 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of the Dharma increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of the Dharma increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of the Dharma* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.128 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of the Saṅgha increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of the Saṅgha increases or decreases, what could I designate by the name

bodhisattva? Blessed Lord, even that name *mindfulness of the Saṅgha* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.129 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of ethical discipline increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of ethical discipline increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of ethical discipline* is unstable, intangible, and powerless. Why? [F.354.b] Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.130 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of giving away increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of giving away increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of giving away* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.131 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of the gods increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of the gods increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of the gods* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.132 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of the body increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of the body increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of the body* is unstable, intangible, [F.355.a] and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.133 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of disillusionment increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of disillusionment increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of disillusionment* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.134 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of the inhalation and exhalation of breath increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not

observe whether mindfulness of the inhalation and exhalation of breath increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mindfulness of the inhalation and exhalation of breath* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.135 “Blessed Lord, I do not apprehend and do not observe whether mindfulness of death increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether mindfulness of death increases or decreases, what could I designate by the name [F.355.b] *bodhisattva*? Blessed Lord, even that name *mindfulness of death* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.136 “Blessed Lord, I do not apprehend and do not observe whether the eyes of flesh increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eyes of flesh increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *eyes of flesh* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.137 “Blessed Lord, I do not apprehend and do not observe whether the eye of divine clairvoyance increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eye of divine clairvoyance increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *eye of divine clairvoyance* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.138 “Blessed Lord, I do not apprehend and do not observe whether the eye of wisdom increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eye of wisdom increases or decreases, what could I designate by the name *bodhisattva*? [F.356.a] Blessed Lord, even that name *eye of wisdom* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.139 “Blessed Lord, I do not apprehend and do not observe whether the eye of the Dharma increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eye of the Dharma increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *eye of the Dharma* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.140 “Blessed Lord, I do not apprehend and do not observe whether the eye of a buddha increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eye of a buddha increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *eye of a buddha* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.141 “Blessed Lord, I do not apprehend and do not observe whether the six extrasensory powers increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the six extrasensory powers increase or decrease, [F.356.b] what could I designate by the name *bodhisattva*? Blessed Lord, even that name *six extrasensory powers* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.142 “Blessed Lord, I do not apprehend and do not observe whether the ten powers of the tathāgatas increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the ten powers of the tathāgatas increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *ten powers of the tathāgatas* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.143 “Blessed Lord, I do not apprehend and do not observe whether the four fearlessnesses increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the four fearlessnesses increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *four fearlessnesses* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.144 “Blessed Lord, I do not apprehend and do not observe whether the four kinds of exact knowledge increase or decrease, so, [F.357.a] Blessed Lord, since I thus do not apprehend and do not observe whether the four kinds of exact knowledge increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *four kinds of exact knowledge* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.145 “Blessed Lord, I do not apprehend and do not observe whether great compassion increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether great compassion increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord,

even that name *great compassion* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.146 “Blessed Lord, I do not apprehend and do not observe whether the eighteen distinct qualities of the buddhas increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the eighteen distinct qualities of the buddhas increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *distinct qualities of the buddhas* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, [F.357.b] and powerless.

5.147 “Blessed Lord, I do not apprehend and do not observe whether the dreamlike five acquisitive aggregates increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the dreamlike five acquisitive aggregates increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.148 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble an illusion increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the five acquisitive aggregates that resemble an illusion increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.149 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble an echo increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the five acquisitive aggregates that resemble an echo increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* [F.358.a] is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.150 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble an optical aberration increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the five acquisitive aggregates that resemble an optical aberration increase or decrease, what could I designate by the name

bodhisattva? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.151 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble a reflection increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the five acquisitive aggregates that resemble a reflection increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.152 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble a mirage increase or decrease, so, Blessed Lord, since I thus [F.358.b] do not apprehend and do not observe whether the five acquisitive aggregates that resemble a mirage increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.153 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble the moon in water increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the five acquisitive aggregates that resemble the moon in water increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.154 “Blessed Lord, I do not apprehend and do not observe whether the five acquisitive aggregates that resemble a magical display increase or decrease, so, Blessed Lord, since I thus do not apprehend and do not observe whether the five acquisitive aggregates that resemble a magical display increase or decrease, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *acquisitive aggregates* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless. [F.359.a]

5.155 “Blessed Lord, I do not apprehend and do not observe whether that which is void increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is void increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord,

even that name *void* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.156 “Blessed Lord, I do not apprehend and do not observe whether that which is at peace increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is at peace increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *peace* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.157 “Blessed Lord, I do not apprehend and do not observe whether that which is nonarising increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is nonarising increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *nonarising* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.158 “Blessed Lord, I do not apprehend [F.359.b] and do not observe whether that which is nonceasing increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is nonceasing increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *nonceasing* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.159 “Blessed Lord, I do not apprehend and do not observe whether that which is nonoriginating increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is nonoriginating increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *nonoriginating* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.160 “Blessed Lord, I do not apprehend and do not observe whether that which is nonconditioning increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is nonconditioning increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *nonconditioning* is unstable, intangible, and powerless. Why? Since that name [F.360.a] does not exist, therefore that name is unstable, intangible, and powerless.

5.161 “Blessed Lord, I do not apprehend and do not observe whether that which is undefiled increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is undefiled increases or

- decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *undefiled* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.162 “Blessed Lord, I do not apprehend and do not observe whether that which is unpurified increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether that which is unpurified increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *unpurified* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.163 “Blessed Lord, I do not apprehend and do not observe whether the realm of phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the realm of phenomena [F.360.b] increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *realm of phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.164 “Blessed Lord, I do not apprehend and do not observe whether the real nature increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not consider whether the real nature increases or decreases, what could I designate by the term *bodhisattva*? Blessed Lord, even that term *real nature* is unstable, intangible, and powerless. Why? Since that term does not exist, therefore that term is unstable, intangible, and powerless.
- 5.165 “Blessed Lord, I do not apprehend and do not observe whether the very limit of reality increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the very limit of reality increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *very limit of reality* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.166 “Blessed Lord, I do not apprehend and do not observe whether the abiding nature of phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the abiding nature of phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, [F.361.a] even that name *abiding nature of phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

- 5.167 “Blessed Lord, I do not apprehend and do not observe whether the maturity of phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the maturity of phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *maturity of phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.²⁸⁰
- 5.168 “Blessed Lord, I do not apprehend and do not observe whether a virtuous or a nonvirtuous phenomenon increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a virtuous or a nonvirtuous phenomenon increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *virtuous or nonvirtuous phenomenon* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.169 “Blessed Lord, I do not apprehend and do not observe whether a mundane or a supramundane phenomenon increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a mundane or a supramundane [F.361.b] phenomenon increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *mundane or supramundane phenomenon* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.
- 5.170 “Blessed Lord, I do not apprehend and do not observe whether a conditioned or an unconditioned phenomenon increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a conditioned or an unconditioned phenomenon increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *conditioned or unconditioned phenomenon* is unstable, intangible, and powerless. Why? Since that term does not exist, therefore that term is unstable, intangible, and powerless.
- 5.171 “Blessed Lord, I do not apprehend and do not observe whether a contaminated or an uncontaminated phenomenon increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a contaminated or an uncontaminated phenomenon increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *contaminated or uncontaminated phenomenon* is unstable, intangible, and powerless. Why? Since that name does not exist, [F.362.a] therefore that name is unstable, intangible, and powerless.
- 5.172 “Blessed Lord, I do not apprehend and do not observe whether a past, a future, or a present event increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether a past, a future, or a

present event increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *past, future, or present event* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless.

5.173 “Blessed Lord, I do not apprehend and do not observe whether that which is not past, is not future, or is not present increases or decreases. And what is that called?²⁸¹ It is the unconditioned. The unconditioned is not past, is not future, and is not present. Blessed Lord, I do not apprehend and do not observe whether the unconditioned increases or decreases. If you ask what the unconditioned is, it is that which is nonarising, nondwelling, and nonperishing.

5.174 “Blessed Lord, I do not apprehend and do not observe whether the Blessed Lord increases or decreases.

5.175 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, [F.362.b] accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.176 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.177 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.178 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.179 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.180 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the intermediate southeastern direction, numerous as the grains of sand of the

river Gaṅgā, accompanied by communities of śrāvakas [F.363.a] and by bodhisattvas, increase or decrease.

5.181 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.182 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.183 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.184 “Blessed Lord, I do not apprehend and do not observe whether the tathāgatas, arhats, perfectly complete buddhas of the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease.

5.185 “Blessed Lord, if I do not apprehend and do not observe whether those tathāgatas, arhats, perfectly complete buddhas, accompanied by communities of śrāvakas and by bodhisattvas, increase or decrease, [F.363.b] what bodhisattva great being should I teach and instruct, and in what perfection of wisdom? And what should I teach to be investigated as the perfection of wisdom?²⁸²

5.186 “Blessed Lord, even the name *Tathāgata* is unstable, intangible, and powerless. Even the name *saṅgha* is unstable, intangible, and powerless. And even the name *bodhisattva* is unstable, intangible, and powerless. Why? Since those names do not exist, they are unstable, intangible, and powerless.

5.187 “Blessed Lord, I do not apprehend and do not observe whether the real nature of all phenomena increases or decreases, so, Blessed Lord, since I thus do not apprehend and do not observe whether the real nature of all phenomena increases or decreases, what could I designate by the name *bodhisattva*? Blessed Lord, even that name *real nature of all phenomena* is unstable, intangible, and powerless. Why? Since that name does not exist, therefore that name is unstable, intangible, and powerless. [B23]

5.188 “That which is, Blessed Lord, the symbol for something, the designation for something—namely, *bodhisattva*—cannot be expressed as physical forms, feelings, perceptions, formative predispositions, or consciousness; eyes, ears, nose, tongue, body, or mental faculty; sights, sounds, odors, [F.364.a] tastes, tangibles, or mental phenomena; visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness; visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact; feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, or feelings conditioned by mentally compounded sensory contact; the earth element, the water element, the fire element, the wind element, the space element, or the consciousness element; ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, birth, or aging and death; the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, [F.364.b] the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, or the emptiness of an essential nature of nonentities; the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path; the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, or the serial steps of meditative absorption; the emptiness, signlessness, and wishlessness gateways to liberation; or the extrasensory powers, the meditative stabilities, the *dhāraṇī* gateways, the powers of the

tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or as the distinct qualities of the buddhas. This is because it is merely a designation for something.

5.189 “Blessed Lord, this is just as the term *dream* cannot be expressed as anything at all, the term *illusion* cannot be expressed as anything at all, the term *echo* cannot be expressed as anything at all, the term *optical aberration* cannot be expressed as anything at all, the term *mirage* cannot be expressed as anything at all, the term *moon in water* cannot be expressed as anything at all, and the term *magical display of the tathāgatas* cannot be expressed as anything at all. Blessed Lord, this is just as the term *space* [F.365.a] cannot be expressed as anything at all, the term *earth* cannot be expressed as anything at all, the term *water* cannot be expressed as anything at all, the term *fire* cannot be expressed as anything at all, and the term *wind* cannot be expressed as anything at all; the term *real nature* cannot be expressed as anything at all, the term *unmistaken real nature* cannot be expressed as anything at all, the term *one and only real nature* cannot be expressed as anything at all, the term *reality of phenomena* cannot be expressed as anything at all, the term *realm of phenomena* cannot be expressed as anything at all, the term *abiding nature of phenomena* cannot be expressed as anything at all, the term *maturity of phenomena* cannot be expressed as anything at all, and the term *very limit of reality* cannot be expressed as anything at all; the term *perfection of generosity* cannot be expressed as anything at all, the term *perfection of ethical discipline* cannot be expressed as anything at all, the term *perfection of tolerance* cannot be expressed as anything at all, the term *perfection of perseverance* cannot be expressed as anything at all, the term *perfection of meditative concentration* cannot be expressed as anything at all, and the term *perfection of wisdom* cannot be expressed as anything at all; the term *ethical discipline* cannot be expressed as anything at all, the term *meditative stability* cannot be expressed as anything at all, the term *wisdom* cannot be expressed as anything at all, the term [F.365.b] *liberation* cannot be expressed as anything at all, and the term *knowledge and seeing of liberation* cannot be expressed as anything at all; the term *one who has entered the stream* cannot be expressed as anything at all, and the term *attributes of one who has entered the stream* cannot be expressed as anything at all; the term *once-returner* cannot be expressed as anything at all, and the term *attributes of a once-returner* cannot be expressed as anything at all; the term *non-returner* cannot be expressed as anything at all, and the term *attributes of a non-returner* cannot be expressed as anything at all; the term *arhat* cannot be expressed as anything at all, and the term *attributes of an arhat* cannot be expressed as anything at all; the term *pratyekabuddha* cannot be expressed as anything at all, and the term *attributes*

of a *pratyekabuddha* cannot be expressed as anything at all; the term *bodhisattva* cannot be expressed as anything at all, and the term *attributes of a bodhisattva* cannot be expressed as anything at all; and the term *perfectly complete buddha* cannot be expressed as anything at all, and the term *attributes of a perfectly complete buddha* cannot be expressed as anything at all, even as virtuous or nonvirtuous, a basic transgression or not a basic transgression, permanent or impermanent, happiness or suffering, self or nonself, at peace or not at peace, void or not void, or as an entity or nonentity. Blessed Lord, because I have considered such a reason,²⁸³ [F.366.a] I have said that insofar as I do not consider whether all phenomena increase or decrease, I would indeed regret it if I were to designate with the names *bodhisattva* or *perfection of wisdom*, because, Blessed Lord, those names are unstable, intangible, and powerless. Why? Since those names do not exist, they are unstable, intangible, and powerless. So it is, Blessed Lord, that when the perfection of wisdom is expressed and revealed to bodhisattva great beings through these modes, these approaches, and these signs, if bodhisattva great beings are not discouraged, not utterly discouraged, not regretful, not afraid, not frightened, and not fearful, you should know that those bodhisattva great beings will certainly dwell on the level of an irreversible bodhisattva, dwelling in the manner of not dwelling.

- 5.190 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in physical forms, they should not dwell in feelings, they should not dwell in perceptions, they should not dwell in formative predispositions, and they should not dwell in consciousness; they should not dwell in the eyes, they should not dwell in the ears, they should not dwell in the nose, they should not dwell in the tongue, they should not dwell in the body, and they should not dwell in the mental faculty; they should not dwell in sights, they should not dwell [F.366.b] in sounds, they should not dwell in odors, they should not dwell in tastes, they should not dwell in tangibles, and they should not dwell in mental phenomena; they should not dwell in visual consciousness, they should not dwell in auditory consciousness, they should not dwell in olfactory consciousness, they should not dwell in gustatory consciousness, they should not dwell in tactile consciousness, and they should not dwell in mental consciousness; they should not dwell in visually compounded sensory contact, they should not dwell in aurally compounded sensory contact, they should not dwell in nasally compounded sensory contact, they should not dwell in lingually compounded sensory contact, they should not dwell in corporeally compounded sensory contact, and they should not dwell in mentally compounded sensory contact; they should not dwell in feelings conditioned by visually compounded sensory contact, they should

not dwell in feelings conditioned by aurally compounded sensory contact, they should not dwell in feelings conditioned by nasally compounded sensory contact, they should not dwell in feelings conditioned by lingually compounded sensory contact, they should not dwell in feelings conditioned by corporeally compounded sensory contact, and they should not dwell in feelings conditioned by mentally compounded sensory contact; they should not dwell in the earth element, they should not dwell in the water element, they should not dwell in the fire element, they should not dwell in the wind element, they should not dwell in the space element, and they should not dwell in the consciousness element; and they should not dwell in ignorance, they should not dwell in formative predispositions, [F.367.a] they should not dwell in consciousness, they should not dwell in name and form, they should not dwell in the six sense fields, they should not dwell in sensory contact, they should not dwell in sensation, they should not dwell in craving, they should not dwell in grasping, they should not dwell in the rebirth process, they should not dwell in birth, and they should not dwell in aging and death.

5.191 “If you ask why, Blessed Lord, it is because physical forms are empty of physical forms. That emptiness of physical forms is not physical forms. Emptiness is not other than physical forms. The physical forms themselves are emptiness, and emptiness is the physical forms. Feelings are empty of feelings. That emptiness of feelings is not feelings, and emptiness is not other than feelings. The feelings themselves are emptiness, and emptiness is feelings. Perceptions are empty of perceptions. That emptiness of perceptions is not perceptions, and emptiness is not other than perceptions. The perceptions themselves are emptiness, and emptiness is perceptions. Formative predispositions are empty of formative predispositions. That emptiness of formative predispositions is not formative predispositions, and emptiness is not other than formative predispositions. The formative predispositions themselves are emptiness, and emptiness is formative predispositions. Consciousness is empty of consciousness. That emptiness of consciousness is not consciousness, and emptiness is not other than consciousness. The consciousness itself is emptiness, and emptiness is consciousness.

5.192 “Blessed Lord, for these reasons, when [F.367.b] bodhisattva great beings dwell in the perfection of wisdom, they should not dwell in physical forms, they should not dwell in feelings, they should not dwell in perceptions, they should not dwell in formative predispositions, and they should not dwell in consciousness.

5.193 “Blessed Lord, the eyes are empty of the eyes. That emptiness of the eyes is not the eyes, and emptiness is not other than the eyes. The eyes themselves are emptiness, and emptiness is the eyes. The ears are empty of the ears. That emptiness of the ears is not the ears, and emptiness is not other than the ears. The ears themselves are emptiness, and emptiness is the ears. The nose is empty of the nose. That emptiness of the nose is not the nose, and emptiness is not other than the nose. The nose itself is emptiness, and emptiness is the nose. The tongue is empty of the tongue. That emptiness of the tongue is not the tongue, and emptiness is not other than the tongue. The tongue itself is emptiness, and emptiness is the tongue. The body is empty of the body. That emptiness of the body is not the body, and emptiness is not other than the body. The body itself is emptiness, and emptiness is the body. The mental faculty is empty of the mental faculty. That emptiness of the mental faculty is not the mental faculty, and emptiness is not other than the mental faculty. The mental faculty itself is emptiness, and emptiness is the mental faculty.

5.194 “Sights are empty of sights. That emptiness of sights is not the sights, and emptiness is not other than the sights. Sights themselves are emptiness, and emptiness is the sights. Sounds are empty of sounds. That emptiness of sounds [F.368.a] is not the sounds, and emptiness is not other than the sounds. Sounds themselves are emptiness, and emptiness is the sounds. Odors are empty of odors. That emptiness of odors is not the odors, and emptiness is not other than the odors. Odors themselves are emptiness, and emptiness is the odors. Tastes are empty of tastes. That emptiness of tastes is not the tastes, and emptiness is not other than the tastes. Tastes themselves are emptiness, and emptiness is the tastes. Tangibles are empty of tangibles. That emptiness of tangibles is not the tangibles, and emptiness is not other than the tangibles. Tangibles themselves are emptiness, and emptiness is the tangibles. Mental phenomena are empty of mental phenomena. That emptiness of mental phenomena is not the mental phenomena, and emptiness is not other than the mental phenomena. Mental phenomena themselves are emptiness, and emptiness is the mental phenomena.

5.195 “Visual consciousness is empty of visual consciousness. That emptiness of visual consciousness is not visual consciousness, and emptiness is not other than visual consciousness. Visual consciousness itself is emptiness, and emptiness is visual consciousness. Auditory consciousness is empty of auditory consciousness. That emptiness of auditory consciousness is not auditory consciousness, and emptiness is not other than auditory consciousness. Auditory consciousness itself is emptiness, and emptiness is auditory consciousness. Olfactory consciousness is empty of olfactory consciousness. That emptiness of olfactory consciousness is not olfactory

consciousness, and emptiness is not other than [F.368.b] olfactory consciousness. Olfactory consciousness itself is emptiness, and emptiness is olfactory consciousness. Gustatory consciousness is empty of gustatory consciousness. That emptiness of gustatory consciousness is not gustatory consciousness, and emptiness is not other than gustatory consciousness. Gustatory consciousness itself is emptiness, and emptiness is gustatory consciousness. Tactile consciousness is empty of tactile consciousness. That emptiness of tactile consciousness is not tactile consciousness, and emptiness is not other than tactile consciousness. Tactile consciousness itself is emptiness, and emptiness is tactile consciousness. Mental consciousness is empty of mental consciousness. That emptiness of mental consciousness is not mental consciousness, and emptiness is not other than mental consciousness. Mental consciousness itself is emptiness, and emptiness is mental consciousness.

- 5.196 “Visually compounded sensory contact is empty of visually compounded sensory contact. That emptiness of visually compounded sensory contact is not visually compounded sensory contact, and emptiness is not other than visually compounded sensory contact. Visually compounded sensory contact itself is emptiness, and emptiness is visually compounded sensory contact. Aurally compounded sensory contact is empty of aurally compounded sensory contact. That emptiness of aurally compounded sensory contact is not aurally compounded sensory contact, and emptiness is not other than aurally compounded sensory contact. Aurally compounded sensory contact itself is emptiness, and emptiness is aurally compounded sensory contact. Nasally compounded sensory contact [F.369.a] is empty of nasally compounded sensory contact. That emptiness of nasally compounded sensory contact is not nasally compounded sensory contact, and emptiness is not other than nasally compounded sensory contact. Nasally compounded sensory contact itself is emptiness, and emptiness is nasally compounded sensory contact. Lingually compounded sensory contact is empty of lingually compounded sensory contact. That emptiness of lingually compounded sensory contact is not lingually compounded sensory contact, and emptiness is not other than lingually compounded sensory contact. Lingually compounded sensory contact itself is emptiness, and emptiness is lingually compounded sensory contact. Corporeally compounded sensory contact is empty of corporeally compounded sensory contact. That emptiness of corporeally compounded sensory contact is not corporeally compounded sensory contact, and emptiness is not other than corporeally compounded sensory contact. Corporeally compounded sensory contact itself is emptiness, and emptiness is corporeally compounded sensory contact. Mentally compounded sensory contact is empty of mentally

compounded sensory contact. That emptiness of mentally compounded sensory contact is not mentally compounded sensory contact, and emptiness is not other than mentally compounded sensory contact. Mentally compounded sensory contact itself is emptiness, and emptiness is mentally compounded sensory contact.

- 5.197 “Feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact. That emptiness of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact, and emptiness is not other than feelings conditioned by visually compounded sensory contact. Feelings conditioned by visually compounded sensory contact themselves are emptiness, and emptiness is feelings conditioned by visually compounded sensory contact. Feelings conditioned by aurally compounded sensory contact are empty of [F.369.b] feelings conditioned by aurally compounded sensory contact. That emptiness of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact, and emptiness is not other than feelings conditioned by aurally compounded sensory contact. Feelings conditioned by aurally compounded sensory contact themselves are emptiness, and emptiness is feelings conditioned by aurally compounded sensory contact. Feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact. That emptiness of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact, and emptiness is not other than feelings conditioned by nasally compounded sensory contact. Feelings conditioned by nasally compounded sensory contact themselves are emptiness, and emptiness is feelings conditioned by nasally compounded sensory contact. Feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact. That emptiness of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact, and emptiness is not other than feelings conditioned by lingually compounded sensory contact. Feelings conditioned by lingually compounded sensory contact themselves are emptiness, and emptiness is feelings conditioned by lingually compounded sensory contact. Feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact. That emptiness of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact, and emptiness is not other than feelings conditioned by corporeally compounded sensory

contact. Feelings conditioned by corporeally compounded sensory contact themselves are emptiness, and emptiness is feelings conditioned by corporeally compounded sensory contact. Feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact. [F.370.a] That emptiness of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact, and emptiness is not other than feelings conditioned by mentally compounded sensory contact. Feelings conditioned by mentally compounded sensory contact themselves are emptiness, and emptiness is feelings conditioned by mentally compounded sensory contact.

5.198 “The earth element is empty of the earth element. That emptiness of the earth element is not the earth element, and emptiness is not other than the earth element. The earth element itself is emptiness, and emptiness is the earth element. The water element is empty of the water element. That emptiness of the water element is not the water element, and emptiness is not other than the water element. The water element itself is emptiness, and emptiness is the water element. The fire element is empty of the fire element. That emptiness of the fire element is not the fire element, and emptiness is not other than the fire element. The fire element itself is emptiness, and emptiness is the fire element. The wind element is empty of the wind element. That emptiness of the wind element is not the wind element, and emptiness is not other than the wind element. The wind element itself is emptiness, and emptiness is the wind element. The space element is empty of the space element. That emptiness of the space element is not the space element, and emptiness is not other than the space element. The space element itself is emptiness, and emptiness is the space element. The consciousness element is empty of the consciousness element. That emptiness [F.370.b] of the consciousness element is not the consciousness element, and emptiness is not other than the consciousness element. The consciousness element itself is emptiness, and emptiness is the consciousness element.

5.199 “Ignorance is empty of ignorance. That emptiness of ignorance is not ignorance, and emptiness is not other than ignorance. Ignorance itself is emptiness, and emptiness is ignorance. Formative predispositions are empty of formative predispositions. That emptiness of formative predispositions is not formative predispositions, and emptiness is not other than formative predispositions. Formative predispositions themselves are emptiness, and emptiness is formative predispositions. Consciousness is empty of consciousness. That emptiness of consciousness is not consciousness, and emptiness is not other than consciousness. Consciousness itself is

emptiness, and emptiness is consciousness. Name and form are empty of name and form. That emptiness of name and form is not name and form, and emptiness is not other than name and form. Name and form themselves are emptiness, and emptiness is name and form. The six sense fields are empty of name and form. That emptiness of the six sense fields is not the six sense fields, and emptiness is not other than the six sense fields. The six sense fields themselves are emptiness, and emptiness is the six sense fields. Sensory contact is empty of sensory contact. That emptiness of sensory contact is not sensory contact, and emptiness is not other than sensory contact. Sensory contact itself is emptiness, and emptiness is sensory contact. [F.371.a] Sensation is empty of sensation. That emptiness of sensation is not sensation, and emptiness is not other than sensation. Sensation itself is emptiness, and emptiness is sensation. Craving is empty of craving. That emptiness of craving is not craving, and emptiness is not other than craving. Craving itself is emptiness, and emptiness is craving. Grasping is empty of grasping. That emptiness of grasping is not grasping, and emptiness is not other than grasping. Grasping itself is emptiness, and emptiness is grasping. The rebirth process is empty of the rebirth process. That emptiness of the rebirth process is not the rebirth process, and emptiness is not other than the rebirth process. The rebirth process itself is emptiness, and emptiness is the rebirth process. Birth is empty of birth. That emptiness of birth is not birth, and emptiness is not other than birth. Birth itself is emptiness, and emptiness is birth. Aging and death are empty of aging and death. That emptiness of aging and death is not aging and death, and emptiness is not other than aging and death. Aging and death themselves are emptiness, and emptiness is aging and death.

5.200 “Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in ignorance, they should not dwell in formative predispositions, they should not dwell in consciousness, they should not dwell in name and form, they should not dwell in the six sense fields, they should not dwell in sensory contact, they should not dwell in sensation, [F.371.b] they should not dwell in craving, they should not dwell in grasping, they should not dwell in the rebirth process, they should not dwell in birth, and they should not dwell in aging and death.

5.201 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the perfection of generosity. If you ask why, Blessed Lord, it is because the perfection of generosity is empty of the perfection of generosity. That emptiness of the perfection of

generosity is not the perfection of generosity, and emptiness is not other than the perfection of generosity. The perfection of generosity itself is emptiness, and emptiness is the perfection of generosity.

5.202 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the perfection of ethical discipline. If you ask why, Blessed Lord, it is because the perfection of ethical discipline is empty of the perfection of ethical discipline. That emptiness of the perfection of ethical discipline is not the perfection of ethical discipline, and emptiness is not other than the perfection of ethical discipline. The perfection of ethical discipline itself is emptiness, and emptiness is the perfection of ethical discipline.

5.203 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the perfection of tolerance. If you ask why, Blessed Lord, it is because the perfection of tolerance is empty of the perfection of tolerance. That emptiness of the perfection of tolerance is not the perfection of tolerance, [F.372.a] and emptiness is not other than the perfection of tolerance. The perfection of tolerance itself is emptiness, and emptiness is the perfection of tolerance.

5.204 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the perfection of perseverance. If you ask why, Blessed Lord, it is because the perfection of perseverance is empty of the perfection of perseverance. That emptiness of the perfection of perseverance is not the perfection of perseverance, and emptiness is not other than the perfection of perseverance. The perfection of perseverance itself is emptiness, and emptiness is the perfection of perseverance.

5.205 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the perfection of meditative concentration. If you ask why, Blessed Lord, it is because the perfection of meditative concentration is empty of the perfection of meditative concentration. That emptiness of the perfection of meditative concentration is not the perfection of meditative concentration, and emptiness is not other than the perfection of meditative concentration. The perfection of meditative concentration itself is emptiness, and emptiness is the perfection of meditative concentration.

5.206 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the perfection of wisdom. If you ask why, Blessed Lord, it is because the perfection of wisdom [F.372.b] is empty of the perfection of wisdom. That emptiness of the perfection of wisdom is not the perfection of wisdom, and emptiness is not other than the perfection of wisdom. The perfection of wisdom itself is emptiness, and

emptiness is the perfection of wisdom. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the six perfections.

5.207 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four applications of mindfulness. If you ask why, Blessed Lord, it is because the applications of mindfulness are empty of the applications of mindfulness. That emptiness of the applications of mindfulness is not the applications of mindfulness, and emptiness is not other than the applications of mindfulness. The applications of mindfulness themselves are emptiness, and emptiness is the applications of mindfulness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the applications of mindfulness.

5.208 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four correct exertions. If you ask why, Blessed Lord, it is because the correct exertions are empty of the correct exertions. That emptiness [F.373.a] of the correct exertions is not the correct exertions, and emptiness is not other than the correct exertions. The correct exertions themselves are emptiness, and emptiness is the correct exertions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the correct exertions.

5.209 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four supports for miraculous ability. If you ask why, Blessed Lord, it is because the supports for miraculous ability are empty of the supports for miraculous ability. That emptiness of the supports for miraculous ability is not the supports for miraculous ability, and emptiness is not other than the supports for miraculous ability. The supports for miraculous ability themselves are emptiness, and emptiness is the supports for miraculous ability. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the supports for miraculous ability.

5.210 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the five faculties. If you ask why, Blessed Lord, it is because the faculties are empty of the faculties. That emptiness of the faculties is not the faculties, and emptiness is not other than the faculties. The faculties themselves are emptiness, and emptiness is the faculties. Blessed Lord, [F.373.b] for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the faculties.

- 5.211 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the five powers. If you ask why, Blessed Lord, it is because the powers are empty of the powers. That emptiness of the powers is not the powers, and emptiness is not other than the powers. The powers themselves are emptiness, and emptiness is the powers. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the powers.
- 5.212 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the seven branches of enlightenment. If you ask why, Blessed Lord, it is because the branches of enlightenment are empty of the branches of enlightenment. That emptiness of the branches of enlightenment is not the branches of enlightenment, and emptiness is not other than the branches of enlightenment. The branches of enlightenment themselves are emptiness, and emptiness is the branches of enlightenment. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the branches of enlightenment.
- 5.213 “Moreover, Blessed Lord, when bodhisattva great beings practice [F.374.a] the perfection of wisdom, they should not dwell in the noble eightfold path. If you ask why, Blessed Lord, it is because the path is empty of the path. That emptiness of the path is not the path, and emptiness is not other than the path. The path itself is emptiness, and emptiness is the path. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the noble eightfold path.
- 5.214 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four truths of the noble ones. If you ask why, Blessed Lord, it is because the truths of the noble ones are empty of the truths of the noble ones. That emptiness of the truths of the noble ones is not the truths of the noble ones, and emptiness is not other than the truths of the noble ones. The truths of the noble ones themselves are emptiness, and emptiness is the truths of the noble ones. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the truths of the noble ones.
- 5.215 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four meditative concentrations. If you ask why, Blessed Lord, it is because the meditative concentrations are empty of the meditative concentrations. That emptiness [F.374.b] of the meditative concentrations is not the meditative concentrations, and emptiness is not other than the meditative concentrations. The meditative concentrations themselves are emptiness,

and emptiness is the meditative concentrations. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the meditative concentrations.

5.216 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four immeasurable attitudes. If you ask why, Blessed Lord, it is because the immeasurable attitudes are empty of the immeasurable attitudes. That emptiness of the immeasurable attitudes is not the immeasurable attitudes, and emptiness is not other than the immeasurable attitudes. The immeasurable attitudes themselves are emptiness, and emptiness is the immeasurable attitudes. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the immeasurable attitudes.

5.217 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four formless absorptions. If you ask why, Blessed Lord, it is because the formless absorptions are empty of the formless absorptions. That emptiness of the formless absorptions is not the formless absorptions, and emptiness is not other than the formless absorptions. [F.375.a] The formless absorptions themselves are emptiness, and emptiness is the formless absorptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the formless absorptions.

5.218 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the eight liberations. If you ask why, Blessed Lord, it is because the liberations are empty of the liberations. That emptiness of the liberations is not the liberations, and emptiness is not other than the liberations. The liberations themselves are emptiness, and emptiness is the liberations. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the liberations.

5.219 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the nine serial steps of meditative absorption. If you ask why, Blessed Lord, it is because the serial steps of meditative absorption are empty of the serial steps of meditative absorption. That emptiness of the serial steps of meditative absorption is not the serial steps of meditative absorption, and emptiness [F.375.b] is not other than the serial steps of meditative absorption. The serial steps of meditative absorption themselves are emptiness, and emptiness is the serial steps of meditative absorption. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the serial steps of meditative absorption.

- 5.220 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the emptiness, signlessness, and wishlessness gateways to liberation. If you ask why, Blessed Lord, it is because the emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation. That emptiness of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation, and emptiness is not other than the emptiness, signlessness, and wishlessness gateways to liberation. The emptiness, signlessness, and wishlessness gateways to liberation themselves are emptiness, and emptiness is the emptiness, signlessness, and wishlessness gateways to liberation. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the emptiness, signlessness, and wishlessness gateways to liberation.
- 5.221 “Moreover, Blessed Lord, [F.376.a] when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the ten powers of the tathāgatas.²⁸⁴ If you ask why, Blessed Lord, it is because the powers of the tathāgatas are empty of the powers of the tathāgatas. That emptiness of the powers of the tathāgatas is not the powers of the tathāgatas, and emptiness is not other than the powers of the tathāgatas. the powers of the tathāgatas themselves are emptiness, and emptiness is the powers of the tathāgatas. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the powers of the tathāgatas.
- 5.222 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four fearlessnesses. If you ask why, Blessed Lord, it is because the fearlessnesses are empty of the fearlessnesses. That emptiness of the fearlessnesses is not the fearlessnesses, and emptiness is not other than the fearlessnesses. The fearlessnesses themselves are emptiness, and emptiness is the fearlessnesses. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the fearlessnesses.
- 5.223 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell [F.376.b] in the four²⁸⁵ kinds of exact knowledge. If you ask why, Blessed Lord, it is because the kinds of exact knowledge are empty of the kinds of exact knowledge. That emptiness of the kinds of exact knowledge is not the kinds of exact knowledge, and emptiness is not other than the kinds of exact knowledge. The kinds of exact knowledge themselves are emptiness, and emptiness is the kinds of exact

knowledge. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the kinds of exact knowledge.

5.224 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in great loving kindness or great compassion. If you ask why, Blessed Lord, it is because great loving kindness is empty of great loving kindness and great compassion is empty of great compassion. That emptiness of great loving kindness and that emptiness of great compassion is not great loving kindness and is not great compassion, and emptiness is not other than great loving kindness and great compassion. Great loving kindness and great compassion themselves are emptiness, and emptiness is great loving kindness and great compassion. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in great loving kindness or great compassion.

5.225 “Moreover, Blessed Lord, when bodhisattva great beings practice [F.377.a] the perfection of wisdom, they should not dwell in the eighteen distinct qualities of the buddhas. If you ask why, Blessed Lord, it is because the distinct qualities of the buddhas are empty of the distinct qualities of the buddhas. That emptiness of the distinct qualities of the buddhas is not the distinct qualities of the buddhas, and emptiness is not other than the distinct qualities of the buddhas. The distinct qualities of the buddhas themselves are emptiness, and emptiness is the distinct qualities of the buddhas. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the distinct qualities of the buddhas.

5.226 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in syllables. They should not dwell in syllable accomplishments. They should not dwell in singular expressions, dual expressions, or plural expressions.²⁸⁶ If you ask why, Blessed Lord, it is because the syllables are empty of the syllables. That emptiness of the syllables is not the syllables, and emptiness is not other than the syllables. The syllables themselves are emptiness, and emptiness is the syllables. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the syllables.

5.227 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, [F.377.b] they should not dwell in the extrasensory powers. If you ask why, Blessed Lord, it is because the extrasensory powers are empty of the extrasensory powers. That emptiness of the extrasensory powers is not the extrasensory powers, and emptiness is not other than the extrasensory powers. The extrasensory powers themselves are emptiness,

and emptiness is the extrasensory powers. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the extrasensory powers.

5.228 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the gateways of the meditative stabilities. If you ask why, Blessed Lord, it is because the gateways of the meditative stabilities are empty of the gateways of the meditative stabilities. That emptiness of the gateways of the meditative stabilities is not the gateways of the meditative stabilities, and emptiness is not other than the gateways of the meditative stabilities. The gateways of the meditative stabilities themselves are emptiness, and emptiness is the gateways of the meditative stabilities. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the gateways of the meditative stabilities.

5.229 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the dhāraṇī gateways. If you ask why, Blessed Lord, it is because the dhāraṇī gateways are empty of the dhāraṇī gateways. That emptiness [F.378.a] of the dhāraṇī gateways is not the dhāraṇī gateways, and emptiness is not other than the dhāraṇī gateways. The dhāraṇī gateways themselves are emptiness, and emptiness is the dhāraṇī gateways. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the dhāraṇī gateways.

5.230 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are impermanent.²⁸⁷ If you ask why, Blessed Lord, it is because the impermanence of physical forms is empty of the impermanence of physical forms. That emptiness of the impermanence of physical forms is not the impermanence of physical forms, and emptiness is not other than the impermanence of physical forms. The impermanence of physical forms itself is emptiness, and emptiness is the impermanence of physical forms. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom they should not dwell in the notion that physical forms are impermanent.

5.231 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are impermanent. If you ask why, Blessed Lord, it is because the impermanence of feelings is empty of the impermanence of feelings. That emptiness of the impermanence of feelings is not the impermanence of feelings, and emptiness is not other than the impermanence of feelings. The impermanence of feelings itself is emptiness,

and emptiness is the impermanence of feelings. Blessed Lord, for these reasons, when bodhisattva [F.378.b] great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are impermanent.

5.232 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are impermanent. If you ask why, Blessed Lord, it is because the impermanence of perceptions is empty of the impermanence of perceptions. That emptiness of the impermanence of perceptions is not the impermanence of perceptions, and emptiness is not other than the impermanence of perceptions. The impermanence of perceptions itself is emptiness, and emptiness is the impermanence of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are impermanent. [B24]

5.233 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are impermanent. If you ask why, Blessed Lord, it is because the impermanence of formative predispositions is empty of the impermanence of formative predispositions. That emptiness of the impermanence of formative predispositions is not the impermanence of formative predispositions, and emptiness is not other than the impermanence of formative predispositions. The impermanence of formative predispositions itself is emptiness, and emptiness is the impermanence of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are impermanent.

5.234 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is impermanent. If you ask why, Blessed Lord, [F.379.a] it is because the impermanence of consciousness is empty of the impermanence of consciousness. That emptiness of the impermanence of consciousness is not the impermanence of consciousness, and emptiness is not other than the impermanence of consciousness. The impermanence of consciousness itself is emptiness, and emptiness is the impermanence of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is impermanent.

5.235 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are suffering. If you ask why, Blessed Lord, it is because the suffering of physical forms is empty of the suffering of physical forms. That emptiness of the suffering of physical forms is not the suffering of physical forms, and emptiness is not other than the suffering of physical forms. The suffering of physical forms itself is emptiness, and emptiness is the suffering of physical

forms. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are suffering.

5.236 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are suffering. If you ask why, Blessed Lord, it is because the suffering of feelings is empty of the suffering of feelings. That emptiness of the suffering of feelings [F.379.b] is not the suffering of feelings, and emptiness is not other than the suffering of feelings. The suffering of feelings itself is emptiness, and emptiness is the suffering of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are suffering.

5.237 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are suffering. If you ask why, Blessed Lord, it is because the suffering of perceptions is empty of the suffering of perceptions. That emptiness of the suffering of perceptions is not the suffering of perceptions, and emptiness is not other than the suffering of perceptions. The suffering of perceptions itself is emptiness, and emptiness is the suffering of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are suffering.

5.238 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are suffering. If you ask why, Blessed Lord, it is because the suffering of formative predispositions is empty of the suffering of formative predispositions. That emptiness of the suffering of formative predispositions is not the suffering of formative predispositions, and emptiness is not other than the suffering of formative predispositions. The suffering of formative predispositions itself is emptiness, and emptiness is the suffering of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings [F.380.a] practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are suffering.

5.239 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is suffering. If you ask why, Blessed Lord, it is because the suffering of consciousness is empty of the suffering of consciousness. That emptiness of the suffering of consciousness is not the suffering of consciousness, and emptiness is not other than the suffering of consciousness. The suffering of consciousness itself is emptiness, and emptiness is the suffering of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is suffering.

- 5.240 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are nonself. If you ask why, Blessed Lord, it is because the selflessness of physical forms is empty of the selflessness of physical forms. That emptiness of the selflessness of physical forms is not the selflessness of physical forms, and emptiness is not other than the selflessness of physical forms. The selflessness of physical forms itself is emptiness, and emptiness is the selflessness of physical forms. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are nonself.
- 5.241 “When they [F.380.b] practice the perfection of wisdom, they should not dwell in the notion that feelings are nonself. If you ask why, Blessed Lord, it is because the selflessness of feelings is empty of the selflessness of feelings. That emptiness of the selflessness of feelings is not the selflessness of feelings, and emptiness is not other than the selflessness of feelings. The selflessness of feelings itself is emptiness, and emptiness is the selflessness of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are nonself.
- 5.242 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are nonself. If you ask why, Blessed Lord, it is because the selflessness of perceptions is empty of the selflessness of perceptions. That emptiness of the selflessness of perceptions is not the selflessness of perceptions, and emptiness is not other than the selflessness of perceptions. The selflessness of perceptions itself is emptiness, and emptiness is the selflessness of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are nonself.
- 5.243 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are nonself. If you ask why, Blessed Lord, it is because the selflessness of formative predispositions is empty of the selflessness of formative predispositions. That emptiness of the selflessness [F.381.a] of formative predispositions is not the selflessness of formative predispositions, and emptiness is not other than the selflessness of formative predispositions. The selflessness of formative predispositions itself is emptiness, and emptiness is the selflessness of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are nonself.

- 5.244 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is nonself. If you ask why, Blessed Lord, it is because the selflessness of consciousness is empty of the selflessness of consciousness. That emptiness of the selflessness of consciousness is not the selflessness of consciousness, and emptiness is not other than the selflessness of consciousness. The selflessness of consciousness itself is emptiness, and emptiness is the selflessness of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is nonself.
- 5.245 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are at peace. If you ask why, Blessed Lord, it is because the peace of physical forms is empty of the peace of physical forms. That emptiness of the peace of physical forms is not the peace of physical forms, and emptiness is not other than the peace of physical forms. The peace of physical forms itself is emptiness, and emptiness is the peace of physical forms. [F.381.b] Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are at peace.
- 5.246 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are at peace. If you ask why, Blessed Lord, it is because the peace of feelings is empty of the peace of feelings. That emptiness of the peace of feelings is not the peace of feelings, and emptiness is not other than the peace of feelings. The peace of feelings itself is emptiness, and emptiness is the peace of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are at peace.
- 5.247 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are at peace. If you ask why, Blessed Lord, it is because the peace of perceptions is empty of the peace of perceptions. That emptiness of the peace of perceptions is not the peace of perceptions, and emptiness is not other than the peace of perceptions. The peace of perceptions itself is emptiness, and emptiness is the peace of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are at peace.
- 5.248 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are at peace. If you ask why, Blessed Lord, it is because the peace of formative predispositions is empty of the peace of formative predispositions. That emptiness of the peace of formative predispositions is not the peace of formative predispositions,

[F.382.a] and emptiness is not other than the peace of formative predispositions. The peace of formative predispositions itself is emptiness, and emptiness is the peace of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are at peace.

5.249 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is at peace. If you ask why, Blessed Lord, it is because the peace of consciousness is empty of the peace of consciousness. That emptiness of the peace of consciousness is not the peace of consciousness, and emptiness is not other than the peace of consciousness. The peace of consciousness itself is emptiness, and emptiness is the peace of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is at peace.

5.250 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are empty. If you ask why, Blessed Lord, it is because the emptiness of physical forms is empty of the emptiness of physical forms. That emptiness of the emptiness of physical forms is not the emptiness of physical forms, and emptiness is not other than the emptiness of physical forms. The emptiness of physical forms itself is emptiness, and emptiness is the emptiness of physical forms. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell [F.382.b] in the notion that physical forms are empty.

5.251 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are empty. If you ask why, Blessed Lord, it is because the emptiness of feelings is empty of the emptiness of feelings. That emptiness of the emptiness of feelings is not the emptiness of feelings, and emptiness is not other than the emptiness of feelings. The emptiness of feelings itself is emptiness, and emptiness is the emptiness of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are empty.

5.252 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are empty. If you ask why, Blessed Lord, it is because the emptiness of perceptions is empty of the emptiness of perceptions. That emptiness of the emptiness of perceptions is not the emptiness of perceptions, and emptiness is not other than the emptiness of perceptions. The emptiness of perceptions itself is emptiness, and emptiness

is the emptiness of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are empty.

5.253 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are empty. If you ask why, Blessed Lord, it is because the emptiness of formative predispositions is empty of the emptiness of formative predispositions. That emptiness of the emptiness of formative predispositions is not the emptiness of formative predispositions, and emptiness is not other than the emptiness of formative predispositions. The emptiness of formative predispositions itself is emptiness, [F.383.a] and emptiness is the emptiness of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are empty.

5.254 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is empty. If you ask why, Blessed Lord, it is because the emptiness of consciousness is empty of the emptiness of consciousness. That emptiness of the emptiness of consciousness is not the emptiness of consciousness, and emptiness is not other than the emptiness of consciousness. The emptiness of consciousness itself is emptiness, and emptiness is the emptiness of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is empty.

5.255 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are signless. If you ask why, Blessed Lord, it is because the signlessness of physical forms is empty of the signlessness of physical forms. That emptiness of the signlessness of physical forms is not the signlessness of physical forms, and emptiness is not other than the signlessness of physical forms. The signlessness of physical forms itself is emptiness, and emptiness is the signlessness of physical forms. Blessed Lord, for these reasons, when bodhisattva great beings [F.383.b] practice the perfection of wisdom, they should not dwell in the notion that physical forms are signless.

5.256 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are signless. If you ask why, Blessed Lord, it is because the signlessness of feelings is empty of the signlessness of feelings. That emptiness of the signlessness of feelings is not the signlessness of feelings, and emptiness is not other than the signlessness of feelings. The signlessness of feelings itself is emptiness, and emptiness is the

signlessness of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are signless.

5.257 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are signless. If you ask why, Blessed Lord, it is because the signlessness of perceptions is empty of the signlessness of perceptions. That emptiness of the signlessness of perceptions is not the signlessness of perceptions, and emptiness is not other than the signlessness of perceptions. The signlessness of perceptions itself is emptiness, and emptiness is the signlessness of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are signless.

5.258 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are signless. If you ask why, [F.384.a] Blessed Lord, it is because the signlessness of formative predispositions is empty of the signlessness of formative predispositions. That emptiness of the signlessness of formative predispositions is not the signlessness of formative predispositions, and emptiness is not other than the signlessness of formative predispositions. The signlessness of formative predispositions itself is emptiness, and emptiness is the signlessness of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are signless.

5.259 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is signless. If you ask why, Blessed Lord, it is because the signlessness of consciousness is empty of the signlessness of consciousness. That emptiness of the signlessness of consciousness is not the signlessness of consciousness, and emptiness is not other than the signlessness of consciousness. The signlessness of consciousness itself is emptiness, and emptiness is the signlessness of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is signless.

5.260 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are wishless. If you ask why, Blessed Lord, it is because the wishlessness of physical forms is empty of the wishlessness of physical forms. That emptiness of the wishlessness of physical forms [F.384.b] is not the wishlessness of physical forms, and emptiness is not other than the wishlessness of physical forms. The wishlessness of physical forms itself is emptiness, and emptiness is the wishlessness of physical forms. Blessed

Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are wishless.

5.261 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are wishless. If you ask why, Blessed Lord, it is because the wishlessness of feelings is empty of the wishlessness of feelings. That emptiness of the wishlessness of feelings is not the wishlessness of feelings, and emptiness is not other than the wishlessness of feelings. The wishlessness of feelings itself is emptiness, and emptiness is the wishlessness of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are wishless.

5.262 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are wishless. If you ask why, Blessed Lord, it is because the wishlessness of perceptions is empty of the wishlessness of perceptions. That emptiness of the wishlessness of perceptions is not the wishlessness of perceptions, and emptiness is not other than the wishlessness of perceptions. The wishlessness of perceptions itself is emptiness, and emptiness is the wishlessness of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings [F.385.a] practice the perfection of wisdom, they should not dwell in the notion that perceptions are wishless.

5.263 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are wishless. If you ask why, Blessed Lord, it is because the wishlessness of formative predispositions is empty of the wishlessness of formative predispositions. That emptiness of the wishlessness of formative predispositions is not the wishlessness of formative predispositions, and emptiness is not other than the wishlessness of formative predispositions. The wishlessness of formative predispositions itself is emptiness, and emptiness is the wishlessness of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are wishless.

5.264 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is wishless. If you ask why, Blessed Lord, it is because the wishlessness of consciousness is empty of the wishlessness of consciousness. That emptiness of the wishlessness of consciousness is not the wishlessness of consciousness, and emptiness is not other than the wishlessness of consciousness. The wishlessness of consciousness itself is emptiness, and emptiness is the wishlessness of consciousness. Blessed

Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness is wishless.

5.265 “Moreover, Blessed Lord, when bodhisattva great beings practice [F.385.b] the perfection of wisdom, they should not dwell in the notion that physical forms are void. If you ask why, Blessed Lord, it is because the voidness of physical forms is empty of the voidness of physical forms. That emptiness of the voidness of physical forms is not the voidness of physical forms, and emptiness is not other than the voidness of physical forms. The voidness of physical forms itself is emptiness, and emptiness is the voidness of physical forms. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are void.

5.266 “When they practice the perfection of wisdom, they should not dwell in the notion that feelings are void. If you ask why, Blessed Lord, it is because the voidness of feelings is empty of the voidness of feelings. That emptiness of the voidness of feelings is not the voidness of feelings, and emptiness is not other than the voidness of feelings. The voidness of feelings itself is emptiness, and emptiness is the voidness of feelings. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that feelings are void.

5.267 “When they practice the perfection of wisdom, they should not dwell in the notion that perceptions are void. If you ask why, Blessed Lord, it is because the voidness of perceptions is empty of the voidness of perceptions. That emptiness of the voidness of perceptions is not the voidness of perceptions, and emptiness is not other than the voidness of perceptions. [F.386.a] The voidness of perceptions itself is emptiness, and emptiness is the voidness of perceptions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that perceptions are void.

5.268 “When they practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are void. If you ask why, Blessed Lord, it is because the voidness of formative predispositions is empty of the voidness of formative predispositions. That emptiness of the voidness of formative predispositions is not the voidness of formative predispositions, and emptiness is not other than the voidness of formative predispositions. The voidness of formative predispositions itself is emptiness, and emptiness is the voidness of formative predispositions. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that formative predispositions are void.

- 5.269 “When they practice the perfection of wisdom, they should not dwell in the notion that consciousness is void. If you ask why, Blessed Lord, it is because the voidness of consciousness is empty of the voidness of consciousness. That emptiness of the voidness of consciousness is not the voidness of consciousness, and emptiness is not other than the voidness of consciousness. The voidness of consciousness itself is emptiness, and emptiness is the voidness of consciousness. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom they should not dwell in the notion that consciousness is void. [F.386.b]
- 5.270 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the real nature. If you ask why, Blessed Lord, it is because the real nature is empty of the real nature. That emptiness of the real nature is not the real nature, and emptiness is not other than the real nature. The real nature itself is emptiness, and emptiness is the real nature. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the real nature.
- 5.271 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the reality of phenomena. If you ask why, Blessed Lord, it is because the reality of phenomena is empty of the reality of phenomena. That emptiness of the reality of phenomena is not the reality of phenomena, and emptiness is not other than the reality of phenomena. The reality of phenomena itself is emptiness, and emptiness is the reality of phenomena. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the reality of phenomena.
- 5.272 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the realm of phenomena. If you ask why, Blessed Lord, it is because the realm of phenomena is empty of the realm of phenomena. That emptiness of the realm of phenomena is not the realm of phenomena, and emptiness is not other than the realm of phenomena. The realm of phenomena [F.387.a] itself is emptiness, and emptiness is the realm of phenomena. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the realm of phenomena.
- 5.273 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the maturity of phenomena. If you ask why, Blessed Lord, it is because the maturity of phenomena is empty of the maturity of phenomena. That emptiness of the maturity of phenomena is not the maturity of phenomena, and emptiness is not other than the maturity of phenomena. The maturity of phenomena itself is emptiness, and

emptiness is the maturity of phenomena. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the maturity of phenomena.

5.274 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the very limit of reality. If you ask why, Blessed Lord, it is because the very limit of reality is empty of the very limit of reality. That emptiness of the very limit of reality is not the very limit of reality, and emptiness is not other than the very limit of reality. The very limit of reality itself is emptiness, and emptiness is the very limit of reality. Blessed Lord, for these reasons, when bodhisattva great beings practice the perfection of wisdom they should not dwell in the very limit of reality.

5.275 “Blessed Lord, if, when [F.387.b] bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in physical forms with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of physical forms, but they are not practicing the perfection of wisdom.

5.276 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of feelings, but they are not practicing the perfection of wisdom.

5.277 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in perceptions with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of perceptions, but they are not practicing the perfection of wisdom.

5.278 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in formative predispositions with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of formative predispositions, but they are not practicing the perfection of wisdom.

5.279 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in consciousness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of consciousness, but they are not practicing the perfection of wisdom.

5.280 “If you ask why, bodhisattva great beings who practice conditioning [F.388.a] do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

- 5.281 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the eyes with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the eyes, but they are not practicing the perfection of wisdom.
- 5.282 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the ears with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the ears, but they are not practicing the perfection of wisdom.
- 5.283 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the nose with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the nose, but they are not practicing the perfection of wisdom.
- 5.284 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the tongue with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the tongue, but they are not practicing the perfection of wisdom.
- 5.285 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the body with their minds maintaining notions of ‘I’ and ‘mine,’ [F.388.b] then they are practicing the conditioning of the body, but they are not practicing the perfection of wisdom.
- 5.286 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the mental faculty with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the mental faculty, but they are not practicing the perfection of wisdom.
- 5.287 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.288 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in sights with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of sights, but they are not practicing the perfection of wisdom.
- 5.289 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in sounds with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing

the conditioning of sounds, but they are not practicing the perfection of wisdom.

5.290 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in odors with their minds maintaining notions of ‘I’ and ‘mine,’ [F.389.a] then they are practicing the conditioning of odors, but they are not practicing the perfection of wisdom.

5.291 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in tastes with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of tastes, but they are not practicing the perfection of wisdom.

5.292 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in tangibles with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of tangibles, but they are not practicing the perfection of wisdom.

5.293 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in mental phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of mental phenomena, but they are not practicing the perfection of wisdom.

5.294 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.295 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in visual consciousness [F.389.b] with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of visual consciousness, but they are not practicing the perfection of wisdom.

5.296 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in auditory consciousness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of auditory consciousness, but they are not practicing the perfection of wisdom.

5.297 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in olfactory consciousness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of olfactory consciousness, but they are not practicing the perfection of wisdom.

- 5.298 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in gustatory consciousness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of gustatory consciousness, but they are not practicing the perfection of wisdom.
- 5.299 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in tactile consciousness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of tactile consciousness, but they are not practicing the perfection of wisdom.
- 5.300 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.390.a] owing to their lack of skillful means, they dwell in mental consciousness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of mental consciousness, but they are not practicing the perfection of wisdom.
- 5.301 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.302 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in visually compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of visually compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.303 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in aurally compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of aurally compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.304 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in nasally compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of nasally compounded sensory contact, but they are not practicing [F.390.b] the perfection of wisdom.
- 5.305 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in lingually compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of lingually compounded sensory contact, but they are not practicing the perfection of wisdom.

- 5.306 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in corporeally compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of corporeally compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.307 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in mentally compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of mentally compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.308 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.309 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings conditioned by visually compounded sensory contact [F.391.a] with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of feelings conditioned by visually compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.310 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings conditioned by aurally compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of feelings conditioned by aurally compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.311 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings conditioned by nasally compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of feelings conditioned by nasally compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.312 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings conditioned by lingually compounded sensory contact with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of feelings conditioned by lingually compounded sensory contact, but they are not practicing the perfection of wisdom.
- 5.313 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings conditioned by corporeally compounded sensory contact with their minds

maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of feelings conditioned by corporeally compounded sensory contact, [F.391.b] but they are not practicing the perfection of wisdom.

5.314 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in feelings conditioned by mentally compounded sensory contact with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of feelings conditioned by mentally compounded sensory contact, but they are not practicing the perfection of wisdom.

5.315 "If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.316 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the earth element with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of the earth element, but they are not practicing the perfection of wisdom.

5.317 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the water element with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of the water element, but they are not practicing the perfection of wisdom.

5.318 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the fire element with their minds maintaining notions of 'I' and 'mine,' [F.392.a] then they are practicing the conditioning of the fire element, but they are not practicing the perfection of wisdom.

5.319 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the wind element with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of the wind element, but they are not practicing the perfection of wisdom.

5.320 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the space element with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of the space element, but they are not practicing the perfection of wisdom.

5.321 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the consciousness element with their minds maintaining notions of 'I' and

- 'mine,' then they are practicing the conditioning of the consciousness element, but they are not practicing the perfection of wisdom.
- 5.322 "If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.323 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.392.b] owing to their lack of skillful means, they dwell in ignorance with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of ignorance, but they are not practicing the perfection of wisdom.
- 5.324 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in formative predispositions with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of formative predispositions, but they are not practicing the perfection of wisdom.
- 5.325 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in consciousness with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of consciousness, but they are not practicing the perfection of wisdom.
- 5.326 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in name and form with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of name and form, but they are not practicing the perfection of wisdom.
- 5.327 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the six sense fields with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of the six sense fields, but they are not practicing the perfection of wisdom.
- 5.328 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.393.a] owing to their lack of skillful means, they dwell in sensory contact with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of sensory contact, but they are not practicing the perfection of wisdom.
- 5.329 "Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in sensation with their minds maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of sensation, but they are not practicing the perfection of wisdom.

- 5.330 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in craving with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of craving, but they are not practicing the perfection of wisdom.
- 5.331 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in grasping with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of grasping, but they are not practicing the perfection of wisdom.
- 5.332 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the rebirth process with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the rebirth process, but they are not practicing the perfection of wisdom.
- 5.333 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, [F.393.b] they dwell in birth with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of birth, but they are not practicing the perfection of wisdom.
- 5.334 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in aging and death with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of aging and death, but they are not practicing the perfection of wisdom.
- 5.335 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.336 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the perfection of generosity with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the perfection of generosity, but they are not practicing the perfection of wisdom.
- 5.337 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the perfection of ethical discipline with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the perfection of ethical discipline, but they are not practicing the perfection of wisdom.

- 5.338 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the perfection of tolerance [F.394.a] with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the perfection of tolerance, but they are not practicing the perfection of wisdom.
- 5.339 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the perfection of perseverance with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the perfection of perseverance, but they are not practicing the perfection of wisdom.
- 5.340 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the perfection of meditative concentration with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the perfection of meditative concentration, but they are not practicing the perfection of wisdom.
- 5.341 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the perfection of wisdom with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the perfection of wisdom, but they are not practicing the perfection of wisdom.
- 5.342 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience. [V15] [F.1.b] [B1]
- 5.343 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of internal phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of internal phenomena, but they are not practicing the perfection of wisdom.
- 5.344 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of external phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of external phenomena, but they are not practicing the perfection of wisdom.
- 5.345 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.2.a] owing to their lack of skillful means, they dwell in the emptiness of external and internal phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of external and internal phenomena, but they are not practicing the perfection of wisdom.

- 5.346 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of emptiness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of emptiness, but they are not practicing the perfection of wisdom.
- 5.347 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of great extent with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of great extent, but they are not practicing the perfection of wisdom.
- 5.348 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of ultimate reality with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of ultimate reality, but they are not practicing the perfection of wisdom.
- 5.349 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of conditioned phenomena [F.2.b] with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of conditioned phenomena, but they are not practicing the perfection of wisdom.
- 5.350 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of unconditioned phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of unconditioned phenomena, but they are not practicing the perfection of wisdom.
- 5.351 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of the unlimited with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of the unlimited, but they are not practicing the perfection of wisdom.
- 5.352 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of that which has neither beginning nor end with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of that which has neither beginning nor end, but they are not practicing the perfection of wisdom.
- 5.353 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of nonexclusion with their minds maintaining notions of ‘I’ and ‘mine,’ then

they are practicing the conditioning of the emptiness of nonexclusion, but they are not practicing the perfection of wisdom.

5.354 “Blessed Lord, if, when bodhisattva great beings practice [F.3.a] the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of inherent nature with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of inherent nature, but they are not practicing the perfection of wisdom.

5.355 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of all phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of all phenomena, but they are not practicing the perfection of wisdom.

5.356 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of intrinsic defining characteristics with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of intrinsic defining characteristics, but they are not practicing the perfection of wisdom.

5.357 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of that which cannot be apprehended with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of that which cannot be apprehended, but they are not practicing the perfection of wisdom.

5.358 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of nonentities with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of nonentities, but they are not practicing the perfection of wisdom.

5.359 “Blessed Lord, if, when bodhisattva great beings [F.3.b] practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness of essential nature with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of essential nature, but they are not practicing the perfection of wisdom.

5.360 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the essential nature of nonentities with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness of an essential nature of nonentities, but they are not practicing the perfection of wisdom.

- 5.361 “If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.362 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the applications of mindfulness with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the applications of mindfulness, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to [F.4.a] all-aspect omniscience.
- 5.363 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the correct exertions with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the correct exertions, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.364 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the supports for miraculous ability with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the supports for miraculous ability, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.365 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the faculties [F.4.b] with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the faculties, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

- 5.366 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the powers with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the powers, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.367 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the branches of enlightenment with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the branches of enlightenment, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp [F.5.a] the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.368 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the noble eightfold path with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the noble eightfold path, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.369 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the truths of the noble ones with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the truths of the noble ones, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.370 “Blessed Lord, [F.5.b] if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the meditative concentrations with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the meditative concentrations, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp

the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.371 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the immeasurable attitudes with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the immeasurable attitudes, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.372 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the formless absorptions with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing [F.6.a] the conditioning of the formless absorptions, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.373 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the eight liberations with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the eight liberations, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.374 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the nine serial steps of meditative absorption with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the nine serial steps of meditative absorption, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning [F.6.b] do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

- 5.375 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the emptiness, signlessness, and wishlessness gateways to liberation with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the emptiness, signlessness, and wishlessness gateways to liberation, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.376 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the extrasensory powers with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the extrasensory powers, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed [F.7.a] in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.377 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the meditative stabilities with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the meditative stabilities, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.378 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the dhāraṇī gateways with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the dhāraṇī gateways, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.379 “Blessed Lord, if, when bodhisattva great beings practice the [F.7.b] perfection of wisdom, owing to their lack of skillful means, they dwell in the ten powers of the tathāgatas with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the ten powers of the

tathāgatas, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.380 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the four fearlessnesses with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the four fearlessnesses, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not fully grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.381 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the four kinds of exact knowledge with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the four kinds of exact knowledge, but they are not practicing the [F.8.a] perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.382 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in great compassion with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of great compassion, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.383 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the eighteen distinct qualities of the buddhas with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the eighteen distinct qualities of the buddhas, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed [F.8.b] in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

- 5.384 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the fruit of having entered the stream with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the fruit of having entered the stream, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.385 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the fruit of once-returner with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the fruit of once-returner, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.386 “Blessed Lord, if, when bodhisattva great beings practice [F.9.a] the perfection of wisdom, owing to their lack of skillful means, they dwell in the fruit of non-returner with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the fruit of non-returner, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.387 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in arhatship with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of arhatship, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.388 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in individual enlightenment with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of individual enlightenment, but they are not practicing the perfection of wisdom. If you ask why, [F.9.b] bodhisattva great beings who practice conditioning do not grasp the

perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.389 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in omniscience²⁸⁸ with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of omniscience, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.390 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the knowledge of the aspects of the path with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the knowledge of the aspects of the path, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. [F.10.a] Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.391 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in all-aspect omniscience with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of all-aspect omniscience, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.392 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the real nature with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the real nature, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.393 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the unmistakable real nature [F.10.b] with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the unmistakable real nature, but

they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.394 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the one and only real nature with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the one and only real nature, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.395 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the reality of phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the reality of phenomena, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed [F.11.a] in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.396 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the realm of phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the realm of phenomena, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

5.397 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the abiding nature of phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the abiding nature of phenomena, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.

- 5.398 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.11.b] owing to their lack of skillful means, they dwell in the maturity of phenomena with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the maturity of phenomena, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.399 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in the very limit of reality with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of the very limit of reality, but they are not practicing the perfection of wisdom. If you ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they do not go forth to all-aspect omniscience.
- 5.400 “If you ask why, Blessed Lord, it is because physical forms are not grasped. Physical forms that are not grasped are not physical forms, on account of the emptiness of their inherent existence. Feelings are not grasped. Feelings that are not grasped are not feelings, on account of the emptiness of their inherent existence. [F.12.a] Perceptions are not grasped. Perceptions that are not grasped are not perceptions, on account of the emptiness of their inherent existence. Formative predispositions are not grasped. Formative predispositions that are not grasped are not formative predispositions, on account of the emptiness of their inherent existence. Consciousness is not grasped. Consciousness that is not grasped is not consciousness, on account of the emptiness of its inherent existence.
- 5.401 “The eyes are not grasped. The eyes that are not grasped are not the eyes, on account of the emptiness of their inherent existence. The ears are not grasped. The ears that are not grasped are not the ears, on account of the emptiness of their inherent existence. The nose is not grasped. The nose that is not grasped is not the nose, on account of the emptiness of its inherent existence. The tongue is not grasped. The tongue that is not grasped is not the tongue, on account of the emptiness of its inherent existence. The body is not grasped. The body that is not grasped is not the body, on account of the emptiness of its inherent existence. The mental faculty is not grasped. The mental faculty that is not grasped is not the mental faculty, on account of the emptiness of its inherent existence.

5.402 “Sights are not grasped. Sights that are not grasped are not sights, on account of the emptiness of their inherent existence. Sounds are not grasped. Sounds that are not [F.12.b] grasped are not sounds, on account of the emptiness of their inherent existence. Odors are not grasped. Odors that are not grasped are not odors, on account of the emptiness of their inherent existence. Tastes are not grasped. Tastes that are not grasped are not tastes, on account of the emptiness of their inherent existence. Tangibles are not grasped. Tangibles that are not grasped are not tangibles, on account of the emptiness of their inherent existence. Mental phenomena are not grasped. Mental phenomena that are not grasped are not mental phenomena, on account of the emptiness of their inherent existence.

5.403 “Visual consciousness is not grasped. Visual consciousness that is not grasped is not visual consciousness, on account of the emptiness of its inherent existence. Auditory consciousness is not grasped. Auditory consciousness that is not grasped is not auditory consciousness, on account of the emptiness of its inherent existence. Olfactory consciousness is not grasped. Olfactory consciousness that is not grasped is not olfactory consciousness, on account of the emptiness of its inherent existence. Gustatory consciousness is not grasped. Gustatory consciousness that is not grasped is not gustatory consciousness, on account of the emptiness of its inherent existence. Tactile consciousness is not grasped. Tactile consciousness that is not grasped is not tactile consciousness, on account of the emptiness of its inherent existence. Mental consciousness is not grasped. [F.13.a] Mental consciousness that is not grasped is not mental consciousness, on account of the emptiness of its inherent existence.

5.404 “Visually compounded sensory contact is not grasped. Visually compounded sensory contact that is not grasped is not visually compounded sensory contact, on account of the emptiness of its inherent existence. Aurally compounded sensory contact is not grasped. Aurally compounded sensory contact that is not grasped is not aurally compounded sensory contact, on account of the emptiness of its inherent existence. Nasally compounded sensory contact is not grasped. Nasally compounded sensory contact that is not grasped is not nasally compounded sensory contact, on account of the emptiness of its inherent existence. Lingually compounded sensory contact is not grasped. Lingually compounded sensory contact that is not grasped is not lingually compounded sensory contact, on account of the emptiness of its inherent existence. Corporeally compounded sensory contact is not grasped. Corporeally compounded sensory contact that is not grasped is not corporeally compounded sensory contact, on account of the emptiness of its inherent existence. Mentally

compounded sensory contact is not grasped. Mentally compounded sensory contact that is not grasped is not mentally compounded sensory contact, on account of the emptiness of its inherent existence.

5.405 “Feelings conditioned by visually compounded sensory contact are not grasped. Feelings conditioned by visually compounded sensory contact that are not grasped are not feelings conditioned by visually compounded sensory contact, on account of the emptiness of their inherent existence. [F.13.b] Feelings conditioned by aurally compounded sensory contact are not grasped. Feelings conditioned by aurally compounded sensory contact that are not grasped are not feelings conditioned by aurally compounded sensory contact, on account of the emptiness of their inherent existence. Feelings conditioned by nasally compounded sensory contact are not grasped. Feelings conditioned by nasally compounded sensory contact that are not grasped are not feelings conditioned by nasally compounded sensory contact, on account of the emptiness of their inherent existence. Feelings conditioned by lingually compounded sensory contact are not grasped. Feelings conditioned by lingually compounded sensory contact that are not grasped are not feelings conditioned by lingually compounded sensory contact, on account of the emptiness of their inherent existence. Feelings conditioned by corporeally compounded sensory contact are not grasped. Feelings conditioned by corporeally compounded sensory contact that are not grasped are not feelings conditioned by corporeally compounded sensory contact, on account of the emptiness of their inherent existence. Feelings conditioned by mentally compounded sensory contact are not grasped. Feelings conditioned by mentally compounded sensory contact that are not fully grasped are not feelings conditioned by mentally compounded sensory contact, on account of the emptiness of their inherent existence.

5.406 “The earth element is not grasped. The earth element that is not grasped is not the earth element, on account of the emptiness of its inherent existence. The water element is not grasped. The water element that is not grasped is not the water element, on account of the emptiness of its inherent existence. [F.14.a] The fire element is not grasped. The fire element that is not grasped is not the fire element, on account of the emptiness of its inherent existence. The wind element is not grasped. The wind element that is not grasped is not the wind element, on account of the emptiness of its inherent existence. The space element is not grasped. The space element that is not grasped is not the space element, on account of the emptiness of its inherent existence. The consciousness element is not grasped. The consciousness element that is not grasped is not the consciousness element, on account of the emptiness of its inherent existence.

5.407 “Ignorance is not grasped. Ignorance that is not grasped is not ignorance, on account of the emptiness of its inherent existence. Formative predispositions are not grasped. Formative predispositions that are not grasped are not formative predispositions, on account of the emptiness of their inherent existence. Consciousness is not grasped. Consciousness that is not grasped is not consciousness, on account of the emptiness of its inherent existence. Name and form are not grasped. Name and form that are not grasped are not name and form, on account of the emptiness of their inherent existence. The six sense fields are not grasped. The six sense fields that are not grasped are not the six sense fields, on account of the emptiness of their inherent existence. Sensory contact is not grasped. [F.14.b] Sensory contact that is not grasped is not sensory contact, on account of the emptiness of its inherent existence. Sensation is not grasped. Sensation that is not grasped is not sensation, on account of the emptiness of its inherent existence. Craving is not grasped. Craving that is not grasped is not craving, on account of the emptiness of its inherent existence. Grasping is not grasped. Grasping that is not grasped is not grasping, on account of the emptiness of its inherent existence. The rebirth process is not grasped. The rebirth process that is not grasped is not the rebirth process, on account of the emptiness of its inherent existence. Birth is not grasped. Birth that is not grasped is not birth, on account of the emptiness of its inherent existence. Aging and death are not grasped. Aging and death that are not grasped are not aging and death, on account of the emptiness of their inherent existence.

5.408 “The perfection of generosity is not grasped. The perfection of generosity that is not grasped is not the perfection of generosity, on account of the emptiness of its inherent existence. The perfection of ethical discipline is not grasped. The perfection of ethical discipline that is not grasped is not the perfection of ethical discipline, on account of the emptiness of its inherent existence. The perfection of tolerance is not grasped. The perfection of tolerance that is not grasped is not the perfection of tolerance, [F.15.a] on account of the emptiness of its inherent existence. The perfection of perseverance is not grasped. The perfection of perseverance that is not grasped is not the perfection of perseverance, on account of the emptiness of its inherent existence. The perfection of meditative concentration is not grasped. The perfection of meditative concentration that is not grasped is not the perfection of meditative concentration, on account of the emptiness of its inherent existence. The perfection of wisdom is not grasped. The perfection of wisdom that is not grasped is not the perfection of wisdom, on account of the emptiness of its inherent existence.

“The emptiness of internal phenomena is not grasped. The emptiness of internal phenomena that is not grasped is not the emptiness of internal phenomena, on account of the emptiness of its inherent existence. The emptiness of external phenomena is not grasped. The emptiness of external phenomena that is not grasped is not the emptiness of external phenomena, on account of the emptiness of its inherent existence. The emptiness of external and internal phenomena is not grasped. The emptiness of external and internal phenomena that is not grasped is not the emptiness of external and internal phenomena, on account of the emptiness of its inherent existence. The emptiness of emptiness is not grasped. The emptiness of emptiness that is not grasped is not the emptiness of emptiness, on account of the emptiness of its inherent existence. The emptiness of great extent is not grasped. The emptiness of great extent that is not grasped [F.15.b] is not the emptiness of great extent, on account of the emptiness of its inherent existence. The emptiness of ultimate reality is not grasped. The emptiness of ultimate reality that is not grasped is not the emptiness of ultimate reality, on account of the emptiness of its inherent existence. The emptiness of conditioned phenomena is not grasped. The emptiness of conditioned phenomena that is not grasped is not the emptiness of conditioned phenomena, on account of the emptiness of its inherent existence. The emptiness of unconditioned phenomena is not grasped. The emptiness of unconditioned phenomena that is not grasped is not the emptiness of unconditioned phenomena, on account of the emptiness of its inherent existence. The emptiness of the unlimited is not grasped. The emptiness of the unlimited that is not grasped is not the emptiness of the unlimited, on account of the emptiness of its inherent existence. The emptiness of that which has neither beginning nor end is not grasped. The emptiness of that which has neither beginning nor end that is not grasped is not the emptiness of that which has neither beginning nor end, on account of the emptiness of its inherent existence. The emptiness of nonexclusion is not grasped. The emptiness of nonexclusion that is not grasped is not the emptiness of nonexclusion, on account of the emptiness of its inherent existence. The emptiness of inherent nature is not grasped. The emptiness of inherent nature that is not grasped is not the emptiness of inherent nature, on account of the emptiness of its inherent existence. The emptiness of all phenomena is not grasped. The emptiness [F.16.a] of all phenomena that is not grasped is not the emptiness of all phenomena, on account of the emptiness of its inherent existence. The emptiness of intrinsic defining characteristics is not grasped. The emptiness of intrinsic defining characteristics that is not grasped is not the emptiness of intrinsic defining characteristics, on account of the emptiness of its inherent existence. The

emptiness of that which cannot be apprehended is not grasped. The emptiness of that which cannot be apprehended that is not grasped is not the emptiness of that which cannot be apprehended, on account of the emptiness of its inherent existence. The emptiness of nonentities is not grasped. The emptiness of nonentities that is not grasped is not the emptiness of nonentities, on account of the emptiness of its inherent existence. The emptiness of essential nature is not grasped. The emptiness of essential nature that is not grasped is not the emptiness of essential nature, on account of the emptiness of its inherent existence. The emptiness of an essential nature of nonentities is not grasped. The emptiness of an essential nature of nonentities that is not grasped is not the emptiness of an essential nature of nonentities, on account of the emptiness of its inherent existence.

5.410 “The applications of mindfulness are not grasped. The applications of mindfulness that are not grasped are not the applications of mindfulness, on account of the emptiness of their inherent existence. The correct exertions are not grasped. The correct exertions that are not grasped are not the correct exertions, on account of the emptiness [F.16.b] of their inherent existence. The supports for miraculous ability are not grasped. The supports for miraculous ability that are not grasped are not the supports for miraculous ability, on account of the emptiness of their inherent existence. The faculties are not grasped. The faculties that are not grasped are not the faculties, on account of the emptiness of their inherent existence. The powers are not grasped. The powers that are not grasped are not the powers, on account of the emptiness of their inherent existence. The branches of enlightenment are not grasped. The branches of enlightenment that are not grasped are not the branches of enlightenment, on account of the emptiness of their inherent existence. The noble eightfold path is not grasped. The noble eightfold path that is not grasped is not the noble eightfold path, on account of the emptiness of its inherent existence.

5.411 “The truths of the noble ones are not grasped. The truths of the noble ones that are not grasped are not the truths of the noble ones, on account of the emptiness of their inherent existence. The meditative concentrations are not grasped. The meditative concentrations that are not grasped are not the meditative concentrations, on account of the emptiness of their inherent existence. The immeasurable attitudes are not grasped. The immeasurable attitudes that are not grasped are not the immeasurable attitudes, on account of the emptiness of their inherent existence. The formless absorptions [F.17.a] are not grasped. The formless absorptions that are not grasped are not the formless absorptions, on account of the emptiness of their inherent existence. The eight liberations are not grasped. The eight liberations that are not grasped are not the eight liberations, on account of the emptiness of their

inherent existence. The nine serial steps of meditative absorption are not grasped. The nine serial steps of meditative absorption that are not grasped are not the nine serial steps of meditative absorption, on account of the emptiness of their inherent existence. The emptiness, signlessness, and wishlessness gateways to liberation are not grasped. The emptiness, signlessness, and wishlessness gateways to liberation that are not grasped are not the emptiness, signlessness, and wishlessness gateways to liberation, on account of the emptiness of their inherent existence. The meditative stabilities are not grasped. The meditative stabilities that are not grasped are not the meditative stabilities, on account of the emptiness of their inherent existence. The dhāraṇī gateways are not grasped. The dhāraṇī gateways that are not grasped are not the dhāraṇī gateways, on account of the emptiness of their inherent existence.

5.412 “The ten powers of the tathāgatas are not grasped. [F.17.b] The ten powers of the tathāgatas that are not grasped are not the ten powers of the tathāgatas, on account of the emptiness of their inherent existence. The four fearlessnesses are not grasped. The four fearlessnesses that are not grasped are not the four fearlessnesses, on account of the emptiness of their inherent existence. The four kinds of exact knowledge are not grasped. The four kinds of exact knowledge that are not grasped are not the four kinds of exact knowledge, on account of the emptiness of their inherent existence. Great compassion is not grasped. Great compassion that is not grasped is not great compassion, on account of the emptiness of its inherent existence. The eighteen distinct qualities of the buddhas are not grasped. The eighteen distinct qualities of the buddhas that are not grasped are not the eighteen distinct qualities of the buddhas, on account of the emptiness of their inherent existence.

5.413 “The fruit of having entered the stream is not grasped. The fruit of having entered the stream that is not grasped is not the fruit of having entered the stream, on account of the emptiness of its inherent existence. The fruit of once-returner is not grasped. The fruit of once-returner that is not grasped is not the fruit of once-returner, on account of the emptiness of its inherent existence. The fruit of non-returner is not grasped. The fruit of non-returner that is not grasped is not the fruit of non-returner, on account of the emptiness of its inherent existence. Arhatship is not grasped. [F.18.a] Arhatship that is not grasped is not arhatship, on account of the emptiness of its inherent existence. individual enlightenment is not grasped. individual enlightenment that is not grasped is not individual enlightenment, on account of the emptiness of its inherent existence. The knowledge of the aspects of the path is not grasped.²⁸⁹ The knowledge of the aspects of the path that is not grasped is not the knowledge of the aspects of the path, on

account of the emptiness of its inherent existence. All-aspect omniscience is not grasped. All-aspect omniscience that is not grasped is not all-aspect omniscience, on account of the emptiness of its inherent existence.

5.414 “The real nature is not grasped. The real nature that is not grasped is not the real nature, on account of the emptiness of its inherent existence. The unmistakable real nature is not grasped. The unmistakable real nature that is not grasped is not the unmistakable real nature, on account of the emptiness of its inherent existence. The one and only real nature is not grasped. The one and only real nature that is not grasped is not the one and only real nature, on account of the emptiness of its inherent existence. The reality of phenomena is not grasped. The reality of phenomena that is not grasped is not the reality of phenomena, on account of the emptiness of its inherent existence. The realm of phenomena is not grasped. The realm of phenomena that is not grasped [F.18.b] is not the realm of phenomena, on account of the emptiness of its inherent existence. The abiding nature of phenomena is not grasped. The abiding nature of phenomena that is not grasped is not the abiding nature of phenomena, on account of the emptiness of its inherent existence. The maturity of phenomena is not grasped. The maturity of phenomena that is not grasped is not the maturity of phenomena, on account of the emptiness of its inherent existence. The very limit of reality is not grasped. The very limit of reality that is not grasped is not the very limit of reality, on account of the emptiness of its inherent existence. [B2]

5.415 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should investigate²⁹⁰ how all phenomena are empty of inherent existence, and the investigation of them should be done in such a way that there is no mental wandering to any phenomenon at all. Blessed Lord, this is the bodhisattva great beings’ spacious, perfect, immeasurable, definitely immeasurable²⁹¹ maṇḍala of meditative stability called *the nongrasping of all phenomena*, which is not misappropriated by, or shared in common with, all the śrāvakas and pratyekabuddhas. Bodhisattva great beings who engage in this maṇḍala of meditative stability go forth to all-aspect omniscience. But even this all-aspect omniscience [F.19.a] cannot be grasped, on account of the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the

emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

5.416 “If you ask why, it is because this all-aspect omniscience cannot be expressed by means of mental images, because afflicted mental states arise from mental images. And if you ask what those mental images are, physical forms are mental images. Feelings are mental images. Perceptions are mental images. Consciousness is a mental image. The eyes are mental images. The ears are mental images. The nose is a mental image. The tongue is a mental image. The body is a mental image. The mental faculty is a mental image. Sights are mental images. Sounds are mental images. Odors are mental images. Tastes are mental images. Tangibles are mental images. Mental phenomena are mental images. Visual consciousness is a mental image. Auditory consciousness is a mental image. Olfactory consciousness is a mental image. Gustatory consciousness is a mental image. Tactile consciousness is a mental image. Mental consciousness is a mental image. Visually compounded sensory contact is a mental image. Aurally compounded sensory contact is a mental image. Nasally compounded sensory contact is a mental image. Lingually compounded sensory contact is a mental image. Corporeally compounded sensory contact is a mental image. Mentally compounded sensory contact is a mental image. Feelings conditioned by visually compounded sensory contact [F.19.b] are mental images. Feelings conditioned by aurally compounded sensory contact are mental images. Feelings conditioned by nasally compounded sensory contact are mental images. Feelings conditioned by lingually compounded sensory contact are mental images. Feelings conditioned by corporeally compounded sensory contact are mental images. Feelings conditioned by mentally compounded sensory contact are mental images.

5.417 “The earth element is a mental image. The water element is a mental image. The fire element is a mental image. The wind element is a mental image. The space element is a mental image. The consciousness element is a mental image.

5.418 “Ignorance is a mental image. Formative predispositions are mental images. Consciousness is a mental image. Name and form are mental images. The six sense fields are mental images. Sensory contact is a mental image. Sensation is a mental image. Craving is a mental image. Grasping is a mental image. The rebirth process is a mental image. Birth is a mental image. Aging and death are mental images.

5.419 “The perfection of generosity is a mental image. The perfection of ethical discipline is a mental image. The perfection of tolerance is a mental image. The perfection of perseverance is a mental image. The perfection of

meditative concentration is a mental image. The perfection of wisdom is a mental image.

5.420 “The emptiness of internal phenomena is a mental image. The emptiness of external phenomena is a mental image. The emptiness of external and internal phenomena is a mental image. The emptiness of emptiness is a mental image. The emptiness of great extent is a mental image. The emptiness of ultimate reality is a mental image. The emptiness of conditioned phenomena is a mental image. The emptiness of unconditioned phenomena is a mental image. The emptiness of the unlimited is a mental image. The emptiness of that which has neither beginning nor end is a mental image. The emptiness of nonexclusion is a mental image. The emptiness of inherent nature is a mental image. The emptiness of all phenomena is a mental image. The emptiness of intrinsic defining characteristics [F.20.a] is a mental image. The emptiness of that which cannot be apprehended is a mental image. The emptiness of nonentities is a mental image. The emptiness of essential nature is a mental image. The emptiness of an essential nature of nonentities is a mental image.

5.421 “The applications of mindfulness are mental images. The correct exertions are mental images. The supports for miraculous ability are mental images. The faculties are mental images. The powers are mental images. The branches of enlightenment are mental images. The noble eightfold path is a mental image. The truths of the noble ones are mental images. The meditative concentrations are mental images. The immeasurable attitudes are mental images. The formless absorptions are mental images. The eight liberations are mental images. The nine serial steps of meditative absorption are mental images. The emptiness, signlessness, and wishlessness gateways to liberation are mental images. The extrasensory powers are mental images. The meditative stabilities are mental images. The dhāraṇī gateways are mental images. The ten powers of the tathāgatas are mental images. The four fearlessnesses are mental images. The four kinds of exact knowledge are mental images. Great compassion is a mental image. The eighteen distinct qualities of the buddhas are mental images.

5.422 “Syllables are mental images. Singular expressions are mental images. Dual expressions are mental images. Plural expressions are mental images. These are said to be afflictive.

5.423 “If this perfection of wisdom could be apprehended as a mental image, the wandering mendicant Śreṇika would indeed not have gained faith in the knowledge of the Omniscient One.²⁹²

5.424 “What, you may ask, is faith? It is conviction, [F.20.b] confidence, resolute belief, the feeling it is reliable, and attention, appraisal, and scrutiny with respect to the perfection of wisdom. And that is neither by means of mental

images nor by means of the absence of mental images. Therefore, this perfection of wisdom should be grasped by not grasping mental images or the absence of mental images.

5.425 “The wandering mendicant Śreṇika, too, having become a resolute believer in the knowledge of the Omniscient One, as a follower on account of faith entered into it through partial knowledge. Having entered into it in that manner, he did not grasp physical forms, did not grasp feelings, did not grasp perceptions, did not grasp formative predispositions, and did not grasp consciousness. That is because he did not apprehend grasping any phenomena that are empty of their own defining characteristics.

5.426 “If you ask why, it is because he did not observe that knowledge internally due to a realization and attainment; he did not observe that knowledge externally due to a realization and attainment; nor did he observe that knowledge externally and internally due to a realization and attainment. Nor did he observe that knowledge as anything else due to a realization and attainment.

5.427 “If you ask why, it is because he did not observe anything with which he might realize, or which might realize, or which he might realize.

5.428 “He did not observe that knowledge inside physical forms, he did not observe that knowledge outside physical forms, he did not observe that knowledge outside and inside physical forms, and he did not observe that knowledge [F.21.a] to be anything other than physical forms. He did not observe that knowledge inside feelings, he did not observe that knowledge outside feelings, he did not observe that knowledge outside and inside feelings, and he did not observe that knowledge to be anything other than feelings. He did not observe that knowledge inside perceptions, he did not observe that knowledge outside perceptions, he did not observe that knowledge outside and inside perceptions, and he did not observe that knowledge to be anything other than perceptions. He did not observe that knowledge inside formative predispositions, he did not observe that knowledge outside formative predispositions, he did not observe that knowledge outside and inside formative predispositions, and he did not observe that knowledge to be anything other than formative predispositions. He did not observe that knowledge inside consciousness, he did not observe that knowledge outside consciousness, he did not observe that knowledge outside and inside consciousness, and he did not observe that knowledge to be anything other than consciousness.

5.429 “He did not observe that knowledge inside the eyes, he did not observe that knowledge outside the eyes, he did not observe that knowledge outside and inside the eyes, and he did not observe that knowledge to be anything other than the eyes. He did not observe that knowledge inside the ears, he

did not observe that knowledge outside the ears, he did not observe that knowledge outside and inside the ears, and he did not observe that knowledge [F.21.b] to be anything other than the ears. He did not observe that knowledge inside the nose, he did not observe that knowledge outside the nose, he did not observe that knowledge outside and inside the nose, and he did not observe that knowledge to be anything other than the nose. He did not observe that knowledge inside the tongue, he did not observe that knowledge outside the tongue, he did not observe that knowledge outside and inside the tongue, and he did not observe that knowledge to be anything other than the tongue. He did not observe that knowledge inside the body, he did not observe that knowledge outside the body, he did not observe that knowledge outside and inside the body, and he did not observe that knowledge to be anything other than the body. He did not observe that knowledge inside the mental faculty, he did not observe that knowledge outside the mental faculty, he did not observe that knowledge outside and inside the mental faculty, and he did not observe that knowledge to be anything other than the mental faculty.

5.430 “He did not observe that knowledge inside sights, he did not observe that knowledge outside sights, he did not observe that knowledge outside and inside sights, and he did not observe that knowledge to be anything other than sights. He did not observe that knowledge inside sounds, he did not observe that knowledge outside sounds, he did not observe that knowledge outside and inside sounds, and he did not observe that knowledge to be anything other than sounds. He did not observe that knowledge inside odors, he did not observe that knowledge [F.22.a] outside odors, he did not observe that knowledge outside and inside odors, and he did not observe that knowledge to be anything other than odors. He did not observe that knowledge inside tastes, he did not observe that knowledge outside tastes, he did not observe that knowledge outside and inside tastes, and he did not observe that knowledge to be anything other than tastes. He did not observe that knowledge inside tangibles, he did not observe that knowledge outside tangibles, he did not observe that knowledge outside and inside tangibles, and he did not observe that knowledge to be anything other than tangibles. He did not observe that knowledge inside mental phenomena, he did not observe that knowledge outside mental phenomena, he did not observe that knowledge outside and inside mental phenomena, and he did not observe that knowledge to be anything other than mental phenomena.

5.431 “He did not observe that knowledge inside visual consciousness, he did not observe that knowledge outside visual consciousness, he did not observe that knowledge outside and inside visual consciousness, and he did not observe that knowledge to be anything other than visual consciousness.

He did not observe that knowledge inside auditory consciousness, he did not observe that knowledge outside auditory consciousness, he did not observe that knowledge outside and inside auditory consciousness, and he did not observe that knowledge to be anything other than auditory consciousness. He did not observe that knowledge inside olfactory consciousness, he did not observe that knowledge [F.22.b] outside olfactory consciousness, he did not observe that knowledge outside and inside olfactory consciousness, and he did not observe that knowledge to be anything other than olfactory consciousness. He did not observe that knowledge inside gustatory consciousness, he did not observe that knowledge outside gustatory consciousness, he did not observe that knowledge outside and inside gustatory consciousness, and he did not observe that knowledge to be anything other than gustatory consciousness. He did not observe that knowledge inside tactile consciousness, he did not observe that knowledge outside tactile consciousness, he did not observe that knowledge outside and inside tactile consciousness, and he did not observe that knowledge to be anything other than tactile consciousness. He did not observe that knowledge inside mental consciousness, he did not observe that knowledge outside mental consciousness, he did not observe that knowledge outside and inside mental consciousness, and he did not observe that knowledge to be anything other than mental consciousness.

5.432 “He did not observe that knowledge inside visually compounded sensory contact, he did not observe that knowledge outside visually compounded sensory contact, he did not observe that knowledge outside and inside visually compounded sensory contact, and he did not observe that knowledge to be anything other than visually compounded sensory contact. He did not observe that knowledge inside aurally compounded sensory contact, he did not observe that knowledge outside [F.23.a] aurally compounded sensory contact, he did not observe that knowledge outside and inside aurally compounded sensory contact, and he did not observe that knowledge to be anything other than aurally compounded sensory contact. He did not observe that knowledge inside nasally compounded sensory contact, he did not observe that knowledge outside nasally compounded sensory contact, he did not observe that knowledge outside and inside nasally compounded sensory contact, and he did not observe that knowledge to be anything other than nasally compounded sensory contact. He did not observe that knowledge inside lingually compounded sensory contact, he did not observe that knowledge outside lingually compounded sensory contact, he did not observe that knowledge outside and inside lingually compounded sensory contact, and he did not observe that knowledge to be anything other than lingually compounded sensory

contact. He did not observe that knowledge inside corporeally compounded sensory contact, he did not observe that knowledge outside corporeally compounded sensory contact, he did not observe that knowledge outside and inside corporeally compounded sensory contact, and he did not observe that knowledge to be anything other than corporeally compounded sensory contact. He did not observe that knowledge inside mentally compounded sensory contact, he did not observe that knowledge outside mentally compounded sensory contact, he did not observe that knowledge outside and inside mentally compounded sensory contact, and he did not observe that knowledge to be anything other than mentally compounded sensory contact.

5.433 “He did not observe that knowledge inside feelings conditioned by visually compounded sensory contact, he did not observe that knowledge outside feelings conditioned by [F.23.b] visually compounded sensory contact, he did not observe that knowledge outside and inside feelings conditioned by visually compounded sensory contact, and he did not observe that knowledge to be anything other than feelings conditioned by visually compounded sensory contact. He did not observe that knowledge inside feelings conditioned by aurally compounded sensory contact, he did not observe that knowledge outside feelings conditioned by aurally compounded sensory contact, he did not observe that knowledge outside and inside feelings conditioned by aurally compounded sensory contact, and he did not observe that knowledge to be anything other than feelings conditioned by aurally compounded sensory contact. He did not observe that knowledge inside feelings conditioned by nasally compounded sensory contact, he did not observe that knowledge outside feelings conditioned by nasally compounded sensory contact, he did not observe that knowledge outside and inside feelings conditioned by nasally compounded sensory contact, and he did not observe that knowledge to be anything other than feelings conditioned by nasally compounded sensory contact. He did not observe that knowledge inside feelings conditioned by lingually compounded sensory contact, he did not observe that knowledge outside feelings conditioned by lingually compounded sensory contact, he did not observe that knowledge outside and inside feelings conditioned by lingually compounded sensory contact, and he did not observe that knowledge to be anything other than feelings conditioned by lingually compounded sensory contact. He did not observe that knowledge inside feelings conditioned by corporeally compounded sensory contact, he did not observe that knowledge outside feelings conditioned by corporeally compounded sensory contact, he did not observe [F.24.a] that knowledge outside and inside feelings conditioned by corporeally compounded sensory contact,

and he did not observe that knowledge to be anything other than feelings conditioned by corporeally compounded sensory contact. He did not observe that knowledge inside feelings conditioned by mentally compounded sensory contact, he did not observe that knowledge outside feelings conditioned by mentally compounded sensory contact, he did not observe that knowledge outside and inside feelings conditioned by mentally compounded sensory contact, and he did not observe that knowledge to be anything other than feelings conditioned by mentally compounded sensory contact.

5.434 “He did not observe that knowledge inside the earth element, he did not observe that knowledge outside the earth element, he did not observe that knowledge outside and inside the earth element, and he did not observe that knowledge to be anything other than the earth element. He did not observe that knowledge inside the water element, he did not observe that knowledge outside the water element, he did not observe that knowledge outside and inside the water element, and he did not observe that knowledge to be anything other than the water element. He did not observe that knowledge inside the fire element, he did not observe that knowledge outside the fire element, he did not observe that knowledge outside and inside the fire element, and he did not observe that knowledge to be anything other than the fire element. He did not observe that knowledge inside the wind element, he did not observe that knowledge outside the wind element, he did not observe that knowledge outside and inside the wind element, and [F.24.b] he did not observe that knowledge to be anything other than the wind element. He did not observe that knowledge inside the space element, he did not observe that knowledge outside the space element, he did not observe that knowledge outside and inside the space element, and he did not observe that knowledge to be anything other than the space element. He did not observe that knowledge inside the consciousness element, he did not observe that knowledge outside the consciousness element, he did not observe that knowledge outside and inside the consciousness element, and he did not observe that knowledge to be anything other than the consciousness element.

5.435 “He did not observe that knowledge inside ignorance, he did not observe that knowledge outside ignorance, he did not observe that knowledge outside and inside ignorance, and he did not observe that knowledge to be anything other than ignorance. He did not observe that knowledge inside formative predispositions, he did not observe that knowledge outside formative predispositions, he did not observe that knowledge outside and inside formative predispositions, and he did not observe that knowledge to be anything other than formative predispositions. He did not observe that

knowledge inside consciousness, he did not observe that knowledge outside consciousness, he did not observe that knowledge outside and inside consciousness, and he did not observe that knowledge to be anything other than consciousness. He did not observe that knowledge inside name and form, [F.25.a] he did not observe that knowledge outside name and form, he did not observe that knowledge outside and inside name and form, and he did not observe that knowledge to be anything other than name and form. He did not observe that knowledge inside the six sense fields, he did not observe that knowledge outside the six sense fields, he did not observe that knowledge outside and inside the six sense fields, and he did not observe that knowledge to be anything other than the six sense fields. He did not observe that knowledge inside sensory contact, he did not observe that knowledge outside sensory contact, he did not observe that knowledge outside and inside sensory contact, and he did not observe that knowledge to be anything other than sensory contact. He did not observe that knowledge inside sensation, he did not observe that knowledge outside sensation, he did not observe that knowledge outside and inside sensation, and he did not observe that knowledge to be anything other than sensation. He did not observe that knowledge inside craving, he did not observe that knowledge outside craving, he did not observe that knowledge outside and inside craving, and he did not observe that knowledge to be anything other than craving. He did not observe that knowledge inside grasping, he did not observe that knowledge outside grasping, he did not observe that knowledge outside and inside grasping, and he did not observe that knowledge to be anything other than grasping. He did not observe that knowledge inside the rebirth process, he did not observe [F.25.b] that knowledge outside the rebirth process, he did not observe that knowledge outside and inside the rebirth process, and he did not observe that knowledge to be anything other than the rebirth process. He did not observe that knowledge inside birth, he did not observe that knowledge outside birth, he did not observe that knowledge outside and inside birth, and he did not observe that knowledge to be anything other than birth. He did not observe that knowledge inside aging and death, he did not observe that knowledge outside aging and death, he did not observe that knowledge outside and inside aging and death, and he did not observe that knowledge to be anything other than aging and death.

5.436 “He did not observe that knowledge inside the perfection of generosity, he did not observe that knowledge outside the perfection of generosity, he did not observe that knowledge outside and inside the perfection of generosity, and he did not observe that knowledge to be anything other than the perfection of generosity. He did not observe that knowledge inside

the perfection of ethical discipline, he did not observe that knowledge outside the perfection of ethical discipline, he did not observe that knowledge outside and inside the perfection of ethical discipline, and he did not observe that knowledge to be anything other than the perfection of ethical discipline. He did not observe that knowledge inside the perfection of tolerance, he did not observe that knowledge outside the perfection of tolerance, he did not observe that knowledge outside and inside the perfection of tolerance, and he did not observe that knowledge to be anything other than [F.26.a] the perfection of tolerance. He did not observe that knowledge inside the perfection of perseverance, he did not observe that knowledge outside the perfection of perseverance, he did not observe that knowledge outside and inside the perfection of perseverance, and he did not observe that knowledge to be anything other than the perfection of perseverance. He did not observe that knowledge inside the perfection of meditative concentration, he did not observe that knowledge outside the perfection of meditative concentration, he did not observe that knowledge outside and inside the perfection of meditative concentration, and he did not observe that knowledge to be anything other than the perfection of meditative concentration. He did not observe that knowledge inside the perfection of wisdom, he did not observe that knowledge outside the perfection of wisdom, he did not observe that knowledge outside and inside the perfection of wisdom, and he did not observe that knowledge to be anything other than the perfection of wisdom.

5.437 “He did not observe that knowledge inside the emptiness of internal phenomena, he did not observe that knowledge outside the emptiness of internal phenomena, he did not observe that knowledge outside and inside the emptiness of internal phenomena, and he did not observe that knowledge to be anything other than the emptiness of internal phenomena. He did not observe that knowledge inside the emptiness of external phenomena, he did not observe that knowledge outside the emptiness of external phenomena, he did not observe that knowledge outside and inside the emptiness of external phenomena, and he did not observe that knowledge to be [F.26.b] anything other than the emptiness of external phenomena. He did not observe that knowledge inside the emptiness of external and internal phenomena, he did not observe that knowledge outside the emptiness of external and internal phenomena, he did not observe that knowledge outside and inside the emptiness of external and internal phenomena, and he did not observe that knowledge to be anything other than the emptiness of external and internal phenomena. He did not observe that knowledge inside the emptiness of emptiness, he did not observe that knowledge outside the emptiness of emptiness, he did not

observe that knowledge outside and inside the emptiness of emptiness, and he did not observe that knowledge to be anything other than the emptiness of emptiness. He did not observe that knowledge inside the emptiness of great extent, he did not observe that knowledge outside the emptiness of great extent, he did not observe that knowledge outside and inside the emptiness of great extent, and he did not observe that knowledge to be anything other than the emptiness of great extent. He did not observe that knowledge inside the emptiness of ultimate reality, he did not observe that knowledge outside the emptiness of ultimate reality, he did not observe that knowledge outside and inside the emptiness of ultimate reality, and he did not observe that knowledge to be anything other than the emptiness of ultimate reality. He did not observe that knowledge inside the emptiness of conditioned phenomena, he did not observe that knowledge outside the emptiness of conditioned phenomena, he did not observe that knowledge outside and inside the emptiness of conditioned phenomena, and he did not observe that knowledge to be anything other than the emptiness of conditioned phenomena. He did not observe that knowledge inside the emptiness [F.27.a] of unconditioned phenomena, he did not observe that knowledge outside the emptiness of unconditioned phenomena, he did not observe that knowledge outside and inside the emptiness of unconditioned phenomena, and he did not observe that knowledge to be anything other than the emptiness of unconditioned phenomena. He did not observe that knowledge inside the emptiness of the unlimited, he did not observe that knowledge outside the emptiness of the unlimited, he did not observe that knowledge outside and inside the emptiness of the unlimited, and he did not observe that knowledge to be anything other than the emptiness of the unlimited. He did not observe that knowledge inside the emptiness of that which has neither beginning nor end, he did not observe that knowledge outside the emptiness of that which has neither beginning nor end, he did not observe that knowledge outside and inside the emptiness of that which has neither beginning nor end, and he did not observe that knowledge to be anything other than the emptiness of that which has neither beginning nor end. He did not observe that knowledge inside the emptiness of nonexclusion, he did not observe that knowledge outside the emptiness of nonexclusion, he did not observe that knowledge outside and inside the emptiness of nonexclusion, and he did not observe that knowledge to be anything other than the emptiness of nonexclusion. He did not observe that knowledge inside the emptiness of inherent nature, he did not observe that knowledge outside the emptiness of inherent nature, he did not observe that knowledge outside and inside the emptiness of inherent nature, and he did not observe that knowledge [F.27.b] to be anything other than the emptiness

of inherent nature. He did not observe that knowledge inside the emptiness of all phenomena, he did not observe that knowledge outside the emptiness of all phenomena, he did not observe that knowledge outside and inside the emptiness of all phenomena, and he did not observe that knowledge to be anything other than the emptiness of all phenomena. He did not observe that knowledge inside the emptiness of intrinsic defining characteristics, he did not observe that knowledge outside the emptiness of intrinsic defining characteristics, he did not observe that knowledge outside and inside the emptiness of intrinsic defining characteristics, and he did not observe that knowledge to be anything other than the emptiness of intrinsic defining characteristics. He did not observe that knowledge inside the emptiness of that which cannot be apprehended, he did not observe that knowledge outside the emptiness of that which cannot be apprehended, he did not observe that knowledge outside and inside the emptiness of that which cannot be apprehended, and he did not observe that knowledge to be anything other than the emptiness of that which cannot be apprehended. He did not observe that knowledge inside the emptiness of nonentities, he did not observe that knowledge outside the emptiness of nonentities, he did not observe that knowledge outside and inside the emptiness of nonentities, and he did not observe that knowledge to be anything other than the emptiness of nonentities. He did not observe that knowledge inside the emptiness of essential nature, he did not observe that knowledge outside the emptiness of essential nature, he did not observe that knowledge outside and inside the emptiness of essential nature, and he did not observe that knowledge to be anything other than the emptiness of essential nature. He [F.28.a] did not observe that knowledge inside the emptiness of an essential nature of nonentities, he did not observe that knowledge outside the emptiness of an essential nature of nonentities, he did not observe that knowledge outside and inside the emptiness of an essential nature of nonentities, and he did not observe that knowledge to be anything other than the emptiness of an essential nature of nonentities.

5.438 “He did not observe that knowledge inside the applications of mindfulness, he did not observe that knowledge outside the applications of mindfulness, he did not observe that knowledge outside and inside the applications of mindfulness, and he did not observe that knowledge to be anything other than the applications of mindfulness. He did not observe that knowledge inside the correct exertions, he did not observe that knowledge outside the correct exertions, he did not observe that knowledge outside and inside the correct exertions, and he did not observe that knowledge to be anything other than the correct exertions. He did not observe that knowledge inside the supports for miraculous ability, he did not observe

that knowledge outside the supports for miraculous ability, he did not observe that knowledge outside and inside the supports for miraculous ability, and he did not observe that knowledge to be anything other than the supports for miraculous ability. He did not observe that knowledge inside the faculties, he did not observe that knowledge outside the faculties, he did not observe that knowledge outside and inside the faculties, and he did not observe that knowledge to be anything other than the faculties. He did not observe that knowledge [F.28.b] inside the powers, he did not observe that knowledge outside the powers, he did not observe that knowledge outside and inside the powers, and he did not observe that knowledge to be anything other than the powers. He did not observe that knowledge inside the branches of enlightenment, he did not observe that knowledge outside the branches of enlightenment, he did not observe that knowledge outside and inside the branches of enlightenment, and he did not observe that knowledge to be anything other than the branches of enlightenment. He did not observe that knowledge inside the noble eightfold path, he did not observe that knowledge outside the noble eightfold path, he did not observe that knowledge outside and inside the noble eightfold path, and he did not observe that knowledge to be anything other than the noble eightfold path. He did not observe that knowledge inside the truths of the noble ones, he did not observe that knowledge outside the truths of the noble ones, he did not observe that knowledge outside and inside the truths of the noble ones, and he did not observe that knowledge to be anything other than the truths of the noble ones. He did not observe that knowledge inside the meditative concentrations, he did not observe that knowledge outside the meditative concentrations, he did not observe that knowledge outside and inside the meditative concentrations, and he did not observe that knowledge to be anything other than the meditative concentrations. He did not observe that knowledge inside the immeasurable attitudes, he did not observe [F.29.a] that knowledge outside the immeasurable attitudes, he did not observe that knowledge outside and inside the immeasurable attitudes, and he did not observe that knowledge to be anything other than the immeasurable attitudes. He did not observe that knowledge inside the formless absorptions, he did not observe that knowledge outside the formless absorptions, he did not observe that knowledge outside and inside the formless absorptions, and he did not observe that knowledge to be anything other than the formless absorptions. He did not observe that knowledge inside the eight liberations, he did not observe that knowledge outside the eight liberations, he did not observe that knowledge outside and inside the eight liberations, and he did not observe that knowledge to be anything other than the eight liberations. He did not observe that knowledge inside

the serial steps of meditative absorption, he did not observe that knowledge outside the serial steps of meditative absorption, he did not observe that knowledge outside and inside the serial steps of meditative absorption, and he did not observe that knowledge to be anything other than the serial steps of meditative absorption. He did not observe that knowledge inside the emptiness, signlessness, and wishlessness gateways to liberation, he did not observe that knowledge outside the emptiness, signlessness, and wishlessness gateways to liberation, he did not observe that knowledge outside and inside the emptiness, wishlessness, [F.29.b] and signlessness gateways to liberation, and he did not observe that knowledge to be anything other than the emptiness, signlessness, and wishlessness gateways to liberation. He did not observe that knowledge inside the extrasensory powers, he did not observe that knowledge outside the extrasensory powers, he did not observe that knowledge outside and inside the extrasensory powers, and he did not observe that knowledge to be anything other than the extrasensory powers. He did not observe that knowledge inside the meditative stabilities, he did not observe that knowledge outside the meditative stabilities, he did not observe that knowledge outside and inside the meditative stabilities, and he did not observe that knowledge to be anything other than the meditative stabilities. He did not observe that knowledge inside the dhāraṇī gateways, he did not observe that knowledge outside the dhāraṇī gateways, he did not observe that knowledge outside and inside the dhāraṇī gateways, and he did not observe that knowledge to be anything other than the dhāraṇī gateways. He did not observe that knowledge inside the ten powers of the tathāgatas, he did not observe that knowledge outside the ten powers of the tathāgatas, he did not observe that knowledge outside and inside the ten powers of the tathāgatas, and he did not observe that knowledge to be anything other than the ten powers of the tathāgatas. He did not observe that knowledge inside the fearlessnesses, he did not observe that knowledge outside the fearlessnesses, he did not observe that knowledge outside and inside [F.30.a] the fearlessnesses, and he did not observe that knowledge to be anything other than the fearlessnesses. He did not observe that knowledge inside the kinds of exact knowledge, he did not observe that knowledge outside the kinds of exact knowledge, he did not observe that knowledge outside and inside the kinds of exact knowledge, and he did not observe that knowledge to be anything other than the kinds of exact knowledge. He did not observe that knowledge inside great compassion, he did not observe that knowledge outside great compassion, he did not observe that knowledge outside and inside great compassion, and he did not observe that knowledge to be anything other than great compassion. He did not

observe that knowledge inside the distinct qualities of the buddhas, he did not observe that knowledge outside the distinct qualities of the buddhas, he did not observe that knowledge outside and inside the distinct qualities of the buddhas, and he did not observe that knowledge to be anything other than the distinct qualities of the buddhas.

5.439 “He did not observe that knowledge inside the fruit of having entered the stream, he did not observe that knowledge outside the fruit of having entered the stream, he did not observe that knowledge outside and inside the fruit of having entered the stream, and he did not observe that knowledge to be anything other than the fruit of having entered the stream. He did not observe that knowledge inside the fruit of once-returner, he did not observe that knowledge outside the fruit of once-returner, [F.30.b] he did not observe that knowledge outside and inside the fruit of once-returner, and he did not observe that knowledge to be anything other than the fruit of once-returner. He did not observe that knowledge inside the fruit of non-returner, he did not observe that knowledge outside the fruit of non-returner, he did not observe that knowledge outside and inside the fruit of non-returner, and he did not observe that knowledge to be anything other than the fruit of non-returner. He did not observe that knowledge inside arhatship, he did not observe that knowledge outside arhatship, he did not observe that knowledge outside and inside arhatship, and he did not observe that knowledge to be anything other than arhatship. He did not observe that knowledge inside individual enlightenment, he did not observe that knowledge outside individual enlightenment, he did not observe that knowledge outside and inside individual enlightenment, and he did not observe that knowledge to be anything other than individual enlightenment. He did not observe that knowledge inside the knowledge of the aspects of the path,²⁹³ he did not observe that knowledge outside the knowledge of the aspects of the path, he did not observe that knowledge outside and inside the knowledge of the aspects of the path, and he did not observe that knowledge to be anything other than the knowledge of the aspects of the path. He did not observe that knowledge inside all-aspect omniscience, he did not observe that knowledge outside all-aspect omniscience, he did not observe that knowledge outside and inside all-aspect omniscience, and he [F.31.a] did not observe that knowledge to be anything other than all-aspect omniscience.

5.440 “He did not observe that knowledge inside the real nature, he did not observe that knowledge outside the real nature, he did not observe that knowledge outside and inside the real nature, and he did not observe that knowledge to be anything other than the real nature. He did not observe that knowledge inside the unmistakable real nature, he did not observe that

knowledge outside the unmistakable real nature, he did not observe that knowledge outside and inside the unmistakable real nature, and he did not observe that knowledge to be anything other than the unmistakable real nature. He did not observe that knowledge inside the one and only real nature, he did not observe that knowledge outside the one and only real nature, he did not observe that knowledge outside and inside the one and only real nature, and he did not observe that knowledge to be anything other than the one and only real nature. He did not observe that knowledge inside the reality of phenomena, he did not observe that knowledge outside the reality of phenomena, he did not observe that knowledge outside and inside the reality of phenomena, and he did not observe that knowledge to be anything other than the reality of phenomena. He did not observe that knowledge inside the realm of phenomena, he did not observe that knowledge outside the realm of phenomena, he did not observe that knowledge outside and inside the realm of phenomena, and he did not observe that knowledge to be anything other than the realm of phenomena. He did not observe that knowledge inside the abiding nature of phenomena, he did not observe [F.31.b] that knowledge outside the abiding nature of phenomena, he did not observe that knowledge outside and inside the abiding nature of phenomena, and he did not observe that knowledge to be anything other than the abiding nature of phenomena. He did not observe that knowledge inside the maturity of phenomena, he did not observe that knowledge outside the maturity of phenomena, he did not observe that knowledge outside and inside the maturity of phenomena, and he did not observe that knowledge to be anything other than the maturity of phenomena. He did not observe that knowledge inside the very limit of reality, he did not observe that knowledge outside the very limit of reality, he did not observe that knowledge outside and inside the very limit of reality, and he did not observe that knowledge to be anything other than the very limit of reality.

- 5.441 “The wandering mendicant Śreṇika became a believer in this discourse, and, having become a believer, entered into the knowledge of the All-Aspect Omniscient One as a follower on account of faith, taking reality as his standard since he did not apprehend anything at all. Having thus become a resolute believer, he did not grasp anything at all because he was without mental images and was not attentive to anything. Because all phenomena cannot be grasped and cannot be relinquished, he did not apprehend anything that he might have grasped or anything that he might have relinquished. Since he did not give rise to conceit about any phenomena, he did not give rise to conceit even about nirvāṇa.

“Blessed Lord, this—that bodhisattva great beings, because all dharmas are not grasped, do not grasp physical forms, do not grasp feelings, [F.32.a] do not grasp perceptions, do not grasp formative predispositions, and do not grasp consciousness; because all dharmas are not grasped, do not grasp the eyes, do not grasp the ears, do not grasp the nose, do not grasp the tongue, do not grasp the body, and do not grasp the mental faculty; because all dharmas are not grasped, do not grasp sights, do not grasp sounds, do not grasp odors, do not grasp tastes, do not grasp tangibles, and do not grasp mental phenomena; because all dharmas are not grasped, do not grasp visual consciousness, do not grasp auditory consciousness, do not grasp olfactory consciousness, do not grasp gustatory consciousness, do not grasp tactile consciousness, and do not grasp mental consciousness; because all dharmas are not grasped, do not grasp visually compounded sensory contact, do not grasp aurally compounded sensory contact, do not grasp nasally compounded sensory contact, do not grasp lingually compounded sensory contact, [F.32.b] do not grasp corporeally compounded sensory contact, and do not grasp mentally compounded sensory contact; because all dharmas are not grasped, do not grasp feelings conditioned by visually compounded sensory contact, do not grasp feelings conditioned by aurally compounded sensory contact, do not grasp feelings conditioned by nasally compounded sensory contact, do not grasp feelings conditioned by lingually compounded sensory contact, do not grasp feelings conditioned by corporeally compounded sensory contact, and do not grasp feelings conditioned by mentally compounded sensory contact; because all dharmas are not grasped, do not grasp the earth element, do not grasp the water element, do not grasp the fire element, do not grasp the wind element, do not grasp the space element, and do not grasp the consciousness element; because all dharmas are not grasped, do not grasp ignorance, do not grasp formative predispositions, do not grasp consciousness, do not grasp name and form, do not grasp the six sense fields, do not grasp sensory contact, do not grasp sensation, do not grasp craving, do not grasp grasping, do not grasp the rebirth process, do not grasp birth, and do not grasp aging and death; because all dharmas are not grasped, do not grasp the perfection of generosity, do not grasp the perfection of ethical discipline, do not grasp the perfection of tolerance, do not grasp the perfection of perseverance, do not grasp the perfection of meditative concentration, and do not grasp the perfection of wisdom; because all dharmas are not grasped, do not grasp the emptiness of internal phenomena, do not grasp the emptiness of external phenomena, do not grasp the emptiness of external and internal phenomena, do not grasp the emptiness of emptiness, do not grasp the emptiness of great extent, do not grasp the emptiness of ultimate reality, do

not grasp [F.33.a] the emptiness of conditioned phenomena, do not grasp the emptiness of unconditioned phenomena, do not grasp the emptiness of the unlimited, do not grasp the emptiness of that which has neither beginning nor end, do not grasp the emptiness of nonexclusion, do not grasp the emptiness of inherent nature, do not grasp the emptiness of all phenomena, do not grasp the emptiness of intrinsic defining characteristics, do not grasp the emptiness of that which cannot be apprehended, do not grasp the emptiness of nonentities, do not grasp the emptiness of essential nature, and do not grasp the emptiness of an essential nature of nonentities; because all dharmas are not grasped, do not grasp the applications of mindfulness; because all dharmas are not grasped, do not grasp the correct exertions; because all dharmas are not grasped, do not grasp the supports for miraculous ability; because all dharmas are not grasped, do not grasp the faculties; because all dharmas are not grasped, do not grasp the powers; because all dharmas are not grasped, do not grasp the branches of enlightenment; because all dharmas are not grasped, do not grasp the noble eightfold path; because all dharmas are not grasped, do not grasp the truths of the noble ones; because all dharmas are not grasped, do not grasp the meditative concentrations; because all dharmas are not grasped, do not grasp the immeasurable attitudes; [F.33.b] because all dharmas are not grasped, do not grasp the formless absorptions; because all dharmas are not grasped, do not grasp the liberations; because all dharmas are not grasped, do not grasp the nine serial steps of meditative absorption; because all dharmas are not grasped, do not grasp the emptiness, signlessness, and wishlessness gateways to liberation; because all dharmas are not grasped, do not grasp the extrasensory powers; because all dharmas are not grasped, do not grasp the meditative stabilities; because all dharmas are not grasped, do not grasp the dhāraṇī gateways; because all dharmas are not grasped, do not grasp the ten powers of the tathāgatas; because all dharmas are not grasped, do not grasp the four fearlessnesses; because all dharmas are not grasped, do not grasp the four kinds of exact knowledge; because all dharmas are not grasped, do not grasp great compassion; because all dharmas are not grasped, do not grasp the eighteen distinct qualities of the buddhas; because all dharmas are not grasped, do not grasp the fruit of having entered the stream; because all dharmas are not grasped, do not grasp the fruit of once-returner; because all dharmas are not grasped, do not grasp the fruit of non-returner; because all dharmas are not grasped, [F.34.a] do not grasp arhatship; because all dharmas are not grasped, do not grasp individual enlightenment; because all dharmas are not grasped, do not grasp knowledge of the aspects of the path; because all dharmas are not grasped, do not grasp all-aspect omniscience; because all dharmas are not grasped, do

not grasp the real nature; because all dharmas are not grasped, do not grasp the unmistaken real nature; because all dharmas are not grasped, do not grasp the one and only real nature; because all dharmas are not grasped, do not grasp the reality of phenomena; because all dharmas are not grasped, do not grasp the realm of phenomena; because all dharmas are not grasped, do not grasp the abiding nature of phenomena; because all dharmas are not grasped, do not grasp the maturity of phenomena; and because all dharmas are not grasped, do not grasp the very limit of reality—is indeed the perfection of bodhisattva great beings because it is the beyond that is not beyond.²⁹⁴ [B3]

5.443 “However, as long as their aspirations have not been fulfilled, they will not pass into final nirvāṇa prematurely. As long as the four applications of mindfulness have not been perfected, the four correct exertions have not been perfected, the four supports [F.34.b] for miraculous ability have not been perfected, the five faculties have not been perfected, the five powers have not been perfected, the seven branches of enlightenment have not been perfected, and the noble eightfold path has not been perfected, and as long as the four truths of the noble ones have not been perfected, the four meditative concentrations have not been perfected, the four immeasurable attitudes have not been perfected, the four formless absorptions have not been perfected, the eight liberations have not been perfected, the nine serial steps of meditative absorption have not been perfected, the emptiness, signlessness, and wishlessness gateways to liberation have not been perfected, the extrasensory powers have not been perfected, the meditative stabilities have not been perfected, the gateways of the dhāraṇīs have not been perfected, the ten powers of the tathāgatas have not been perfected, the four fearlessnesses have not been perfected, the four kinds of exact knowledge have not been perfected, great compassion has not been perfected, and the eighteen distinct qualities of the buddhas have not been perfected, they will not pass into final nirvāṇa prematurely.

5.444 “If you ask why, it is because the aspirations are not aspirations, the applications of mindfulness are not applications of mindfulness, the correct exertions are not correct exertions, the supports for miraculous ability are not supports for miraculous ability, the faculties are not faculties, the powers are not powers, the branches of enlightenment are not branches of enlightenment, the noble eightfold path is not the noble eightfold path, the truths of the noble ones are not truths of the noble ones, the meditative concentrations are not meditative concentrations, the immeasurable attitudes are not immeasurable attitudes, [F.35.a] the formless absorptions are not formless absorptions, the eight liberations are not eight liberations, the nine serial steps of meditative absorption are not nine serial steps of

meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation are not emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers are not extrasensory powers, the meditative stabilities are not meditative stabilities, the gateways of the dhāraṇīs are not gateways of the dhāraṇīs, the powers of the tathāgatas are not powers of the tathāgatas, the four fearlessnesses are not four fearlessnesses, the four kinds of exact knowledge are not four kinds of exact knowledge, great compassion is not great compassion, and the eighteen distinct qualities of the buddhas are not eighteen distinct qualities of the buddhas. They are not anything at all, and they are not *not* anything at all.

- 5.445 “Blessed Lord, because all dharmas are not grasped, bodhisattva great beings do not grasp physical forms, do not grasp feelings, do not grasp perceptions, do not grasp formative predispositions, and do not grasp consciousness; because all dharmas are not grasped, they do not grasp the eyes, do not grasp the ears, do not grasp the nose, do not grasp the tongue, do not grasp the body, and do not grasp the mental faculty; because all dharmas are not grasped, they do not grasp sights, do not grasp sounds, do not grasp odors, do not grasp tastes, [F.35.b] do not grasp tangibles, and do not grasp mental phenomena; because all dharmas are not grasped, they do not grasp visual consciousness, do not grasp auditory consciousness, do not grasp olfactory consciousness, do not grasp gustatory consciousness, do not grasp tactile consciousness, and do not grasp mental consciousness; because all dharmas are not grasped, they do not grasp visually compounded sensory contact, do not grasp aurally compounded sensory contact, do not grasp nasally compounded sensory contact, do not grasp lingually compounded sensory contact, do not grasp corporeally compounded sensory contact, and do not grasp mentally compounded sensory contact; because all dharmas are not grasped, they do not grasp feelings conditioned by visually compounded sensory contact, do not grasp feelings conditioned by aurally compounded sensory contact, do not grasp feelings conditioned by nasally compounded sensory contact, do not grasp feelings conditioned by lingually compounded sensory contact, do not grasp feelings conditioned by corporeally compounded sensory contact, and do not grasp feelings conditioned by mentally compounded sensory contact; because all dharmas are not grasped, they do not grasp the earth element, do not grasp the water element, do not grasp the fire element, do not grasp the wind element, do not grasp the space element, and do not grasp the consciousness element; because all dharmas are not grasped, they do not grasp ignorance, do not grasp formative predispositions, do not grasp consciousness, do not grasp [F.36.a] name and form, do not grasp the six

sense fields, do not grasp sensory contact, do not grasp sensation, do not grasp craving, do not grasp grasping, do not grasp the rebirth process, do not grasp birth, and do not grasp aging and death; because all dharmas are not grasped, they do not grasp the perfection of generosity, do not grasp the perfection of ethical discipline, do not grasp the perfection of tolerance, do not grasp the perfection of perseverance, do not grasp the perfection of meditative concentration, and do not grasp the perfection of wisdom; because all dharmas are not grasped, they do not grasp the emptiness of internal phenomena, do not grasp the emptiness of external phenomena, do not grasp the emptiness of external and internal phenomena, do not grasp the emptiness of emptiness, do not grasp the emptiness of great extent, do not grasp the emptiness of ultimate reality, do not grasp the emptiness of conditioned phenomena, do not grasp the emptiness of unconditioned phenomena, do not grasp the emptiness of the unlimited, do not grasp the emptiness of that which has neither beginning nor end, do not grasp the emptiness of nonexclusion, do not grasp the emptiness of inherent nature, do not grasp the emptiness of all phenomena, do not grasp the emptiness of intrinsic defining characteristics, do not grasp the emptiness of that which cannot be apprehended, do not grasp the emptiness of nonentities, do not grasp the emptiness of essential nature, and do not grasp the emptiness of an essential nature of nonentities; because all dharmas are not grasped, [F.36.b] they do not grasp the applications of mindfulness, do not grasp the correct exertions, do not grasp the supports for miraculous ability, do not grasp the faculties, do not grasp the powers, do not grasp the branches of enlightenment, and do not grasp the noble eightfold path; because all dharmas are not grasped, they do not grasp the truths of the noble ones, do not grasp the meditative concentrations, do not grasp the immeasurable attitudes, do not grasp the formless absorptions, do not grasp the liberations, do not grasp the nine serial steps of meditative absorption, do not grasp the emptiness, signlessness, and wishlessness gateways to liberation, do not grasp the extrasensory powers, do not grasp the meditative stabilities, and do not grasp the dhāraṇī gateways; because all dharmas are not grasped, they do not grasp the ten powers of the tathāgatas, do not grasp the four fearlessnesses, do not grasp the four kinds of exact knowledge, do not grasp great compassion, and do not grasp the eighteen distinct qualities of the buddhas; because all dharmas are not grasped, they do not grasp the fruit of having entered the stream, do not grasp the fruit of once-returner, do not grasp the fruit of non-returner, do not grasp arhatship, do not grasp individual enlightenment, do not grasp the knowledge [F.37.a] of the aspects of the path, and do not grasp all-aspect omniscience; and because all dharmas are not grasped, they do not grasp the real nature, do not grasp the

unmistaken real nature, do not grasp the one and only real nature, do not grasp the reality of phenomena, do not grasp the realm of phenomena, do not grasp the abiding nature of phenomena, do not grasp the maturity of phenomena, and do not grasp the very limit of reality. This is their perfection of wisdom.

5.446 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should investigate like this: what is this perfection of wisdom, whose is this perfection of wisdom, how is this a perfection of wisdom, and why is this called a perfection of wisdom?

5.447 “When bodhisattva great beings practice the perfection of wisdom, if they practice while wondering whether that phenomenon that does not exist and cannot be apprehended is the perfection of wisdom, they do not practice the perfection of wisdom.”

5.448 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, what are the phenomena that do not exist and that cannot be apprehended?”

5.449 “Venerable Śāradvatīputra,” replied Subhūti, “owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, [F.37.b] the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the perfection of wisdom does not exist and cannot be apprehended. The perfection of meditative concentration does not exist and cannot be apprehended, the perfection of perseverance does not exist and cannot be apprehended, the perfection of tolerance does not exist and cannot be apprehended, the perfection of ethical discipline does not exist and cannot be apprehended, and the perfection of generosity does not exist and cannot be apprehended.

5.450 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the

emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, physical forms do not exist and cannot be apprehended. Feelings do not exist and cannot be apprehended, perceptions do not exist and cannot be apprehended, formative predispositions do not exist and cannot be apprehended, and consciousness does not exist and cannot be apprehended.

5.451 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, [F.38.a] the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the eyes do not exist and cannot be apprehended, the ears do not exist and cannot be apprehended, the nose does not exist and cannot be apprehended, the tongue does not exist and cannot be apprehended, the body does not exist and cannot be apprehended, and the mental faculty does not exist and cannot be apprehended.

5.452 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, sights do not exist and cannot be apprehended, sounds do not exist and cannot be apprehended, odors do not exist and cannot be apprehended, tastes do not exist and cannot be apprehended, tangibles do not exist and cannot be apprehended, and mental phenomena do not exist and cannot be apprehended.

5.453 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, [F.38.b] and the emptiness of an essential nature of nonentities, visual consciousness does not exist and cannot be apprehended, auditory consciousness does not exist and cannot be apprehended, olfactory consciousness does not exist and cannot be apprehended, gustatory consciousness does not exist and cannot be apprehended, tactile consciousness does not exist and cannot be apprehended, and mental consciousness does not exist and cannot be apprehended.

5.454 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, visually compounded sensory contact does not exist and cannot be apprehended, aurally compounded sensory contact does not exist and cannot be apprehended, nasally compounded sensory contact does not exist and cannot be apprehended, lingually compounded sensory contact does not exist and cannot be apprehended, corporeally compounded sensory contact does not exist and cannot be apprehended, and mentally compounded sensory contact does not exist and cannot be apprehended.

5.455 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end,

the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, feelings [F.39.a] conditioned by visually compounded sensory contact do not exist and cannot be apprehended, feelings conditioned by aurally compounded sensory contact do not exist and cannot be apprehended, feelings conditioned by nasally compounded sensory contact do not exist and cannot be apprehended, feelings conditioned by lingually compounded sensory contact do not exist and cannot be apprehended, feelings conditioned by corporeally compounded sensory contact do not exist and cannot be apprehended, and feelings conditioned by mentally compounded sensory contact do not exist and cannot be apprehended.

5.456 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the earth element does not exist and cannot be apprehended, the water element does not exist and cannot be apprehended, the fire element does not exist and cannot be apprehended, the wind element does not exist and cannot be apprehended, the space element does not exist and cannot be apprehended, and the consciousness element does not exist and cannot be apprehended.

5.457 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, [F.39.b] the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, ignorance does not exist and

cannot be apprehended, formative predispositions do not exist and cannot be apprehended, consciousness does not exist and cannot be apprehended, name and form do not exist and cannot be apprehended, the six sense fields do not exist and cannot be apprehended, sensory contact does not exist and cannot be apprehended, sensation does not exist and cannot be apprehended, craving does not exist and cannot be apprehended, grasping does not exist and cannot be apprehended, the rebirth process does not exist and cannot be apprehended, birth does not exist and cannot be apprehended, and aging and death do not exist and cannot be apprehended.

5.458 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the perfection of generosity does not exist and cannot be apprehended, the perfection of ethical discipline does not exist and cannot be apprehended, the perfection of tolerance does not exist and cannot be apprehended, the perfection of perseverance does not exist and cannot be apprehended, the perfection of meditative concentration does not exist and cannot be apprehended, and the perfection of wisdom does not exist and cannot be apprehended.

5.459 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, [F.40.a] the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the applications of mindfulness do not exist and cannot be apprehended, the supports for miraculous ability do not exist and cannot be apprehended, the faculties do not exist and cannot be apprehended, the powers do not exist and cannot be

apprehended, the branches of enlightenment do not exist and cannot be apprehended, and the noble eightfold path does not exist and cannot be apprehended.

5.460 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the truths of the noble ones do not exist and cannot be apprehended, the meditative concentrations do not exist and cannot be apprehended, the immeasurable attitudes do not exist and cannot be apprehended, the formless absorptions do not exist and cannot be apprehended, the eight liberations do not exist and cannot be apprehended, the nine serial steps of meditative absorption do not exist and cannot be apprehended, the emptiness, signlessness, [F.40.b] and wishlessness gateways to liberation do not exist and cannot be apprehended, the extrasensory powers do not exist and cannot be apprehended, the meditative stabilities do not exist and cannot be apprehended, the gateways of the dhāraṇīs do not exist and cannot be apprehended, the powers of the tathāgatas do not exist and cannot be apprehended, the fearlessnesses do not exist and cannot be apprehended, the kinds of exact knowledge do not exist and cannot be apprehended, and the distinct qualities of the buddhas do not exist and cannot be apprehended.

5.461 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the fruit of having entered the stream does not exist and cannot be apprehended, the fruit of once-

returner does not exist and cannot be apprehended, the fruit of non-returner does not exist and cannot be apprehended, arhatship does not exist and cannot be apprehended, the knowledge of the aspects of the path does not exist and cannot be apprehended, and all-aspect omniscience does not exist and cannot be apprehended.

5.462 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of [F.41.a] that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, the real nature does not exist and cannot be apprehended, the unmistaken real nature does not exist and cannot be apprehended, the one and only real nature does not exist and cannot be apprehended, the reality of phenomena does not exist and cannot be apprehended, the realm of phenomena does not exist and cannot be apprehended, the abiding nature of phenomena does not exist and cannot be apprehended, the maturity of phenomena does not exist and cannot be apprehended, and the very limit of reality does not exist and cannot be apprehended.

5.463 “Venerable Śāradvatīputra, owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of that which cannot be apprehended, the emptiness of intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, those who have entered the stream also do not exist and cannot be apprehended, once-returners do not exist and cannot be apprehended, non-returners do not exist and cannot be apprehended, arhats do not exist and cannot be apprehended, pratyekabuddhas do not exist and cannot be apprehended, bodhisattvas do not exist and cannot be apprehended, and buddhas do not exist and cannot be apprehended.

“Venerable Śāradvatīputra, since the emptiness of internal phenomena cannot be apprehended, the emptiness of internal phenomena does not exist [F.41.b] and cannot be apprehended. Since the emptiness of external phenomena cannot be apprehended, the emptiness of external phenomena does not exist and cannot be apprehended. Since the emptiness of external and internal phenomena cannot be apprehended, the emptiness of external and internal phenomena does not exist and cannot be apprehended. Since the emptiness of emptiness cannot be apprehended, the emptiness of emptiness does not exist and cannot be apprehended. Since the emptiness of great extent cannot be apprehended, the emptiness of great extent does not exist and cannot be apprehended. Since the emptiness of ultimate reality cannot be apprehended, the emptiness of ultimate reality does not exist and cannot be apprehended. Since the emptiness of conditioned phenomena cannot be apprehended, the emptiness of conditioned phenomena does not exist and cannot be apprehended. Since the emptiness of unconditioned phenomena cannot be apprehended, the emptiness of unconditioned phenomena does not exist and cannot be apprehended. Since the emptiness of the unlimited cannot be apprehended, the emptiness of the unlimited does not exist and cannot be apprehended. Since the emptiness of that which has neither beginning nor end cannot be apprehended, the emptiness of that which has neither beginning nor end does not exist and cannot be apprehended. Since the emptiness of nonexclusion cannot be apprehended, the emptiness of nonexclusion does not exist and cannot be apprehended. Since the emptiness of inherent nature cannot be apprehended, the emptiness of inherent nature does not exist and cannot be apprehended. Since the emptiness of all phenomena cannot be apprehended, the emptiness of all phenomena does not exist and cannot be apprehended. Since the emptiness of that which cannot be apprehended cannot be apprehended, the emptiness of that which cannot be apprehended does not exist and cannot be apprehended. Since the emptiness of intrinsic defining characteristics cannot be apprehended, the emptiness of intrinsic defining characteristics does not exist and cannot be apprehended. Since the emptiness of nonentities cannot be apprehended, the emptiness of nonentities does not exist and cannot be apprehended. Since the emptiness of essential nature cannot be apprehended, the emptiness of essential nature does not exist and cannot be apprehended. Since the emptiness of an essential nature of nonentities cannot be apprehended, [F.42.a] the emptiness of an essential nature of nonentities does not exist and cannot be apprehended.

5.465 “Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, if they investigate and ponder accordingly, and if, when they investigate and ponder in that manner, they are not discouraged, not utterly discouraged, not afraid, not frightened, and not fearful, one should know that these bodhisattva great beings will not be separated from the perfection of wisdom.”

5.466 “Venerable Subhūti, why should one know that these bodhisattva great beings will not be separated from the perfection of wisdom?”

5.467 “Venerable Śāradvatīputra,” replied the venerable Subhūti, “physical forms are without the essential nature of physical forms, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Feelings are without the essential nature of feelings, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Perceptions are without the essential nature of perceptions, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Formative predispositions are without the essential nature of formative predispositions, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Consciousness is without the essential nature of consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.468 “Venerable Śāradvatīputra, the eyes are without the essential nature of the eyes, [F.42.b] and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The ears are without the essential nature of the ears, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The nose is without the essential nature of the nose, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The tongue is without the essential nature of the tongue, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The body is without the essential nature of the body, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The mental faculty is without the essential nature of the mental faculty, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.469 “Venerable Śāradvatīputra, sights are without the essential nature of sights, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Sounds are without the essential nature of sounds, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Odors are

without the essential nature of odors, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Tastes are without the essential nature of tastes, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. [F.43.a] Tangibles are without the essential nature of tangibles, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Mental phenomena are without the essential nature of mental phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.470 “Venerable Śāradvatīputra, visual consciousness is without the essential nature of visual consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Auditory consciousness is without the essential nature of auditory consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Olfactory consciousness is without the essential nature of olfactory consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Gustatory consciousness is without the essential nature of gustatory consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Tactile consciousness is without the essential nature of tactile consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Mental consciousness is without the essential nature of mental consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.471 “Venerable Śāradvatīputra, visually compounded sensory contact [F.43.b] is without the essential nature of visually compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Aurally compounded sensory contact is without the essential nature of aurally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Nasally compounded sensory contact is without the essential nature of nasally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Lingually compounded sensory contact is without the essential nature of lingually compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Corporeally compounded sensory contact is without the essential nature of corporeally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great

beings practice the perfection of wisdom. Mentally compounded sensory contact is without the essential nature of mentally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.472 “Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are without the essential nature of feelings conditioned by visually compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Feelings conditioned by aurally compounded sensory contact are without the essential nature of feelings conditioned by aurally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice [F.44.a] the perfection of wisdom. Feelings conditioned by nasally compounded sensory contact are without the essential nature of feelings conditioned by nasally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Feelings conditioned by lingually compounded sensory contact are without the essential nature of feelings conditioned by lingually compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Feelings conditioned by corporeally compounded sensory contact are without the essential nature of feelings conditioned by corporeally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Feelings conditioned by mentally compounded sensory contact are without the essential nature of feelings conditioned by mentally compounded sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.473 “Venerable Śāradvatīputra, the earth element is without the essential nature of the earth element, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The water element is without the essential nature of the water element, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The fire element is without the essential nature of the fire element, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The wind element is without the essential nature of the wind element, [F.44.b] and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The space element is without the essential nature of the space element, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The

consciousness element is without the essential nature of the consciousness element, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.474 “Venerable Śāradvatīputra, ignorance is without the essential nature of ignorance, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Formative predispositions are without the essential nature of formative predispositions, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Consciousness is without the essential nature of consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Name and form are without the essential nature of name and form, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The six sense fields are without the essential nature of the six sense fields, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Sensory contact is without the essential nature of sensory contact, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Sensation [F.45.a] is without the essential nature of sensation, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Craving is without the essential nature of craving, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Grasping is without the essential nature of grasping, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The rebirth process is without the essential nature of the rebirth process, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Birth is without the essential nature of birth, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Aging and death are without the essential nature of aging and death, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.475 “Venerable Śāradvatīputra, the perfection of generosity is without the essential nature of the perfection of generosity, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The perfection of ethical discipline is without the essential nature of the perfection of ethical discipline, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The perfection of tolerance is without the essential nature of the perfection of tolerance, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The perfection of

perseverance is without the essential nature of the perfection of perseverance, and this is correctly and definitively cognized when bodhisattva great beings [F.45.b] practice the perfection of wisdom. The perfection of meditative concentration is without the essential nature of the perfection of meditative concentration, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The perfection of wisdom is without the essential nature of the perfection of wisdom, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.476 “Venerable Śāradvatīputra, the emptiness of internal phenomena is without the essential nature of the emptiness of internal phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of external phenomena is without the essential nature of the emptiness of external phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of external and internal phenomena is without the essential nature of the emptiness of external and internal phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of emptiness is without the essential nature of the emptiness of emptiness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of great extent is without the essential nature of the emptiness of great extent, and this is correctly and definitively cognized when [F.46.a] bodhisattva great beings practice the perfection of wisdom. The emptiness of ultimate reality is without the essential nature of the emptiness of ultimate reality, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of conditioned phenomena is without the essential nature of the emptiness of conditioned phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of unconditioned phenomena is without the essential nature of the emptiness of unconditioned phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of the unlimited is without the essential nature of the emptiness of the unlimited, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of that which has neither beginning nor end is without the essential nature of the emptiness of that which has neither beginning nor end, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of nonexclusion is without the essential nature of the emptiness

of nonexclusion, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of inherent nature is without the essential nature of the emptiness of inherent nature, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of all phenomena [F.46.b] is without the essential nature of the emptiness of all phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of intrinsic defining characteristics is without the essential nature of the emptiness of intrinsic defining characteristics, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of that which cannot be apprehended is without the essential nature of the emptiness of that which cannot be apprehended, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of nonentities is without the essential nature of the emptiness of nonentities, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of essential nature is without the essential nature of the emptiness of essential nature, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness of an essential nature of nonentities is without the essential nature of the emptiness of an essential nature of nonentities, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.477 “Venerable Śāradvatīputra, the four applications of mindfulness are without the essential nature of the applications of mindfulness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The four correct exertions are without the essential nature of the correct exertions, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. [F.47.a] The four supports for miraculous ability are without the essential nature of the supports for miraculous ability, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The five faculties are without the essential nature of the faculties, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The five powers are without the essential nature of the powers, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The seven branches of enlightenment are without the essential nature of the branches of enlightenment, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The noble

eightfold path is without the essential nature of the noble path, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The four truths of the noble ones are without the essential nature of the truths of the noble ones, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The four meditative concentrations are without the essential nature of the meditative concentrations, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The four immeasurable attitudes are without the essential nature of the immeasurable attitudes, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The four formless absorptions are without the essential nature [F.47.b] of the formless absorptions, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The eight liberations are without the essential nature of the liberations, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The nine serial steps of meditative absorption are without the essential nature of the serial steps of meditative absorption, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The emptiness, signlessness, and wishlessness gateways to liberation are without the essential nature of the emptiness, signlessness, and wishlessness gateways to liberation, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The extrasensory powers are without the essential nature of the extrasensory powers, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The meditative stabilities are without the essential nature of the meditative stabilities, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The gateways of the dhāraṇīs are without the essential nature of the gateways of the dhāraṇīs, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The ten powers of the tathāgatas are without the essential nature of the powers of the tathāgatas, and this is correctly and definitively cognized [F.48.a] when bodhisattva great beings practice the perfection of wisdom. The four fearlessnesses are without the essential nature of the fearlessnesses, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The four kinds of exact knowledge are without the essential nature of the kinds of exact knowledge, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Great loving kindness is without the essential nature of great loving kindness, and

this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Great compassion is without the essential nature of great compassion, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The eighteen distinct qualities of the buddhas are without the essential nature of the distinct qualities of the buddhas, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.478 “Venerable Śāradvatīputra, the fruit of having entered the stream is without the essential nature of the fruit of having entered the stream, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The fruit of once-returner is without the essential nature of the fruit of once-returner, and this [F.48.b] is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The fruit of non-returner is without the essential nature of the fruit of non-returner, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Arhatship is without the essential nature of arhatship, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. individual enlightenment is without the essential nature of individual enlightenment, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Knowledge of the aspects of the path is without the essential nature of knowledge of the aspects of the path, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. All-aspect omniscience is without the essential nature of all-aspect omniscience, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.479 “Venerable Śāradvatīputra, the real nature is without the essential nature of the real nature, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The unmistakable real nature is without the essential nature of the unmistakable real nature, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The one and only real nature is without the essential nature of the one and only real nature, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The reality of phenomena is without the essential nature of the reality of phenomena, and this is correctly and definitively cognized [F.49.a] when bodhisattva great beings practice the perfection of wisdom. The realm of phenomena is without the essential nature of the realm of phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The maturity of phenomena is

without the essential nature of the maturity of phenomena, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. The very limit of reality is without the essential nature of the very limit of reality, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.480 “Venerable Śāradvatīputra, it is for this reason that one should know that bodhisattva great beings are not separated from the perfection of wisdom.”
[B4]

5.481 “Venerable Subhūti,” he asked, “what is the essential nature of physical forms? What is the essential nature of feelings? What is the essential nature of perceptions? What is the essential nature of formative predispositions? What is the essential nature of consciousness? What is the essential nature of the eyes? What is the essential nature of the ears? What is the essential nature of the nose? What is the essential nature of the tongue? What is the essential nature of the body? What is the essential nature of the mental faculty? What is the essential nature of sights? What is the essential nature of sounds? What is the essential nature of odors? [F.49.b] What is the essential nature of tastes? What is the essential nature of tangibles? What is the essential nature of mental phenomena? What is the essential nature of visual consciousness? What is the essential nature of auditory consciousness? What is the essential nature of olfactory consciousness? What is the essential nature of gustatory consciousness? What is the essential nature of tactile consciousness? What is the essential nature of mental consciousness? What is the essential nature of visually compounded sensory contact? What is the essential nature of aurally compounded sensory contact? What is the essential nature of nasally compounded sensory contact? What is the essential nature of lingually compounded sensory contact? What is the essential nature of corporeally compounded sensory contact? What is the essential nature of mentally compounded sensory contact? What is the essential nature of feelings conditioned by visually compounded sensory contact? What is the essential nature of feelings conditioned by aurally compounded sensory contact? What is the essential nature of feelings conditioned by nasally compounded sensory contact? What is the essential nature of feelings conditioned by lingually compounded sensory contact? What is the essential nature of feelings conditioned by corporeally compounded sensory contact? What is the essential nature of feelings conditioned by mentally compounded sensory contact? What is the essential nature of the earth element? What is the essential nature of the water element? What is the essential nature of the fire element? What is the essential nature of the wind element? What is the essential nature of the space element? What is the essential nature of the consciousness element?

What is the essential nature of ignorance? What is the essential nature of formative predispositions? What is the essential nature of consciousness? What is the essential nature of name and form? What is the essential nature of the six sense fields? What is the essential nature of sensory contact? What is the essential nature of sensation? What is the essential nature of craving? What is the essential nature of grasping? What is the essential nature of the rebirth process? What is the essential nature of birth? [F.50.a] What is the essential nature of aging and death?

5.482 “What is the essential nature of the perfection of generosity? What is the essential nature of the perfection of ethical discipline? What is the essential nature of the perfection of tolerance? What is the essential nature of the perfection of perseverance? What is the essential nature of the perfection of meditative concentration? What is the essential nature of the perfection of wisdom? What is the essential nature of the emptiness of internal phenomena? What is the essential nature of the emptiness of external phenomena? What is the essential nature of the emptiness of external and internal phenomena? What is the essential nature of the emptiness of emptiness? What is the essential nature of the emptiness of great extent? What is the essential nature of the emptiness of ultimate reality? What is the essential nature of the emptiness of conditioned phenomena? What is the essential nature of the emptiness of unconditioned phenomena? What is the essential nature of the emptiness of the unlimited? What is the essential nature of the emptiness of that which has neither beginning nor end? What is the essential nature of the emptiness of nonexclusion? What is the essential nature of the emptiness of inherent nature? What is the essential nature of the emptiness of all phenomena? What is the essential nature of the emptiness of that which cannot be apprehended? What is the essential nature of the emptiness of intrinsic defining characteristics? What is the essential nature of the emptiness of nonentities? What is the essential nature of the emptiness of essential nature? What is the essential nature of the emptiness of an essential nature of nonentities? What is the essential nature of the four applications of mindfulness? What is the essential nature of the correct exertions? What is the essential nature of the supports for miraculous ability? What is the essential nature of the faculties? What is the essential nature of the powers? What is the essential nature of the branches of enlightenment? What is the essential nature of the noble eightfold path? [F.50.b] What is the essential nature of the truths of the noble ones? What is the essential nature of the meditative concentrations? What is the essential nature of the immeasurable attitudes? What is the essential nature of the formless absorptions? What is the essential nature of the liberations? What is the essential nature of the serial steps of meditative absorption? What is the

essential nature of the emptiness, signlessness, and wishlessness gateways to liberation? What is the essential nature of the extrasensory powers? What is the essential nature of the meditative stabilities? What is the essential nature of the gateways of the dhāraṇīs? What is the essential nature of the powers of the tathāgatas? What is the essential nature of the fearlessnesses? What is the essential nature of the four kinds of exact knowledge? What is the essential nature of great loving kindness? What is the essential nature of great compassion? What is the essential nature of the distinct qualities of the buddhas? What is the essential nature of the fruit of having entered the stream? What is the essential nature of the fruit of once-returner? What is the essential nature of the fruit of non-returner? What is the essential nature of the fruit of arhatship? What is the essential nature of the fruit of individual enlightenment? What is the essential nature of the fruit of the knowledge of the aspects of the path? What is the essential nature of the fruit of all-aspect omniscience? What is the essential nature of the real nature? What is the essential nature of the unmistaken real nature? What is the essential nature of the one and only real nature? What is the essential nature of the reality of phenomena? What is the essential nature of the realm of phenomena? What is the essential nature of the abiding nature of phenomena? What is the essential nature of the maturity of phenomena? What is the essential nature of the very limit of reality?"

5.483 "Venerable Śāradvatīputra," replied Subhūti, "the essential nature of physical forms is not an entity. The essential nature of feelings is not an entity. [F.51.a] The essential nature of perceptions is not an entity. The essential nature of formative predispositions is not an entity. The essential nature of consciousness is not an entity. The essential nature of the eyes is not an entity. The essential nature of the ears is not an entity. The essential nature of the nose is not an entity. The essential nature of the tongue is not an entity. The essential nature of the body is not an entity. The essential nature of the mental faculty is not an entity. The essential nature of sights is not an entity. The essential nature of sounds is not an entity. The essential nature of odors is not an entity. The essential nature of tastes is not an entity. The essential nature of tangibles is not an entity. The essential nature of mental phenomena is not an entity. The essential nature of visual consciousness is not an entity. The essential nature of auditory consciousness is not an entity. The essential nature of olfactory consciousness is not an entity. The essential nature of gustatory consciousness is not an entity. The essential nature of tactile consciousness is not an entity. The essential nature of mental consciousness is not an entity. The essential nature of visually compounded sensory contact is not an entity. The essential nature of aurally compounded sensory contact is not an

entity. The essential nature of nasally compounded sensory contact is not an entity. The essential nature of lingually compounded sensory contact is not an entity. The essential nature of corporeally compounded sensory contact is not an entity. The essential nature of mentally compounded sensory contact is not an entity. The essential nature of feelings conditioned by visually compounded sensory contact is not an entity. The essential nature of feelings conditioned by aurally compounded sensory contact is not an entity. The essential nature of feelings conditioned by nasally compounded sensory contact is not an entity. The essential nature of feelings conditioned by lingually compounded sensory contact is not an entity. The essential nature of feelings conditioned by corporeally compounded sensory contact [F.51.b] is not an entity. The essential nature of feelings conditioned by mentally compounded sensory contact is not an entity. The essential nature of the earth element is not an entity. The essential nature of the water element is not an entity. The essential nature of the fire element is not an entity. The essential nature of the wind element is not an entity. The essential nature of the space element is not an entity. The essential nature of the consciousness element is not an entity. The essential nature of ignorance is not an entity. The essential nature of formative predispositions is not an entity. The essential nature of consciousness is not an entity. The essential nature of name and form is not an entity. The essential nature of the six sense fields is not an entity. The essential nature of sensory contact is not an entity. The essential nature of sensation is not an entity. The essential nature of craving is not an entity. The essential nature of grasping is not an entity. The essential nature of the rebirth process is not an entity. The essential nature of birth is not an entity. The essential nature of aging and death is not an entity.

5.484 “The essential nature of the perfection of generosity is not an entity. The essential nature of the perfection of ethical discipline is not an entity. The essential nature of the perfection of tolerance is not an entity. The essential nature of the perfection of perseverance is not an entity. The essential nature of the perfection of meditative concentration is not an entity. The essential nature of the perfection of wisdom is not an entity. The essential nature of the emptiness of internal phenomena is not an entity. The essential nature of the emptiness of external phenomena is not an entity. The essential nature of the emptiness of external and internal phenomena is not an entity. The essential nature of the emptiness of emptiness is not an entity. The essential nature of the emptiness of great extent is not an entity. The essential nature of the emptiness of ultimate reality is not an entity. The essential nature of the emptiness [F.52.a] of conditioned phenomena is not an entity. The essential nature of the emptiness of unconditioned phenomena is not an entity. The essential nature of the emptiness of the unlimited is not an entity.

The essential nature of the emptiness of that which has neither beginning nor end is not an entity. The essential nature of the emptiness of nonexclusion is not an entity. The essential nature of the emptiness of inherent nature is not an entity. The essential nature of the emptiness of all phenomena is not an entity. The essential nature of the emptiness of that which cannot be apprehended is not an entity. The essential nature of the emptiness of intrinsic defining characteristics is not an entity. The essential nature of the emptiness of nonentities is not an entity. The essential nature of the emptiness of essential nature is not an entity. The essential nature of the emptiness of an essential nature of nonentities is not an entity.

5.485 The essential nature of the four applications of mindfulness is not an entity. The essential nature of the correct exertions is not an entity. The essential nature of the supports for miraculous ability is not an entity. The essential nature of the faculties is not an entity. The essential nature of the powers is not an entity. The essential nature of the branches of enlightenment is not an entity. The essential nature of the noble eightfold path is not an entity. The essential nature of the truths of the noble ones is not an entity. The essential nature of the meditative concentrations is not an entity. The essential nature of the immeasurable attitudes is not an entity. The essential nature of the formless absorptions is not an entity. The essential nature of the liberations is not an entity. The essential nature of the serial steps of meditative absorption is not an entity. The essential nature of the emptiness, signlessness, and wishlessness gateways to liberation is not an entity. The essential nature of the extrasensory powers [F.52.b] is not an entity. The essential nature of the meditative stabilities is not an entity. The essential nature of the gateways of the dhāraṇīs is not an entity. The essential nature of the powers of the tathāgatas is not an entity. The essential nature of the fearlessnesses is not an entity. The essential nature of the kinds of exact knowledge is not an entity. The essential nature of great loving kindness is not an entity. The essential nature of great compassion is not an entity. The essential nature of the distinct qualities of the buddhas is not an entity. The essential nature of the fruit of having entered the stream is not an entity. The essential nature of the fruit of once-returner is not an entity. The essential nature of the fruit of non-returner is not an entity. The essential nature of arhatship is not an entity. The essential nature of individual enlightenment is not an entity. The essential nature of the knowledge of the aspects of the path is not an entity. The essential nature of all-aspect omniscience is not an entity. The essential nature of the real nature is not an entity. The essential nature of the unmistakable real nature is not an entity. The essential nature of the one and only real nature is not an entity. The essential nature of the reality of phenomena is not an entity. The essential

nature of the realm of phenomena is not an entity. The essential nature of the abiding nature of phenomena is not an entity. The essential nature of the maturity of phenomena is not an entity. The essential nature of the very limit of reality is not an entity.

5.486 “Venerable Śāradvatīputra, for these reasons, one should know how physical forms are without the essential nature of physical forms. Feelings are without the essential nature of feelings. Perceptions are without the essential nature of perceptions. Formative predispositions are without the essential nature of formative predispositions. Consciousness is without the essential nature of consciousness. The eyes [F.53.a] are without the essential nature of the eyes. The ears are without the essential nature of the ears. The nose is without the essential nature of the nose. The tongue is without the essential nature of the tongue. The body is without the essential nature of the body. The mental faculty without the essential nature of the mental faculty. Sights are without the essential nature of sights. Sounds are without the essential nature of sounds. Odors are without the essential nature of odors. Tastes are without the essential nature of tastes. Tangibles are without the essential nature of tangibles. Mental phenomena are without the essential nature of mental phenomena. Visual consciousness is without the essential nature of visual consciousness. Auditory consciousness is without the essential nature of auditory consciousness. Olfactory consciousness is without the essential nature of olfactory consciousness. Gustatory consciousness is without the essential nature of gustatory consciousness. Tactile consciousness is without the essential nature of tactile consciousness. Mental consciousness is without the essential nature of mental consciousness. Visually compounded sensory contact is without the essential nature of visually compounded sensory contact. Aurally compounded sensory contact is without the essential nature of aurally compounded sensory contact. Nasally compounded sensory contact is without the essential nature of nasally compounded sensory contact. Lingually compounded sensory contact is without the essential nature of lingually compounded sensory contact. Corporeally compounded sensory contact is without the essential nature of corporeally compounded sensory contact. Mentally compounded sensory contact is without the essential nature of mentally compounded sensory contact. Feelings conditioned by visually compounded sensory contact are without the essential nature of feelings conditioned by visually compounded sensory contact. Feelings conditioned by aurally compounded sensory contact are without the essential nature of feelings conditioned by aurally compounded sensory contact. Feelings conditioned by nasally compounded sensory contact are without the essential nature of feelings conditioned by nasally compounded

sensory contact. Feelings conditioned by lingually compounded sensory contact [F.53.b] are without the essential nature of feelings conditioned by lingually compounded sensory contact. Feelings conditioned by corporeally compounded sensory contact are without the essential nature of feelings conditioned by corporeally compounded sensory contact. Feelings conditioned by mentally compounded sensory contact are without the essential nature of feelings conditioned by mentally compounded sensory contact. The earth element is without the essential nature of the earth element. The water element is without the essential nature of the water element. The fire element is without the essential nature of the fire element. The wind element is without the essential nature of the wind element. The space element is without the essential nature of the space element. The consciousness element is without the essential nature of the consciousness element. Ignorance is without the essential nature of ignorance. Formative predispositions are without the essential nature of formative predispositions. Consciousness is without the essential nature of consciousness. Name and form are without the essential nature of name and form. The six sense fields are without the essential nature of the six sense fields. Sensory contact is without the essential nature of sensory contact. Sensation is without the essential nature of sensation. Craving is without the essential nature of craving. Grasping is without the essential nature of grasping. The rebirth process is without the essential nature of the rebirth process. Birth is without the essential nature of birth. Aging and death are without the essential nature of aging and death. The perfection of generosity is without the essential nature of the perfection of generosity. The perfection of ethical discipline is without the essential nature of the perfection of ethical discipline. The perfection of tolerance is without the essential nature of the perfection of tolerance. The perfection of perseverance is without the essential nature of the perfection of perseverance. The perfection of meditative concentration is without the essential nature of the perfection of meditative concentration. [F.54.a] The perfection of wisdom is without the essential nature of the perfection of wisdom. The emptiness of internal phenomena is without the essential nature of the emptiness of internal phenomena. The emptiness of external phenomena is without the essential nature of the emptiness of external phenomena. The emptiness of external and internal phenomena is without the essential nature of the emptiness of external and internal phenomena. The emptiness of emptiness is without the essential nature of the emptiness of emptiness. The emptiness of great extent is without the essential nature of the emptiness of great extent. The emptiness of ultimate reality is without the essential nature of the emptiness of ultimate reality. The emptiness of conditioned phenomena is without the

essential nature of the emptiness of conditioned phenomena. The emptiness of unconditioned phenomena is without the essential nature of the emptiness of unconditioned phenomena. The emptiness of the unlimited is without the essential nature of the emptiness of the unlimited. The emptiness of that which has neither beginning nor end is without the essential nature of the emptiness of that which has neither beginning nor end. The emptiness of nonexclusion is without the essential nature of the emptiness of nonexclusion. The emptiness of inherent nature is without the essential nature of the emptiness of inherent nature. The emptiness of all phenomena is without the essential nature of the emptiness of all phenomena. The emptiness of that which cannot be apprehended is without the essential nature of the emptiness of that which cannot be apprehended. The emptiness of intrinsic defining characteristics is without the essential nature of the emptiness of intrinsic defining characteristics. The emptiness of nonentities is without the essential nature of the emptiness of nonentities. The emptiness of essential nature is without the essential nature of the emptiness of essential nature. The emptiness of an essential nature of nonentities is without the essential nature of the emptiness of an essential nature of nonentities. The applications of mindfulness are without the essential nature of the applications of mindfulness. The correct exertions are without the essential nature of the correct exertions. The supports for miraculous ability are without the essential nature of the supports for miraculous ability. The faculties [F.54.b] are without the essential nature of the faculties. The powers are without the essential nature of the powers. The branches of enlightenment are without the essential nature of the branches of enlightenment. The noble eightfold path is without the essential nature of the noble eightfold path. The truths of the noble ones are without the essential nature of the truths of the noble ones. The meditative concentrations are without the essential nature of the meditative concentrations. The immeasurable attitudes are without the essential nature of the immeasurable attitudes. The formless absorptions are without the essential nature of the formless absorptions. The eight liberations are without the essential nature of the liberations. The nine serial steps of meditative absorption are without the essential nature of the serial steps of meditative absorption. The emptiness, signlessness, and wishlessness gateways to liberation are without the essential nature of the emptiness, signlessness, and wishlessness gateways to liberation. The extrasensory powers are without the essential nature of the extrasensory powers. The meditative stabilities are without the essential nature of the meditative stabilities. The gateways of the dhāraṇīs are without the essential nature of the gateways of the dhāraṇīs. The ten powers of the tathāgatas are without

the essential nature of the powers of the tathāgatas. The four fearlessnesses are without the essential nature of the fearlessnesses. The four kinds of exact knowledge are without the essential nature of the kinds of exact knowledge. Great loving kindness is without the essential nature of great loving kindness. Great compassion is without the essential nature of great compassion. The eighteen distinct qualities of the buddhas are without the essential nature of the distinct qualities of the buddhas. The fruit of having entered the stream is without the essential nature of the fruit of having entered the stream. [F.55.a] The fruit of once-returner is without the essential nature of the fruit of once-returner. The fruit of non-returner is without the essential nature of the fruit of non-returner. Arhatship is without the essential nature of arhatship. individual enlightenment is without the essential nature of individual enlightenment. The knowledge of the aspects of the path is without the essential nature of the knowledge of the aspects of the path. All-aspect omniscience is without the essential nature of all-aspect omniscience. The real nature is without the essential nature of the real nature. The unmistakable real nature is without the essential nature of the unmistakable real nature. The one and only real nature is without the essential nature of the one and only real nature. The reality of phenomena is without the essential nature of the reality of phenomena. The realm of phenomena is without the essential nature of the realm of phenomena. The abiding nature of phenomena is without the essential nature of the abiding nature of phenomena. The maturity of phenomena is without the essential nature of the maturity of phenomena. The very limit of reality is without the essential nature of the very limit of reality.

5.487 “Moreover, Venerable Śāradvatīputra, physical forms are without the defining characteristics of physical forms. Feelings are without the defining characteristics of feelings. Perceptions are without the defining characteristics of perceptions. Formative predispositions are without the defining characteristics of formative predispositions. Consciousness is without the defining characteristics of consciousness. The eyes are without the defining characteristics of the eyes. The ears are without the defining characteristics of the ears. The nose is without the defining characteristics of the nose. The tongue is without the defining characteristics of the tongue. The body is without the defining characteristics of the body. The mental faculty is without the defining characteristics of the mental faculty. Sights are without the defining characteristics of sights. Sounds are without the defining characteristics of sounds. Odors are without the defining characteristics of odors. Tastes are without the defining characteristics of tastes. Tangibles are without the defining characteristics [F.55.b] of tangibles. Mental phenomena are without the defining characteristics of mental

phenomena. Visual consciousness is without the defining characteristics of visual consciousness. Auditory consciousness is without the defining characteristics of auditory consciousness. Olfactory consciousness is without the defining characteristics of olfactory consciousness. Gustatory consciousness is without the defining characteristics of gustatory consciousness. Tactile consciousness is without the defining characteristics of tactile consciousness. Mental consciousness is without the defining characteristics of mental consciousness. Visually compounded sensory contact is without the defining characteristics of visually compounded sensory contact. Aurally compounded sensory contact is without the defining characteristics of aurally compounded sensory contact. Nasally compounded sensory contact is without the defining characteristics of nasally compounded sensory contact. Lingually compounded sensory contact is without the defining characteristics of lingually compounded sensory contact. Corporeally compounded sensory contact is without the defining characteristics of corporeally compounded sensory contact. Mentally compounded sensory contact is without the defining characteristics of mentally compounded sensory contact. Feelings conditioned by visually compounded sensory contact are without the defining characteristics of feelings conditioned by visually compounded sensory contact. Feelings conditioned by aurally compounded sensory contact are without the defining characteristics of feelings conditioned by aurally compounded sensory contact. Feelings conditioned by nasally compounded sensory contact are without the defining characteristics of feelings conditioned by nasally compounded sensory contact. Feelings conditioned by lingually compounded sensory contact are without the defining characteristics of feelings conditioned by lingually compounded sensory contact. Feelings conditioned by corporeally compounded sensory contact are without the defining characteristics of feelings conditioned by corporeally compounded sensory contact. Feelings conditioned by mentally compounded sensory contact are without the defining characteristics of feelings conditioned by mentally compounded sensory contact. The earth element is without the defining characteristics of the earth element. The water element is without the defining characteristics of the water element. The fire element is without [F.56.a] the defining characteristics of the fire element. The wind element is without the defining characteristics of the wind element. The space element is without the defining characteristics of the space element. The consciousness element is without the defining characteristics of the consciousness element. Ignorance is without the defining characteristics of ignorance. Formative predispositions are without the defining characteristics of formative predispositions. Consciousness is

without the defining characteristics of consciousness. Name and form are without the defining characteristics of name and form. The six sense fields are without the defining characteristics of the six sense fields. Sensory contact is without the defining characteristics of sensory contact. Sensation is without the defining characteristics of sensation. Craving is without the defining characteristics of craving. Grasping is without the defining characteristics of grasping. The rebirth process is without the defining characteristics of the rebirth process. Birth is without the defining characteristics of birth. Aging and death are without the defining characteristics of aging and death.

5.488 “The perfection of generosity is without the defining characteristics of the perfection of generosity. The perfection of ethical discipline is without the defining characteristics of the perfection of ethical discipline. The perfection of tolerance is without the defining characteristics of the perfection of tolerance. The perfection of perseverance is without the defining characteristics of the perfection of perseverance. The perfection of meditative concentration is without the defining characteristics of the perfection of meditative concentration. The perfection of wisdom is without the defining characteristics of the perfection of wisdom. The emptiness of internal phenomena is without the defining characteristics of the emptiness of internal phenomena. The emptiness of external phenomena is without the defining characteristics of the emptiness of external phenomena. The emptiness of external and internal phenomena is without the defining characteristics of the emptiness of external and internal phenomena. The emptiness of emptiness is without the defining characteristics of the emptiness of emptiness. The emptiness of great extent is without the defining characteristics of the emptiness of great extent. The emptiness of ultimate reality [F.56.b] is without the defining characteristics of the emptiness of ultimate reality. The emptiness of conditioned phenomena is without the defining characteristics of the emptiness of conditioned phenomena. The emptiness of unconditioned phenomena is without the defining characteristics of the emptiness of unconditioned phenomena. The emptiness of the unlimited is without the defining characteristics of the emptiness of the unlimited. The emptiness of that which has neither beginning nor end is without the defining characteristics of the emptiness of that which has neither beginning nor end. The emptiness of nonexclusion is without the defining characteristics of the emptiness of nonexclusion. The emptiness of inherent nature is without the defining characteristics of the emptiness of inherent nature. The emptiness of all phenomena is without the defining characteristics of the emptiness of all phenomena. The emptiness of that which cannot be apprehended is without the defining characteristics of

the emptiness of that which cannot be apprehended. The emptiness of intrinsic defining characteristics is without the defining characteristics of the emptiness of intrinsic defining characteristics. The emptiness of nonentities is without the defining characteristics of the emptiness of nonentities. The emptiness of essential nature is without the defining characteristics of the emptiness of essential nature. The emptiness of an essential nature of nonentities is without the defining characteristics of the emptiness of an essential nature of nonentities. The applications of mindfulness are without the defining characteristics of the applications of mindfulness. The correct exertions are without the defining characteristics of the correct exertions. The supports for miraculous ability are without the defining characteristics of the supports for miraculous ability. The faculties are without the defining characteristics of the faculties. The powers are without the defining characteristics of the powers. The branches of enlightenment are without the defining characteristics of the branches of enlightenment. The noble eightfold path is without the defining characteristics of the noble path. The truths of the noble ones are without the defining characteristics of the truths of the noble ones. The meditative concentrations are without the defining characteristics of the meditative concentrations. The immeasurable attitudes are without the defining characteristics of the immeasurable attitudes. The formless absorptions are without the defining characteristics of [F.57.a] the formless absorptions. The liberations are without the defining characteristics of the liberations. The nine serial steps of meditative absorption are without the defining characteristics of the serial steps of meditative absorption. The emptiness, signlessness, and wishlessness gateways to liberation are without the defining characteristics of the emptiness, signlessness, and wishlessness gateways to liberation. The extrasensory powers are without the defining characteristics of the extrasensory powers. The meditative stabilities are without the defining characteristics of the meditative stabilities. The gateways of the dhāraṇīs are without the defining characteristics of the gateways of the dhāraṇīs. The ten powers of the tathāgatas are without the defining characteristics of the powers of the tathāgatas. The four fearlessnesses are without the defining characteristics of the fearlessnesses. The four kinds of exact knowledge are without the defining characteristics of the kinds of exact knowledge. Great loving kindness is without the defining characteristics of great loving kindness. Great compassion is without the defining characteristics of great compassion. The eighteen distinct qualities of the buddhas are without the defining characteristics of the distinct qualities of the buddhas. The fruit of having entered the stream is without the defining characteristics of the fruit of having entered the stream. The fruit of once-returner is without the

defining characteristics of the fruit of once-returner. The fruit of non-returner is without the defining characteristics of the fruit of non-returner. Arhatship is without the defining characteristics of arhatship. individual enlightenment is without the defining characteristics of individual enlightenment. The knowledge of the aspects of the path is without the defining characteristics of the knowledge of the aspects of the path. All-aspect omniscience is without the defining characteristics of all-aspect omniscience. The real nature is without the defining characteristics of the real nature. The unmistakable real nature is without the defining characteristics of the unmistakable real nature. [F.57.b] The one and only real nature is without the defining characteristics of the one and only real nature. The reality of phenomena is without the defining characteristics of the reality of phenomena. The realm of phenomena is without the defining characteristics of the realm of phenomena. The abiding nature of phenomena is without the defining characteristics of the abiding nature of phenomena. The maturity of phenomena is without the defining characteristics of the maturity of phenomena. The very limit of reality is without the defining characteristics of the very limit of reality. Even defining characteristics are without the essential nature of defining characteristics. Even the essential nature of defining characteristics is without the essential nature of defining characteristics."

5.489 "Venerable Subhūti, will those bodhisattva great beings who undertake this training be emancipated in all-aspect omniscience?"

5.490 "Yes!" replied Subhūti. "Those bodhisattva great beings who undertake this training will be emancipated in all-aspect omniscience. If you ask why, Venerable Śāradvatīputra, it is because all phenomena are unborn and unemancipated."

5.491 "Venerable Subhūti," he asked, "why are all phenomena unborn and unemancipated?"

"Venerable Śāradvatīputra," replied Subhūti, "physical forms are empty of physical forms, and therein birth is not apprehended nor is emancipation apprehended. Feelings are empty of feelings, and therein birth is not apprehended nor is emancipation apprehended. Perceptions are empty of perceptions, and therein birth is not apprehended nor is emancipation apprehended. Formative predispositions are empty of formative predispositions, and therein birth is not apprehended nor is emancipation apprehended. Consciousness is empty of consciousness, and therein birth is not apprehended nor is emancipation apprehended."

5.492 "Venerable Śāradvatīputra, the eyes are empty of the eyes, and therein birth is not apprehended nor is emancipation apprehended. [F.58.a] The ears are empty of the ears, and therein birth is not apprehended nor is

emancipation apprehended. The nose is empty of the nose, and therein birth is not apprehended nor is emancipation apprehended. The tongue is empty of the tongue, and therein birth is not apprehended nor is emancipation apprehended. The body is empty of the body, and therein birth is not apprehended nor is emancipation apprehended. The mental faculty is empty of the mental faculty, and therein birth is not apprehended nor is emancipation apprehended. Venerable Śāradvatīputra, sights are empty of sights, and therein birth is not apprehended nor is emancipation apprehended. Sounds are empty of sounds, and therein birth is not apprehended nor is emancipation apprehended. Odors are empty of odors, and therein birth is not apprehended nor is emancipation apprehended. Tastes are empty of tastes, and therein birth is not apprehended nor is emancipation apprehended. Tangibles are empty of tangibles, and therein birth is not apprehended nor is emancipation apprehended. Mental phenomena are empty of mental phenomena, and therein birth is not apprehended nor is emancipation apprehended.

5.493 “Venerable Śāradvatīputra, visual consciousness is empty of visual consciousness, and therein birth is not apprehended nor is emancipation apprehended. Auditory consciousness is empty of auditory consciousness, and therein birth is not apprehended nor is emancipation apprehended. Olfactory consciousness is empty of olfactory consciousness, and therein birth is not apprehended nor is emancipation apprehended. Gustatory consciousness is empty of gustatory consciousness, and therein birth is not apprehended nor is emancipation apprehended. Tactile consciousness is empty of tactile consciousness, and therein birth is not apprehended nor is emancipation apprehended. Mental consciousness is empty of mental consciousness, and therein birth is not apprehended nor is emancipation apprehended.

5.494 “Venerable [F.58.b] Śāradvatīputra, visually compounded sensory contact is empty of visually compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Aurally compounded sensory contact is empty of aurally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Nasally compounded sensory contact is empty of nasally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Lingually compounded sensory contact is empty of lingually compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Mentally compounded sensory contact is empty of mentally compounded sensory contact, and

therein birth is not apprehended nor is emancipation apprehended. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact, and therein birth is not apprehended nor is emancipation apprehended.

5.495 “Venerable Śāradvatīputra, [F.59.a] the earth element is empty of the earth element, and therein birth is not apprehended nor is emancipation apprehended. The water element is empty of the water element, and therein birth is not apprehended nor is emancipation apprehended. The fire element is empty of the fire element, and therein birth is not apprehended nor is emancipation apprehended. The wind element is empty of the wind element, and therein birth is not apprehended nor is emancipation apprehended. The space element is empty of the space element, and therein birth is not apprehended nor is emancipation apprehended. The consciousness element is empty of the consciousness element, and therein birth is not apprehended nor is emancipation apprehended.

5.496 “Venerable Śāradvatīputra, ignorance is empty of ignorance, and therein birth is not apprehended nor is emancipation apprehended. Formative predispositions are empty of formative predispositions, and therein birth is not apprehended nor is emancipation apprehended. Consciousness is empty of consciousness, and therein birth is not apprehended nor is emancipation apprehended. Name and form are empty of name and form, and therein birth is not apprehended nor is emancipation apprehended. The six sense fields are empty of the six sense fields, and therein birth is not apprehended nor is emancipation apprehended. Sensory contact is empty of sensory contact, and therein birth is not apprehended nor is emancipation apprehended. Sensation is empty of sensation, and therein birth is not apprehended nor is

emancipation apprehended. Craving is empty of craving, and therein birth is not apprehended nor is emancipation apprehended. Grasping is empty of grasping, and therein birth is not apprehended nor is emancipation apprehended. The rebirth process is empty of the rebirth process, and therein birth is not apprehended nor is emancipation apprehended. Birth is empty of birth, and therein birth is not apprehended nor is emancipation apprehended. [F.59.b] Aging and death are empty of aging and death, and therein birth is not apprehended nor is emancipation apprehended.

5.497 “Venerable Śāradvatīputra, the perfection of generosity is empty of the perfection of generosity, and therein birth is not apprehended nor is emancipation apprehended. The perfection of ethical discipline is empty of the perfection of ethical discipline, and therein birth is not apprehended nor is emancipation apprehended. The perfection of tolerance is empty of the perfection of tolerance, and therein birth is not apprehended nor is emancipation apprehended. The perfection of perseverance is empty of the perfection of perseverance, and therein birth is not apprehended nor is emancipation apprehended. The perfection of meditative concentration is empty of the perfection of meditative concentration, and therein birth is not apprehended nor is emancipation apprehended. The perfection of wisdom is empty of the perfection of wisdom, and therein birth is not apprehended nor is emancipation apprehended.

5.498 “Venerable Śāradvatīputra, the emptiness of internal phenomena is empty of the emptiness of internal phenomena, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of external phenomena is empty of the emptiness of external phenomena, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of emptiness is empty of the emptiness of emptiness, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of great extent is empty of the emptiness of great extent, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of ultimate reality is empty of the emptiness of ultimate reality, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of [F.60.a] conditioned phenomena is empty of the emptiness of conditioned phenomena, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of the unlimited is empty of the emptiness of the unlimited, and therein birth is not apprehended nor is

emancipation apprehended. The emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of nonexclusion is empty of the emptiness of nonexclusion, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of inherent nature is empty of the emptiness of inherent nature, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of all phenomena is empty of the emptiness of all phenomena, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of nonentities is empty of the emptiness of nonentities, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of essential nature is empty of the emptiness of essential nature, and therein birth is not apprehended nor is emancipation apprehended. The emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities, and therein birth is not apprehended nor is emancipation apprehended.

5.499 “Venerable Śāradvatīputra, the applications of mindfulness are empty of the applications of mindfulness, and therein birth is not apprehended nor is emancipation apprehended. The correct exertions are empty of the correct exertions, and therein birth is not apprehended nor is emancipation [F.60.b] apprehended. The supports for miraculous ability are empty of the supports for miraculous ability, and therein birth is not apprehended nor is emancipation apprehended. The faculties are empty of the faculties, and therein birth is not apprehended nor is emancipation apprehended. The powers are empty of the powers, and therein birth is not apprehended nor is emancipation apprehended. The branches of enlightenment are empty of the branches of enlightenment, and therein birth is not apprehended nor is emancipation apprehended. The noble eightfold path is empty of the noble eightfold path, and therein birth is not apprehended nor is emancipation apprehended.

5.500 “Venerable Śāradvatīputra, the truths of the noble ones are empty of the truths of the noble ones, and therein birth is not apprehended nor is emancipation apprehended. The meditative concentrations are empty of the meditative concentrations, and therein birth is not apprehended nor is emancipation apprehended. The immeasurable attitudes are empty of the immeasurable attitudes, and therein birth is not apprehended nor is

emancipation apprehended. The formless absorptions are empty of the formless absorptions, and therein birth is not apprehended nor is emancipation apprehended. The eight liberations are empty of the eight liberations, and therein birth is not apprehended nor is emancipation apprehended. The nine serial steps of meditative absorption are empty of the serial steps of meditative absorption, and therein birth is not apprehended nor is emancipation apprehended. The emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation, and therein birth is not apprehended nor is emancipation apprehended. The extrasensory powers [F.61.a] are empty of the extrasensory powers, and therein birth is not apprehended nor is emancipation apprehended. The meditative stabilities are empty of the meditative stabilities, and therein birth is not apprehended nor is emancipation apprehended. The gateways of the dhāraṇīs are empty of the gateways of the dhāraṇīs, and therein birth is not apprehended nor is emancipation apprehended.

5.501 “Venerable Śāradvatīputra, the ten powers of the tathāgatas are empty of the powers of the tathāgatas, and therein birth is not apprehended nor is emancipation apprehended. The fearlessnesses are empty of the fearlessnesses, and therein birth is not apprehended nor is emancipation apprehended. The kinds of exact knowledge are empty of the kinds of exact knowledge, and therein birth is not apprehended nor is emancipation apprehended. Great loving kindness is empty of great loving kindness, and therein birth is not apprehended nor is emancipation apprehended. Great compassion is empty of great compassion, and therein birth is not apprehended nor is emancipation apprehended. The eighteen distinct qualities of the buddhas are empty of the distinct qualities of the buddhas, and therein birth is not apprehended nor is emancipation apprehended.

5.502 “Venerable Śāradvatīputra, the fruit of having entered the stream is empty of the fruit of having entered the stream, and therein birth is not apprehended nor is emancipation apprehended. The fruit of once-returner is empty of the fruit of once-returner, and therein birth is not apprehended nor is emancipation apprehended. The fruit of non-returner is empty of the fruit of non-returner, and therein birth is not apprehended nor is emancipation apprehended. Arhatship is empty of arhatship, and therein birth is not apprehended nor is emancipation apprehended. individual enlightenment [F.61.b] is empty of individual enlightenment, and therein birth is not apprehended nor is emancipation apprehended. The knowledge of the aspects of the path is empty of the knowledge of the aspects of the path, and

therein birth is not apprehended nor is emancipation apprehended. All-aspect omniscience is empty of all-aspect omniscience, and therein birth is not apprehended nor is emancipation apprehended.

5.503 “Venerable Śāradvatīputra, the real nature is empty of the real nature, and therein birth is not apprehended nor is emancipation apprehended. The unmistakable real nature is empty of the unmistakable real nature, and therein birth is not apprehended nor is emancipation apprehended. The one and only real nature is empty of the one and only real nature, and therein birth is not apprehended nor is emancipation apprehended. The reality of phenomena is empty of the reality of phenomena, and therein birth is not apprehended nor is emancipation apprehended. The realm of phenomena is empty of the realm of phenomena, and therein birth is not apprehended nor is emancipation apprehended. The abiding nature of phenomena is empty of the abiding nature of phenomena, and therein birth is not apprehended nor is emancipation apprehended. The maturity of phenomena is empty of the maturity of phenomena, and therein birth is not apprehended nor is emancipation apprehended. The very limit of reality is empty of the very limit of reality, and therein birth is not apprehended nor is emancipation apprehended.

5.504 “Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner are approaching all-aspect omniscience. Commensurate with their approach to all-aspect omniscience, they will attain complete purity of the body, complete purity of speech, complete purity of the mind, and complete purity of the major marks. Commensurate with their [F.62.a] attainment of complete purity of the body, complete purity of speech, complete purity of the mind, and complete purity of the major marks, these bodhisattva great beings do not entertain thoughts of desire, and they do not entertain thoughts of hatred, do not entertain thoughts of delusion, do not entertain thoughts of pride, do not entertain thoughts of pretentiousness, do not entertain thoughts of deceit, do not entertain thoughts of envy, do not entertain thoughts of miserliness, do not entertain thoughts of craving, and do not entertain thoughts of mistaken views. Since they do not entertain thoughts of desire, and they do not entertain thoughts of hatred, delusion, pride, pretentiousness, deceit, envy, miserliness, craving, or mistaken views, they will never be conceived within a mother’s womb, and they will invariably²⁹⁵ be born miraculously. Except in order to bring beings to maturation, they will never be born in the inferior realms. They will proceed from one buddhafiield to another buddhafiield, bringing beings to maturation and refining the buddhafiields. They will never be separated from the lord buddhas until they fully awaken in unsurpassed, perfect, complete enlightenment.

5.505 “Therefore, Venerable Śāradvatīputra, bodhisattva great beings who wish to attain these attributes and excellences should practice this perfection of wisdom with unrelenting perseverance. Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner are approaching all-aspect omniscience.”

5.506 *This completes the fifth chapter from The Perfection of Wisdom in One Hundred Thousand Lines. [F.62.b] [B5]*

6.

CHAPTER 6

6.1 The venerable Subhūti then said to the Blessed One, “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with physical forms, they are engaging with mental images. If they engage with feelings, they are engaging with mental images. If they engage with perceptions, they are engaging with mental images. If they engage with formative predispositions, they are engaging with mental images. If they engage with consciousness, they are engaging with a mental image.

6.2 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are at peace, they are engaging with a mental image. [F.63.a] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are not at peace,

they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that physical forms are not void, they are engaging with a mental image.

6.3 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that [F.63.b] feelings are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings are not void, they are engaging with a mental image.

6.4 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the

perfection of wisdom, [F.64.a] they engage unskillfully with the notion that perceptions are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that perceptions are not void, they are engaging with a mental image.

- 6.5 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice [F.64.b] the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are not at peace,

they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are not void, they are engaging with a mental image.

6.6 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice [F.65.a] the perfection of wisdom, they engage unskillfully with the notion that consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.65.b] that consciousness is not void, they are engaging with a mental image.

6.7 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the

notion that the eyes are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are void, [F.66.a] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eyes are not void, they are engaging with a mental image.

- 6.8 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.66.b] that the ears are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage

unskillfully with the notion that the ears are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ears are not void, they are engaging with a mental image.

6.9 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage [F.67.a] unskillfully with the notion that the nose is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nose is not void, they are engaging with a mental image.

6.10 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is suffering, they are engaging with a mental image. Blessed Lord, if, when

bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is self, they are engaging with a mental image. Blessed [F.67.b] Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the tongue is not void, they are engaging with a mental image.

- 6.11 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.68.a] they engage unskillfully with the notion that the body is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is void, they are engaging with a

mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the body is not void, they are engaging with a mental image.

6.12 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is self, [F.68.b] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the mental faculty is not void, they are engaging with a mental image.

6.13 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are suffering, they are

engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.69.a] practice the perfection of wisdom, they engage unskillfully with the notion that sights are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sights are not void, they are engaging with a mental image.

- 6.14 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are happiness, they are engaging with a mental image. Blessed Lord, if, [F.69.b] when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are void, they are engaging with a

mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sounds are not void, they are engaging with a mental image.

6.15 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.70.a] practice the perfection of wisdom, they engage unskillfully with the notion that odors are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that odors are not void, they are engaging with a mental image.

6.16 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.70.b] with the notion that tastes are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the

notion that tastes are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tastes are not void, they are engaging with a mental image.

- 6.17 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are permanent, they are engaging with a mental image. Blessed [F.71.a] Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tangibles are not void, they are engaging with a mental image. [F.71.b]

6.18 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.72.a] with the notion that mental phenomena are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental phenomena are not void, they are engaging with a mental image.

6.19 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is self,

they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is at peace, [F.72.b] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visual consciousness is not void, they are engaging with a mental image.

6.20 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.73.a] practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is void, they are engaging with a mental image. Blessed Lord,

if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that auditory consciousness is not void, they are engaging with a mental image.

6.21 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness [F.73.b] is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that olfactory consciousness is not void, they are engaging with a mental image.

6.22 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is impermanent, they are engaging with a mental image. [F.74.a] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage

unskillfully with the notion that gustatory consciousness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that gustatory consciousness is not void, they are engaging with a mental image. [F.74.b] [B6]

- 6.23 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice [F.75.a] the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if,

when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that tactile consciousness is not void, they are engaging with a mental image.

6.24 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is self, they are engaging with a mental image. [F.75.b] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mental consciousness is not void, they are engaging with a mental image.

6.25 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of

wisdom, they engage unskillfully with the notion that visually compounded sensory contact is happiness, they are engaging [F.76.a] with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that visually compounded sensory contact is not void, they are engaging with a mental image.

- 6.26 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact [F.76.b] is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is nonself, they are engaging with a mental image. Blessed

Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is void, [F.77.a] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aurally compounded sensory contact is not void, they are engaging with a mental image.

- 6.27 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is at peace, they are engaging with a mental image. [F.77.b] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is void, they are engaging with a mental image. Blessed Lord, if, when

bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that nasally compounded sensory contact is not void, they are engaging with a mental image.

6.28 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.78.a] practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that lingually compounded sensory contact is not void, they are engaging with a mental image.

6.29 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings

practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.78.b] with the notion that corporeally compounded sensory contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that corporeally compounded sensory contact is not void, they are engaging with a mental image.

- 6.30 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact [F.79.a] is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded

sensory contact is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that mentally compounded sensory contact is not void, [F.79.b] they are engaging with a mental image.

- 6.31 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.80.a] with the notion that feelings conditioned by visually compounded sensory contact are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom,

they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by visually compounded sensory contact are not void, they are engaging with a mental image.

- 6.32 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.80.b] practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by aurally compounded sensory contact are not void, they are engaging with a mental image.

6.33 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.81.a] they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by nasally compounded sensory contact are not void, they are engaging with a mental image.

6.34 “Blessed Lord, [F.81.b] if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by linguallly compounded sensory contact are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by linguallly compounded sensory contact are impermanent, they are engaging with a mental image. Blessed Lord, if,

when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are not at peace, [F.82.a] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by lingually compounded sensory contact are not void, they are engaging with a mental image.

- 6.35 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are suffering, they are engaging with a mental image. Blessed Lord, if, when

bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are nonself, they are engaging with a mental image. Blessed Lord, [F.82.b] if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by corporeally compounded sensory contact are not void, they are engaging with a mental image.

- 6.36 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice [F.83.a] the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are nonself, they are engaging with a mental

image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that feelings conditioned by mentally compounded sensory contact are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.83.b] that feelings conditioned by mentally compounded sensory contact are not void, they are engaging with a mental image.

6.37 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is not at peace, they are engaging with a mental image. Blessed Lord, [F.84.a] if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the earth element is not void, they are engaging with a mental image.

6.38 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.84.b] practice the perfection of wisdom, they engage unskillfully with the notion that the water element is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the water element is not void, they are engaging with a mental image.

6.39 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is self, they are engaging with a mental image. Blessed Lord, if, when [F.85.a] bodhisattva

great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fire element is not void, they are engaging with a mental image.

6.40 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element [F.85.b] is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the wind element is not void, they are engaging with a mental image.

6.41 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the [F.86.a] perfection of wisdom, they engage unskillfully with the notion that the space element is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the space element is not void, they are engaging with a mental image.

6.42 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element [F.86.b] is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is self, they are engaging with a

mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is void, [F.87.a] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the consciousness element is not void, they are engaging with a mental image. [B7]

- 6.43 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.87.b] they engage unskillfully with the notion that ignorance is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that ignorance is not void, they are engaging with a mental image.

6.44 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.88.a] practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that formative predispositions are not void, they are engaging with a mental image.

6.45 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.88.b] they engage unskillfully with the notion that consciousness is suffering, they are engaging with a mental image. Blessed

Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that consciousness is not void, they are engaging with a mental image.

- 6.46 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are impermanent, they are engaging with a mental image. Blessed Lord, [F.89.a] if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are void, they are engaging with a mental

image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that name and form are not void, they are engaging with a mental image.

6.47 “Blessed Lord, if, when bodhisattva great beings [F.89.b] practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.90.a] with the notion that the six sense fields are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the six sense fields are not void, they are engaging with a mental image.

6.48 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory

contact is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.90.b] practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensory contact is not void, they are engaging with a mental image.

6.49 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice [F.91.a] the perfection of wisdom, they engage unskillfully with the notion that sensation is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is void, they

are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that sensation is not void, they are engaging with a mental image.

6.50 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.91.b] practice the perfection of wisdom, they engage unskillfully with the notion that craving is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that craving is not void, they are engaging with a mental image.

6.51 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.92.a] practice the perfection of wisdom, they engage unskillfully

with the notion that grasping is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that grasping is not void, they are engaging with a mental image.

- 6.52 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is happiness, they are engaging [F.92.b] with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great

beings practice the perfection of wisdom, they engage unskillfully with the notion that the rebirth process is not void, they are engaging with a mental image.

6.53 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.93.a] they engage unskillfully with the notion that birth is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that birth is not void, they are engaging with a mental image.

6.54 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.93.b] they engage unskillfully with the notion that aging and death are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom,

they engage unskillfully with the notion that aging and death are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that aging and death are not void, [F.94.a] they are engaging with a mental image.

- 6.55 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva [F.94.b] great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is void,

they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of generosity is not void, they are engaging with a mental image.

6.56 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the [F.95.a] perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of ethical discipline is not void, they are engaging with a mental image.

6.57 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage

unskillfully with the notion that the perfection of tolerance is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is suffering, they are engaging with a mental image. Blessed Lord, if, [F.95.b] when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of tolerance is not void, they are engaging with a mental image.

- 6.58 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.96.a] practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the

perfection of perseverance is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of perseverance is not void, they are engaging with a mental image.

- 6.59 “Blessed Lord, if, [F.96.b] when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is not at peace, [F.97.a] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of meditative concentration is not void, they are engaging with a mental image.

6.60 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom [F.97.b] is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the perfection of wisdom is not void, they are engaging with a mental image.

6.61 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena [F.98.a] is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the

perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of internal phenomena is not void, they are engaging with a mental image.

- 6.62 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is impermanent, they are engaging with a mental image. [F.98.b] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the

emptiness of external phenomena is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external phenomena is not void, they are engaging with a mental image.

- 6.63 “Blessed Lord, if, when bodhisattva great beings practice [F.99.a] the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.99.b] that the emptiness of external and internal phenomena is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of external and internal phenomena is not void, they are engaging with a mental image.

6.64 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is at peace, they are engaging with a mental image. [F.100.a] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of emptiness is not void, they are engaging with a mental image.

6.65 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings

practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is self, they are engaging with a mental image. [F.100.b] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of great extent is not void, they are engaging with a mental image.

6.66 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is happiness, they are engaging with a mental image. [F.101.a] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is not at peace, they are engaging with a mental image. Blessed Lord, if, when

bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of ultimate reality is not void, they are engaging with a mental image. [B8]

6.67 “Blessed Lord, if, when bodhisattva [F.101.b] great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is not at peace, they are engaging with a mental image. Blessed Lord, if, [F.102.a] when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of conditioned phenomena is not void, they are engaging with a mental image.

6.68 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the

perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is nonself, [F.102.b] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of unconditioned phenomena is not void, they are engaging with a mental image.

- 6.69 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.103.a] they engage unskillfully with the notion that the emptiness of the unlimited is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is self, they

are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of the unlimited is not void, they are engaging with a mental image.

6.70 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.103.b] that the emptiness of that which has neither beginning nor end is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is not at peace, they are engaging with

a mental image. Blessed Lord, if, when bodhisattva great beings [F.104.a] practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which has neither beginning nor end is not void, they are engaging with a mental image.

6.71 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is nonself, they are engaging with a mental image. [F.104.b] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonexclusion is not void, they are engaging with a mental image.

6.72 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of

inherent nature is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is suffering, they are engaging with a mental image. [F.105.a] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of inherent nature is not void, they are engaging with a mental image.

- 6.73 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is impermanent, they are engaging with a mental image. [F.105.b] Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of

wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of all phenomena [F.106.a] is not void, they are engaging with a mental image.

6.74 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics [F.106.b] is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining

characteristics is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of intrinsic defining characteristics is not void, they are engaging with a mental image.

6.75 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is nonself, [F.107.a] they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of that which cannot be apprehended is not void, they are engaging with a mental image.

6.76 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is

impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.107.b] that the emptiness of nonentities is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of nonentities is not void, they are engaging with a mental image.

6.77 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.108.a] they engage unskillfully with the notion that the emptiness of essential nature is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of

essential nature is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of essential nature is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage [F.108.b] unskillfully with the notion that the emptiness of essential nature is not void, they are engaging with a mental image.

- 6.78 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.109.a] practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is void, they

are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness of an essential nature of nonentities is not void, they are engaging with a mental image.

6.79 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness [F.109.b] are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the applications of mindfulness are not void, they are engaging with a mental image.

6.80 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.110.a] they

engage unskillfully with the notion that the correct exertions are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the correct exertions are not void, they are engaging with a mental image.

6.81 “Blessed Lord, if, [F.110.b] when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the

supports for miraculous ability are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are not at peace, they are engaging with a mental image. Blessed Lord, [F.111.a] if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the supports for miraculous ability are not void, they are engaging with a mental image.

6.82 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are nonself, they are engaging with a mental image. Blessed Lord, [F.111.b] if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the faculties are not void, they are engaging with a mental image.

6.83 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are permanent, they are engaging with a mental image. Blessed Lord, if, when

bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the powers are not void, they are engaging with a mental image.

6.84 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion [F.112.b] that the branches of enlightenment are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are nonself,

they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the branches of enlightenment are not void, they are engaging with a mental image.

- 6.85 “Blessed Lord, if, when bodhisattva great beings [F.113.a] practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.113.b] with the notion that the noble eightfold path is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the noble eightfold path is not void, they are engaging with a mental image [B9]

6.86 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones [F.114.a] are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the truths of the noble ones are not void, they are engaging with a mental image.

6.87 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the [F.114.b] perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are suffering, they are engaging with a mental

image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative concentrations are not void, they are engaging with a mental image.

- 6.88 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.115.a] they engage unskillfully with the notion that the immeasurable attitudes are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are not at peace,

they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.115.b] practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the immeasurable attitudes are not void, they are engaging with a mental image.

6.89 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions [F.116.a] are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the formless absorptions are not void, they are engaging with a mental image.

6.90 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are impermanent, they are

engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva [F.116.b] great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the liberations are not void, they are engaging with a mental image.

- 6.91 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva [F.117.a] great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great

beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva [F.117.b] great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the nine serial steps of meditative absorption are not void, they are engaging with a mental image.

6.92 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation [F.118.a] are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage

unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are not void, they are engaging with a mental image.

6.93 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.118.b] practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are void, they are engaging with a mental image. Blessed Lord, if, [F.119.a] when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the extrasensory powers are not void, they are engaging with a mental image.

6.94 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are impermanent, they are engaging with a mental image. Blessed Lord, if, when

bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.119.b] practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the meditative stabilities are not void, they are engaging with a mental image.

- 6.95 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.120.a] practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are at peace, they are

engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the dhāraṇī gateways are not void, they are engaging with a mental image.

6.96 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva [F.120.b] great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the ten powers of the tathāgatas are not void, they are engaging with a mental image.

6.97 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are permanent, they are engaging with a mental image. Blessed [F.121.a] Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses [F.121.b] are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the fearlessnesses are not void, they are engaging with a mental image.

6.98 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with

the notion that the kinds of exact knowledge are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.122.a] they engage unskillfully with the notion that the kinds of exact knowledge are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the kinds of exact knowledge are not void, they are engaging with a mental image.

- 6.99 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings [F.122.b] practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great

beings practice the perfection of wisdom, they engage unskillfully with the notion that great compassion is not void, they are engaging with a mental image.

6.100 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are permanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are impermanent, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, [F.123.a] they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are happiness, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are suffering, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are self, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are nonself, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are not at peace, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully with the notion that the eighteen distinct qualities of the buddhas are void, they are engaging with a mental image. Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage unskillfully [F.123.b] with the notion that the eighteen distinct qualities of the buddhas are not void, they are engaging with a mental image. [B10]

6.101 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, they engage with the notion ‘I am practicing the perfection of wisdom,’ they are practicing with a referent. Those bodhisattva great beings are engaging with a mental image. Blessed Lord, if bodhisattva great beings engage with the notion ‘Those who practice in that manner are practicing

the perfection of wisdom. They are cultivating the perfection of wisdom,' they are also engaging with mental images. One should know those bodhisattva great beings lack skillful means."

6.102 Then the venerable Śāradvatīputra asked the venerable Subhūti, "Venerable Subhūti, how should one know that this is the bodhisattva great beings' lack of skillful means?"

6.103 "Venerable Śāradvatīputra," replied Subhūti, "if, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess physical forms,²⁹⁶ because of being intent on, perceiving, and possessing physical forms they engage in the conditioning of physical forms. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva [F.124.a] great beings practice the perfection of wisdom, they are intent on, perceive, and possess feelings, because of being intent on, perceiving, and possessing feelings they engage in the conditioning of feelings. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess perceptions, because of being intent on, perceiving, and possessing perceptions they engage in the conditioning of perceptions. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess formative predispositions, because of being intent on, perceiving, and possessing formative predispositions they engage in the conditioning of formative predispositions. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess consciousness, because of being intent on, perceiving, and possessing consciousness they engage in the conditioning of consciousness. [F.124.b] I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

6.104 "If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eyes, because of being intent on, perceiving, and possessing the eyes they engage in the conditioning of the eyes. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be

released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the ears, because of being intent on, perceiving, and possessing the ears they engage in the conditioning of the ears. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the nose, because of being intent on, perceiving, and possessing the nose they engage in the conditioning of the nose. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. [F.125.a] If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the tongue, because of being intent on, perceiving, and possessing the tongue they engage in the conditioning of the tongue. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the body, because of being intent on, perceiving, and possessing the body they engage in the conditioning of the body. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the mental faculty, because of being intent on, perceiving, and possessing the mental faculty they engage in the conditioning of the mental faculty. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.105 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess sights, because of being intent on, [F.125.b] perceiving, and possessing sights they engage in the conditioning of sights. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess sounds, because of being intent on, perceiving, and possessing sounds they engage in the conditioning of sounds. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive,

and possess odors, because of being intent on, perceiving, and possessing odors they engage in the conditioning of odors. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess tastes, because of being intent on, perceiving, and possessing tastes they engage in the conditioning of tastes. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released [F.126.a] from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess tangibles, because of being intent on, perceiving, and possessing tangibles they engage in the conditioning of tangibles. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess mental phenomena, because of being intent on, perceiving, and possessing phenomena they engage in the conditioning of mental phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

6.106 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess visual consciousness, because of being intent on, perceiving, and possessing visual consciousness they engage in the conditioning of visual consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice [F.126.b] the perfection of wisdom, they are intent on, perceive, and possess auditory consciousness, because of being intent on, perceiving, and possessing auditory consciousness they engage in the conditioning of auditory consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess olfactory consciousness, because of being intent on, perceiving, and possessing olfactory consciousness they engage in the conditioning of olfactory consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess gustatory consciousness, because of being

intent on, perceiving, and possessing gustatory consciousness they engage in the conditioning of gustatory consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, [F.127.a] perceive, and possess tactile consciousness, because of being intent on, perceiving, and possessing tactile consciousness they engage in the conditioning of tactile consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess mental consciousness, because of being intent on, perceiving, and possessing mental consciousness they engage in the conditioning of mental consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.107 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess visually compounded sensory contact, because of being intent on, perceiving, and possessing visually compounded sensory contact they engage in the conditioning of visually compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, [F.127.b] and possess aurally compounded sensory contact, because of being intent on, perceiving, and possessing aurally compounded sensory contact they engage in the conditioning of aurally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess nasally compounded sensory contact, because of being intent on, perceiving, and possessing nasally compounded sensory contact they engage in the conditioning of nasally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess lingually compounded sensory contact, because of being intent on, perceiving, and possessing lingually compounded sensory contact they engage in the conditioning of lingually compounded sensory contact. I say that they will not be released from birth,

aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess corporeally compounded sensory contact, because of being intent on, perceiving, [F.128.a] and possessing corporeally compounded sensory contact they engage in the conditioning of corporeally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess mentally compounded sensory contact, because of being intent on, perceiving, and possessing mentally compounded sensory contact they engage in the conditioning of mentally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.108 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess feelings conditioned by visually compounded sensory contact, because of being intent on, perceiving, and possessing feelings conditioned by visually compounded sensory contact they engage in the conditioning of feelings conditioned by visually compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess feelings conditioned by aurally compounded sensory contact, because of being intent on, [F.128.b] perceiving, and possessing feelings conditioned by aurally compounded sensory contact they engage in the conditioning of feelings conditioned by aurally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess feelings conditioned by nasally compounded sensory contact, because of being intent on, perceiving, and possessing feelings conditioned by nasally compounded sensory contact they engage in the conditioning of feelings conditioned by nasally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess feelings conditioned by linguallly

compounded sensory contact, because of being intent on, perceiving, and possessing feelings conditioned by lingually compounded sensory contact they engage in the conditioning of feelings conditioned by lingually compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, [F.129.a] perceive, and possess feelings conditioned by corporeally compounded sensory contact, because of being intent on, perceiving, and possessing feelings conditioned by corporeally compounded sensory contact they engage in the conditioning of feelings conditioned by corporeally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess feelings conditioned by mentally compounded sensory contact, because of being intent on, perceiving, and possessing feelings conditioned by mentally compounded sensory contact they engage in the conditioning of feelings conditioned by mentally compounded sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.109 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the earth element, because of being intent on, perceiving, and possessing the earth element they engage in the conditioning of the earth element. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess [F.129.b] the water element, because of being intent on, perceiving, and possessing the water element they engage in the conditioning of the water element. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the fire element, because of being intent on, perceiving, and possessing the fire element they engage in the conditioning of the fire element. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the wind

element, because of being intent on, perceiving, and possessing the wind element they engage in the conditioning of the wind element. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the space element, because of being intent on, perceiving, and possessing the space element they engage in the conditioning of the space element. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, [F.130.a] suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the consciousness element, because of being intent on, perceiving, and possessing the consciousness element they engage in the conditioning of the consciousness element. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.110 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess ignorance, because of being intent on, perceiving, and possessing ignorance they engage in the conditioning of ignorance. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess formative predispositions, because of being intent on, perceiving, and possessing formative predispositions they engage in the conditioning of formative predispositions. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. [F.130.b] If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess consciousness, because of being intent on, perceiving, and possessing consciousness they engage in the conditioning of consciousness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess name and form, because of being intent on, perceiving, and possessing name and form they engage in the conditioning of name and form. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are

intent on, perceive, and possess the six sense fields, because of being intent on, perceiving, and possessing the six sense fields they engage in the conditioning of the six sense fields. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess sensory contact, because of being intent on, [F.131.a] perceiving, and possessing sensory contact they engage in the conditioning of sensory contact. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess sensation, because of being intent on, perceiving, and possessing sensation they engage in the conditioning of sensation. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess craving, because of being intent on, perceiving, and possessing craving they engage in the conditioning of craving. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess grasping, because of being intent on, perceiving, and possessing grasping they engage in the conditioning of grasping. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released [F.131.b] from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the rebirth process, because of being intent on, perceiving, and possessing the rebirth process they engage in the conditioning of the rebirth process. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess birth, because of being intent on, perceiving, and possessing birth they engage in the conditioning of birth. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess aging and death, because of being intent on, perceiving, and possessing aging and death they engage in the conditioning

of aging and death. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

6.111 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the perfection of generosity, because of being intent on, perceiving, and possessing the perfection of generosity they engage in the conditioning of the perfection [F.132.a] of generosity. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the perfection of ethical discipline, because of being intent on, perceiving, and possessing the perfection of ethical discipline they engage in the conditioning of the perfection of ethical discipline. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the perfection of tolerance, because of being intent on, perceiving, and possessing the perfection of tolerance they engage in the conditioning of the perfection of tolerance. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the perfection of perseverance, because of being intent on, perceiving, and possessing the perfection of perseverance they engage in the conditioning of the perfection of perseverance. I say that they [F.132.b] will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the perfection of meditative concentration, because of being intent on, perceiving, and possessing the perfection of meditative concentration they engage in the conditioning of the perfection of meditative concentration. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the perfection of wisdom, because of being intent on, perceiving, and possessing the perfection of wisdom they engage in the

conditioning of the perfection of wisdom. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.112 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of internal phenomena, because of being intent on, perceiving, and possessing the emptiness of internal phenomena they engage in the conditioning of the emptiness of internal phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, [F.133.a] and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of external phenomena, because of being intent on, perceiving, and possessing the emptiness of external phenomena they engage in the conditioning of the emptiness of external phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of external and internal phenomena, because of being intent on, perceiving, and possessing the emptiness of external and internal phenomena they engage in the conditioning of the emptiness of external and internal phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of emptiness, because of being intent on, perceiving, and possessing the emptiness of emptiness they engage in the conditioning of the emptiness of emptiness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings [F.133.b] practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of great extent, because of being intent on, perceiving, and possessing the emptiness of great extent they engage in the conditioning of the emptiness of great extent. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of ultimate reality, because of being intent on, perceiving, and possessing the emptiness of ultimate reality they engage in the conditioning of the emptiness of ultimate reality. I say that they will not be released from

birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of conditioned phenomena, because of being intent on, perceiving, and possessing the emptiness of conditioned phenomena they engage in the conditioning of the emptiness of conditioned phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of unconditioned phenomena, because of being intent on, perceiving, [F.134.a] and possessing the emptiness of unconditioned phenomena they engage in the conditioning of the emptiness of unconditioned phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of the unlimited, because of being intent on, perceiving, and possessing the emptiness of the unlimited they engage in the conditioning of the emptiness of the unlimited. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of that which has neither beginning nor end, because of being intent on, perceiving, and possessing the emptiness of that which has neither beginning nor end they engage in the conditioning of the emptiness of that which has neither beginning nor end. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of nonexclusion, because of being intent on, [F.134.b] perceiving, and possessing the emptiness of nonexclusion they engage in the conditioning of the emptiness of nonexclusion. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of inherent nature, because of being intent on, perceiving, and possessing the emptiness of inherent nature they engage in the conditioning of the emptiness of inherent nature. I say that they will not be released from birth, aging, sickness, death, sorrow,

lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of all phenomena, because of being intent on, perceiving, and possessing the emptiness of all phenomena they engage in the conditioning of the emptiness of all phenomena. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of intrinsic defining characteristics, because of being intent on, perceiving, and possessing the emptiness of intrinsic defining characteristics they engage in the conditioning of [F.135.a] the emptiness of intrinsic defining characteristics. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of that which cannot be apprehended, because of being intent on, perceiving, and possessing the emptiness of that which cannot be apprehended they engage in the conditioning of the emptiness of that which cannot be apprehended. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of nonentities, because of being intent on, perceiving, and possessing the emptiness of nonentities they engage in the conditioning of the emptiness of nonentities. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of essential nature, because of being intent on, perceiving, and possessing the emptiness of essential nature they engage in the conditioning of the emptiness of essential nature. I say that they will not be released from birth, aging, sickness, death, [F.135.b] sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness of an essential nature of nonentities, because of being intent on, perceiving, and possessing the emptiness of an essential nature of nonentities they engage in the conditioning of the emptiness of an essential nature of nonentities. I

say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.113 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four applications of mindfulness, because of being intent on, perceiving, and possessing the applications of mindfulness they engage in the conditioning of the applications of mindfulness. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four correct exertions, because of being intent on, perceiving, and possessing the correct exertions they engage in the conditioning of the correct exertions. I say that they will not be released from birth, aging, sickness, death, [F.136.a] sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four supports for miraculous ability, because of being intent on, perceiving, and possessing the supports for miraculous ability they engage in the conditioning of the supports for miraculous ability. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the five faculties, because of being intent on, perceiving, and possessing the faculties they engage in the conditioning of the faculties. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the five powers, because of being intent on, perceiving, and possessing the powers they engage in the conditioning of the powers. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; [F.136.b] they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the seven branches of enlightenment, because of being intent on, perceiving, and possessing the branches of enlightenment they engage in the conditioning of the branches of enlightenment. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and

possess the noble eightfold path, because of being intent on, perceiving, and possessing the noble eightfold path they engage in the conditioning of the noble eightfold path. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

6.114 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four truths of the noble ones, because of being intent on, perceiving, and possessing the truths of the noble ones they engage in the conditioning of the truths of the noble ones. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; [F.137.a] they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four meditative concentrations, because of being intent on, perceiving, and possessing the meditative concentrations they engage in the conditioning of the meditative concentrations. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four immeasurable attitudes, because of being intent on, perceiving, and possessing the immeasurable attitudes they engage in the conditioning of the immeasurable attitudes. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four formless absorptions, because of being intent on, perceiving, and possessing the formless absorptions they engage in the conditioning of the formless absorptions. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. [F.137.b] [B11]

6.115 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eight liberations, because of being intent on, perceiving, and possessing the liberations they engage in the conditioning of the liberations. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the nine serial steps of meditative absorption, because of being intent on, perceiving, and possessing the serial steps of meditative absorption they engage in the conditioning of the serial steps of meditative

absorption. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the emptiness, signlessness, and wishlessness gateways to liberation, because of being intent on, perceiving, and possessing the emptiness, signlessness, and wishlessness gateways to liberation they engage in the conditioning of the emptiness, signlessness, and wishlessness gateways to liberation. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, [F.138.a] suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the six extrasensory powers, because of being intent on, perceiving, and possessing the extrasensory powers they engage in the conditioning of the extrasensory powers. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

- 6.116 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eyes of flesh, because of being intent on, perceiving, and possessing the eyes of flesh they engage in the conditioning of the eyes of flesh. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eye of divine clairvoyance, because of being intent on, perceiving, and possessing the eye of divine clairvoyance they engage in the conditioning of the eye of divine clairvoyance. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings [F.138.b] practice the perfection of wisdom, they are intent on, perceive, and possess the eye of wisdom, because of being intent on, perceiving, and possessing the eye of wisdom they engage in the conditioning of the eye of wisdom. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eye of the Dharma, because of being intent on, perceiving, and possessing the eye of the Dharma they engage in the conditioning of the eye of the Dharma. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when

bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eye of the buddhas, because of being intent on, perceiving, and possessing the eye of the buddhas they engage in the conditioning of the eye of the buddhas. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering.

6.117 “If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the meditative stabilities, because of being intent on, perceiving, and possessing the meditative stabilities they engage [F.139.a] in the conditioning of the meditative stabilities. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the dhāraṇī gateways, because of being intent on, perceiving, and possessing the dhāraṇī gateways they engage in the conditioning of the dhāraṇī gateways. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the ten powers of the tathāgatas, because of being intent on, perceiving, and possessing the ten powers of the tathāgatas they engage in the conditioning of the powers of the tathāgatas. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four fearlessnesses, because of being intent on, perceiving, and possessing the fearlessnesses they engage in the conditioning of the fearlessnesses. I say that they will not be released from birth, aging, [F.139.b] sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the four kinds of exact knowledge, because of being intent on, perceiving, and possessing the kinds of exact knowledge they engage in the conditioning of the kinds of exact knowledge. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess great compassion, because of being intent on, perceiving, and possessing great compassion they engage in the conditioning of great compassion. I say that they will not be released from

birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released from great suffering. If, when bodhisattva great beings practice the perfection of wisdom, they are intent on, perceive, and possess the eighteen distinct qualities of the buddhas, because of being intent on, perceiving, and possessing the eighteen distinct qualities of the buddhas they engage in the conditioning of the distinct qualities of the buddhas. I say that they will not be released from birth, aging, sickness, death, sorrow, lamentation, suffering, discomfort, and agitation; they will not be released [F.140.a] from great suffering.

6.118 “Venerable Śāradvatīputra, if bodhisattva great beings lack the good fortune to actualize²⁹⁷ even the level of the śrāvakas, or the level of the pratyekabuddhas, how could they possibly fully awaken in unsurpassed, perfect, complete enlightenment? That would be impossible. Venerable Śāradvatīputra, if bodhisattvas practice the perfection of wisdom in that manner, one should know them to be without skillful means.”

6.119 “Venerable Subhūti, how do you know when bodhisattva great beings practicing the perfection of wisdom do possess skillful means?”

6.120 “Venerable Śāradvatīputra,” replied Subhūti, “when bodhisattva great beings practice the perfection of wisdom they do not engage with physical forms. They do not engage with mental images of physical forms.²⁹⁸ They do not engage with the notion that physical forms are permanent, do not engage with the notion that physical forms are impermanent, do not engage with the notion that physical forms are happiness, do not engage with the notion that physical forms are suffering, do not engage with the notion that physical forms are self, do not engage with the notion that physical forms are nonself, do not engage with the notion that physical forms are at peace, do not engage with the notion that physical forms are not at peace, do not engage with the notion that physical forms are empty, do not engage with the notion that physical forms are not empty, do not engage with the notion that physical forms have a sign, do not engage with the notion that physical forms are signless, do not engage with the notion that physical forms are with wishes, do not engage with the notion that physical forms are wishless, do not engage with the notion that physical forms are void, and do not engage with the notion that physical forms are not void. They do not engage with feelings. They do not engage with mental images of feelings. They do not engage with the notion that feelings are permanent, do not engage with the notion that feelings are impermanent, do not engage with the notion that feelings are happiness, do not engage with the notion that feelings are suffering, [F.140.b] do not engage with the notion that feelings are self, do not engage with the notion that feelings are nonself, do not engage with the notion that feelings are at peace, do not engage with the notion that feelings

are not at peace, do not engage with the notion that feelings are empty, do not engage with the notion that feelings are not empty, do not engage with the notion that feelings have a sign, do not engage with the notion that feelings are signless, do not engage with the notion that feelings are with wishes, do not engage with the notion that feelings are wishless, do not engage with the notion that feelings are void, and do not engage with the notion that feelings are not void. They do not engage with perceptions. They do not engage with mental images of perceptions. They do not engage with the notion that perceptions are permanent, do not engage with the notion that perceptions are impermanent, do not engage with the notion that perceptions are happiness, do not engage with the notion that perceptions are suffering, do not engage with the notion that perceptions are self, do not engage with the notion that perceptions are nonself, do not engage with the notion that perceptions are at peace, do not engage with the notion that perceptions are not at peace, do not engage with the notion that perceptions are empty, do not engage with the notion that perceptions are not empty, do not engage with the notion that perceptions have a sign, do not engage with the notion that perceptions are signless, do not engage with the notion that perceptions are with wishes, do not engage with the notion that perceptions are wishless, do not engage with the notion that perceptions are void, and do not engage with the notion that perceptions are not void. They do not engage with formative predispositions. They do not engage with mental images of formative predispositions. They do not engage with the notion that formative predispositions are permanent, do not engage with the notion that formative predispositions are impermanent, do not engage with the notion that formative predispositions are happiness, do not engage with the notion that formative predispositions are suffering, do not engage with the notion that formative predispositions are self, do not engage with the notion that formative predispositions are nonself, do not engage with the notion that formative predispositions are at peace, do not engage with the notion that formative predispositions are not at peace, do not engage with the notion that formative predispositions are empty, do not engage with the notion that formative predispositions are not empty, do not engage with the notion that formative predispositions have a sign, do not engage with the notion that formative predispositions are signless, do not engage with the notion that formative predispositions are with wishes, do not engage with the notion that formative predispositions are wishless, [F.141.a] do not engage with the notion that formative predispositions are void, and do not engage with the notion that formative predispositions are not void. They do not engage with consciousness. They do not engage with mental images of consciousness. They do not engage with the notion that consciousness is

permanent, do not engage with the notion that consciousness is impermanent, do not engage with the notion that consciousness is happiness, do not engage with the notion that consciousness is suffering, do not engage with the notion that consciousness is self, do not engage with the notion that consciousness is nonself, do not engage with the notion that consciousness is at peace, do not engage with the notion that consciousness is not at peace, do not engage with the notion that consciousness is empty, do not engage with the notion that consciousness is not empty, do not engage with the notion that consciousness has a sign, do not engage with the notion that consciousness is signless, do not engage with the notion that consciousness is with wishes, do not engage with the notion that consciousness is wishless, do not engage with the notion that consciousness is void, and do not engage with the notion that consciousness is not void.

- 6.121 “They do not engage with the eyes. They do not engage with a mental image of the eyes. They do not engage with the notion that the eyes are permanent, do not engage with the notion that the eyes are impermanent, do not engage with the notion that the eyes are happiness, do not engage with the notion that the eyes are suffering, do not engage with the notion that the eyes are self, do not engage with the notion that the eyes are nonself, do not engage with the notion that the eyes are at peace, do not engage with the notion that the eyes are not at peace, do not engage with the notion that the eyes are empty, do not engage with the notion that the eyes are not empty, do not engage with the notion that the eyes have a sign, do not engage with the notion that the eyes are signless, do not engage with the notion that the eyes are with wishes, do not engage with the notion that the eyes are wishless, do not engage with the notion that the eyes are void, and do not engage with the notion that the eyes are not void. They do not engage with the ears. They do not engage with a mental image of the ears. They do not engage with the notion that the ears are permanent, [F.141.b] do not engage with the notion that the ears are impermanent, do not engage with the notion that the ears are happiness, do not engage with the notion that the ears are suffering, do not engage with the notion that the ears are self, do not engage with the notion that the ears are nonself, do not engage with the notion that the ears are at peace, do not engage with the notion that the ears are not at peace, do not engage with the notion that the ears are empty, do not engage with the notion that the ears are not empty, do not engage with the notion that the ears have a sign, do not engage with the notion that the ears are signless, do not engage with the notion that the ears are with wishes, do not engage with the notion that the ears are wishless, do not engage with the notion that the ears are void, and do not engage with the notion that the ears are not void. They do not engage with the nose. They do

not engage with a mental image of the nose. They do not engage with the notion that the nose is permanent, do not engage with the notion that the nose is impermanent, do not engage with the notion that the nose is happiness, do not engage with the notion that the nose is suffering, do not engage with the notion that the nose is self, do not engage with the notion that the nose is nonself, do not engage with the notion that the nose is at peace, do not engage with the notion that the nose is not at peace, do not engage with the notion that the nose is empty, do not engage with the notion that the nose is not empty, do not engage with the notion that the nose has a sign, do not engage with the notion that the nose is signless, do not engage with the notion that the nose is with wishes, do not engage with the notion that the nose is wishless, do not engage with the notion that the nose is void, and do not engage with the notion that the nose is not void. They do not engage with the tongue. They do not engage with a mental image of the tongue. They do not engage with the notion that the tongue is permanent, do not engage with the notion that the tongue is impermanent, do not engage with the notion that the tongue is happiness, do not engage with the notion that the tongue is suffering, do not engage with the notion that the tongue is self, do not engage with the notion that the tongue is nonself, do not engage with the notion that the tongue is at peace, do not engage with the notion that the tongue is not at peace, do not engage with the notion that the tongue is empty, do not engage with the notion that the tongue is not empty, do not engage with the notion that the tongue has a sign, do not engage with the notion that the tongue is signless, do not engage with the notion that the tongue is with wishes, do not engage with the notion that the tongue is wishless, do not engage with the notion that the tongue is void, and do not engage with the notion that the tongue is not void. They do not engage with the body. They do not engage with a mental image of the body. [F.142.a] They do not engage with the notion that the body is permanent, do not engage with the notion that the body is impermanent, do not engage with the notion that the body is happiness, do not engage with the notion that the body is suffering, do not engage with the notion that the body is self, do not engage with the notion that the body is nonself, do not engage with the notion that the body is at peace, do not engage with the notion that the body is not at peace, do not engage with the notion that the body is empty, do not engage with the notion that the body is not empty, do not engage with the notion that the body has a sign, do not engage with the notion that the body is signless, do not engage with the notion that the body is with wishes, do not engage with the notion that the body is wishless, do not engage with the notion that the body is void, and do not engage with the notion that the body is not void. They do not engage

with the mental faculty. They do not engage with a mental image of the mental faculty. They do not engage with the notion that the mental faculty is permanent, do not engage with the notion that the mental faculty is impermanent, do not engage with the notion that the mental faculty is happiness, do not engage with the notion that the mental faculty is suffering, do not engage with the notion that the mental faculty is self, do not engage with the notion that the mental faculty is nonself, do not engage with the notion that the mental faculty is at peace, do not engage with the notion that the mental faculty is not at peace, do not engage with the notion that the mental faculty is empty, do not engage with the notion that the mental faculty is not empty, do not engage with the notion that the mental faculty has a sign, do not engage with the notion that the mental faculty is signless, do not engage with the notion that the mental faculty is with wishes, do not engage with the notion that the mental faculty is wishless, do not engage with the notion that the mental faculty is void, and do not engage with the notion that the mental faculty is not void.

- 6.122 “They do not engage with sights. They do not engage with mental images of sights. They do not engage with the notion that sights are permanent, do not engage with the notion that sights are impermanent, do not engage with the notion that sights are happiness, do not engage with the notion that sights are suffering, do not engage with the notion that sights are self, do not engage with the notion that sights are nonself, do not engage with the notion that sights are at peace, do not engage with the notion that sights are not at peace, do not engage with the notion that sights are empty, do not engage with the notion that sights are not empty, do not engage with the notion that sights have a sign, do not engage with the notion that sights [F.142.b] are signless, do not engage with the notion that sights are with wishes, do not engage with the notion that sights are wishless, do not engage with the notion that sights are void, and do not engage with the notion that sights are not void. They do not engage with sounds. They do not engage with mental images of sounds. They do not engage with the notion that sounds are permanent, do not engage with the notion that sounds are impermanent, do not engage with the notion that sounds are happiness, do not engage with the notion that sounds are suffering, do not engage with the notion that sounds are self, do not engage with the notion that sounds are nonself, do not engage with the notion that sounds are at peace, do not engage with the notion that sounds are not at peace, do not engage with the notion that sounds are empty, do not engage with the notion that sounds are not empty, do not engage with the notion that sounds have a sign, do not engage with the notion that sounds are signless, do not engage with the notion that sounds are with wishes, do not engage

with the notion that sounds are wishless, do not engage with the notion that sounds are void, and do not engage with the notion that sounds are not void. They do not engage with odors. They do not engage with mental images of odors. They do not engage with the notion that odors are permanent, do not engage with the notion that odors are impermanent, do not engage with the notion that odors are happiness, do not engage with the notion that odors are suffering, do not engage with the notion that odors are self, do not engage with the notion that odors are nonself, do not engage with the notion that odors are at peace, do not engage with the notion that odors are not at peace, do not engage with the notion that odors are empty, do not engage with the notion that odors are not empty, do not engage with the notion that odors have a sign, do not engage with the notion that odors are signless, do not engage with the notion that odors are with wishes, do not engage with the notion that odors are wishless, do not engage with the notion that odors are void, and do not engage with the notion that odors are not void. They do not engage with tastes. They do not engage with mental images of tastes. They do not engage with the notion that tastes are permanent, do not engage with the notion that tastes are impermanent, do not engage with the notion that tastes are happiness, do not engage with the notion that tastes are suffering, do not engage with the notion that tastes are self, do not engage with the notion that tastes are nonself, do not engage with the notion that tastes are at peace, do not engage with the notion that tastes are not at peace, [F.143.a] do not engage with the notion that tastes are empty, do not engage with the notion that tastes are not empty, do not engage with the notion that tastes have a sign, do not engage with the notion that tastes are signless, do not engage with the notion that tastes are with wishes, do not engage with the notion that tastes are wishless, do not engage with the notion that tastes are void, and do not engage with the notion that tastes are not void. They do not engage with tangibles. They do not engage with mental images of tangibles. They do not engage with the notion that tangibles are permanent, do not engage with the notion that tangibles are impermanent, do not engage with the notion that tangibles are happiness, do not engage with the notion that tangibles are suffering, do not engage with the notion that tangibles are self, do not engage with the notion that tangibles are nonself, do not engage with the notion that tangibles are at peace, do not engage with the notion that tangibles are not at peace, do not engage with the notion that tangibles are empty, do not engage with the notion that tangibles are not empty, do not engage with the notion that tangibles have a sign, do not engage with the notion that tangibles are signless, do not engage with the notion that tangibles are with wishes, do not engage with the notion that tangibles are wishless, do not engage with

the notion that tangibles are void, and do not engage with the notion that tangibles are not void. They do not engage with mental phenomena. They do not engage with mental images of mental phenomena. They do not engage with the notion that mental phenomena are permanent, do not engage with the notion that mental phenomena are impermanent, do not engage with the notion that mental phenomena are happiness, do not engage with the notion that mental phenomena are suffering, do not engage with the notion that mental phenomena are self, do not engage with the notion that mental phenomena are nonself, do not engage with the notion that mental phenomena are at peace, do not engage with the notion that mental phenomena are not at peace, do not engage with the notion that mental phenomena are empty, do not engage with the notion that mental phenomena are not empty, do not engage with the notion that mental phenomena have a sign, do not engage with the notion that mental phenomena are signless, do not engage with the notion that mental phenomena are with wishes, do not engage with the notion that mental phenomena are wishless, do not engage with the notion that mental phenomena are void, and do not engage with the notion that mental phenomena are not void.

- 6.123 “They do not engage with the sensory element of the eyes.²⁹⁹ They do not engage with a mental image of the sensory element of the eyes. They do not engage with the notion that the sensory element of the eyes is permanent, do not engage with the notion that [F.143.b] the sensory element of the eyes is impermanent, do not engage with the notion that the sensory element of the eyes is happiness, do not engage with the notion that the sensory element of the eyes is suffering, do not engage with the notion that the sensory element of the eyes is self, do not engage with the notion that the sensory element of the eyes is nonself, do not engage with the notion that the sensory element of the eyes is at peace, do not engage with the notion that the sensory element of the eyes is not at peace, do not engage with the notion that the sensory element of the eyes is empty, do not engage with the notion that the sensory element of the eyes is not empty, do not engage with the notion that the sensory element of the eyes has a sign, do not engage with the notion that the sensory element of the eyes is signless, do not engage with the notion that the sensory element of the eyes is with wishes, do not engage with the notion that the sensory element of the eyes is wishless, do not engage with the notion that the sensory element of the eyes is void, and do not engage with the notion that the sensory element of the eyes is not void. They do not engage with the sensory element of sights. They do not engage with a mental image of the sensory element of sights. They do not engage with the notion that the sensory element of sights is

permanent, do not engage with the notion that the sensory element of sights is impermanent, do not engage with the notion that the sensory element of sights is happiness, do not engage with the notion that the sensory element of sights is suffering, do not engage with the notion that the sensory element of sights is self, do not engage with the notion that the sensory element of sights is nonself, do not engage with the notion that the sensory element of sights is at peace, do not engage with the notion that the sensory element of sights is not at peace, do not engage with the notion that the sensory element of sights is empty, do not engage with the notion that the sensory element of sights is not empty, do not engage with the notion that the sensory element of sights has a sign, do not engage with the notion that the sensory element of sights is signless, do not engage with the notion that the sensory element of sights is with wishes, do not engage with the notion that the sensory element of sights is wishless, do not engage with the notion that the sensory element of sights is void, and do not engage with the notion that the sensory element of sights is not void. They do not engage with the sensory element of visual consciousness. They do not engage with a mental image of the sensory element of visual consciousness. They do not engage [F.144.a] with the notion that the sensory element of visual consciousness is permanent, do not engage with the notion that the sensory element of visual consciousness is impermanent, do not engage with the notion that the sensory element of visual consciousness is happiness, do not engage with the notion that the sensory element of visual consciousness is suffering, do not engage with the notion that the sensory element of visual consciousness is self, do not engage with the notion that the sensory element of visual consciousness is nonself, do not engage with the notion that the sensory element of visual consciousness is at peace, do not engage with the notion that the sensory element of visual consciousness is not at peace, do not engage with the notion that the sensory element of visual consciousness is empty, do not engage with the notion that the sensory element of visual consciousness is not empty, do not engage with the notion that the sensory element of visual consciousness has a sign, do not engage with the notion that the sensory element of visual consciousness is signless, do not engage with the notion that the sensory element of visual consciousness is with wishes, do not engage with the notion that the sensory element of visual consciousness is wishless, do not engage with the notion that the sensory element of visual consciousness is void, and do not engage with the notion that the sensory element of visual consciousness is not void.

- 6.124 “They do not engage with the sensory element of the ears. They do not engage with a mental image of the sensory element of the ears. They do not engage with the notion that the sensory element of the ears is permanent, do

not engage with the notion that the sensory element of the ears is impermanent, do not engage with the notion that the sensory element of the ears is happiness, do not engage with the notion that the sensory element of the ears is suffering, do not engage with the notion that the sensory element of the ears is self, do not engage with the notion that the sensory element of the ears is nonself, do not engage with the notion that the sensory element of the ears is at peace, do not engage with the notion that the sensory element of the ears is not at peace, do not engage with the notion that the sensory element of the ears is empty, do not engage with the notion that the sensory element of the ears is not empty, do not engage with the notion that the sensory element of the ears has a sign, do not engage with the notion that the sensory element of the ears is signless, do not engage with the notion that the sensory element of the ears is with wishes, do not engage with the notion that [F.144.b] the sensory element of the ears is wishless, do not engage with the notion that the sensory element of the ears is void, and do not engage with the notion that the sensory element of the ears is not void. They do not engage with the sensory element of sounds. They do not engage with a mental image of the sensory element of sounds. They do not engage with the notion that the sensory element of sounds is permanent, do not engage with the notion that the sensory element of sounds is impermanent, do not engage with the notion that the sensory element of sounds is happiness, do not engage with the notion that the sensory element of sounds is suffering, do not engage with the notion that the sensory element of sounds is self, do not engage with the notion that the sensory element of sounds is nonself, do not engage with the notion that the sensory element of sounds is at peace, do not engage with the notion that the sensory element of sounds is not at peace, do not engage with the notion that the sensory element of sounds is empty, do not engage with the notion that the sensory element of sounds is not empty, do not engage with the notion that the sensory element of sounds has a sign, do not engage with the notion that the sensory element of sounds is signless, do not engage with the notion that the sensory element of sounds is with wishes, do not engage with the notion that the sensory element of sounds is wishless, do not engage with the notion that the sensory element of sounds is void, and do not engage with the notion that the sensory element of sounds is not void. They do not engage with the sensory element of auditory consciousness. They do not engage with a mental image of the sensory element of auditory consciousness. They do not engage with the notion that the sensory element of auditory consciousness is permanent, do not engage with the notion that the sensory element of auditory consciousness is impermanent, do not engage with the notion that the sensory element of

auditory consciousness is happiness, do not engage with the notion that the sensory element of auditory consciousness is suffering, do not engage with the notion that the sensory element of auditory consciousness is self, do not engage with the notion that the sensory element of auditory consciousness is nonself, do not engage with the notion that the sensory element of auditory consciousness is at peace, do not engage with the notion that the sensory element of auditory consciousness is not at peace, do not engage with the notion that the sensory element of auditory consciousness is empty, do not engage with the notion that the sensory element of auditory consciousness is not empty, do not engage with the notion that the sensory element of auditory consciousness has a sign, [F.145.a] do not engage with the notion that the sensory element of auditory consciousness is signless, do not engage with the notion that the sensory element of auditory consciousness is with wishes, do not engage with the notion that the sensory element of auditory consciousness is wishless, do not engage with the notion that the sensory element of auditory consciousness is void, and do not engage with the notion that the sensory element of auditory consciousness is not void.

- 6.125 “They do not engage with the sensory element of the nose. They do not engage with a mental image of the sensory element of the nose. They do not engage with the notion that the sensory element of the nose is permanent, do not engage with the notion that the sensory element of the nose is impermanent, do not engage with the notion that the sensory element of the nose is happiness, do not engage with the notion that the sensory element of the nose is suffering, do not engage with the notion that the sensory element of the nose is self, do not engage with the notion that the sensory element of the nose is nonself, do not engage with the notion that the sensory element of the nose is at peace, do not engage with the notion that the sensory element of the nose is not at peace, do not engage with the notion that the sensory element of the nose is empty, do not engage with the notion that the sensory element of the nose is not empty, do not engage with the notion that the sensory element of the nose has a sign, do not engage with the notion that the sensory element of the nose is signless, do not engage with the notion that the sensory element of the nose is with wishes, do not engage with the notion that the sensory element of the nose is wishless, do not engage with the notion that the sensory element of the nose is void, and do not engage with the notion that the sensory element of the nose is not void. They do not engage with the sensory element of odors. They do not engage with a mental image of the sensory element of odors. They do not engage with the notion that the sensory element of odors is permanent, do not engage with the notion that the sensory element of odors is impermanent,

do not engage with the notion that the sensory element of odors is happiness, do not engage with the notion that the sensory element of odors is suffering, do not engage with the notion that the sensory element of odors is self, do not engage with the notion that the sensory element of odors is nonself, do not engage with the notion that the sensory element of odors is at peace, do not engage with the notion that the sensory element of odors is not at peace, do not engage with the notion that the sensory element of odors is empty, do not engage with the notion that the sensory element of odors is not empty, do not engage with the notion that the sensory element of odors has a sign, do not engage with the notion that the sensory element of odors is signless, do not engage with the notion that the sensory element of odors [F.145.b] is with wishes, do not engage with the notion that the sensory element of odors is wishless, do not engage with the notion that the sensory element of odors is void, and do not engage with the notion that the sensory element of odors is not void. They do not engage with the sensory element of olfactory consciousness. They do not engage with a mental image of the sensory element of olfactory consciousness. They do not engage with the notion that the sensory element of olfactory consciousness is permanent, do not engage with the notion that the sensory element of olfactory consciousness is impermanent, do not engage with the notion that the sensory element of olfactory consciousness is happiness, do not engage with the notion that the sensory element of olfactory consciousness is suffering, do not engage with the notion that the sensory element of olfactory consciousness is self, do not engage with the notion that the sensory element of olfactory consciousness is nonself, do not engage with the notion that the sensory element of olfactory consciousness is at peace, do not engage with the notion that the sensory element of olfactory consciousness is not at peace, do not engage with the notion that the sensory element of olfactory consciousness is empty, do not engage with the notion that the sensory element of olfactory consciousness is not empty, do not engage with the notion that the sensory element of olfactory consciousness has a sign, do not engage with the notion that the sensory element of olfactory consciousness is signless, do not engage with the notion that the sensory element of olfactory consciousness is with wishes, do not engage with the notion that the sensory element of olfactory consciousness is wishless, do not engage with the notion that the sensory element of olfactory consciousness is void, and do not engage with the notion that the sensory element of olfactory consciousness is not void.

- 6.126 “They do not engage with the sensory element of the tongue. They do not engage with a mental image of the sensory element of the tongue. They do not engage with the notion that the sensory element of the tongue is

permanent, do not engage with the notion that the sensory element of the tongue is impermanent, do not engage with the notion that the sensory element of the tongue is happiness, do not engage with the notion that the sensory element of the tongue is suffering, do not engage with the notion that the sensory element of the tongue is self, do not engage with the notion that the sensory element of the tongue is nonself, do not engage with the notion that the sensory element of the tongue is at peace, do not engage with the notion that the sensory element of the tongue is not at peace, do not engage with the notion that the sensory element of the tongue is empty, do not engage with the notion that the sensory element of the tongue [F.146.a] is not empty, do not engage with the notion that the sensory element of the tongue has a sign, do not engage with the notion that the sensory element of the tongue is signless, do not engage with the notion that the sensory element of the tongue is with wishes, do not engage with the notion that the sensory element of the tongue is wishless, do not engage with the notion that the sensory element of the tongue is void, and do not engage with the notion that the sensory element of the tongue is not void. They do not engage with the sensory element of tastes. They do not engage with a mental image of the sensory element of tastes. They do not engage with the notion that the sensory element of tastes is permanent, do not engage with the notion that the sensory element of tastes is impermanent, do not engage with the notion that the sensory element of tastes is happiness, do not engage with the notion that the sensory element of tastes is suffering, do not engage with the notion that the sensory element of tastes is self, do not engage with the notion that the sensory element of tastes is nonself, do not engage with the notion that the sensory element of tastes is at peace, do not engage with the notion that the sensory element of tastes is not at peace, do not engage with the notion that the sensory element of tastes is empty, do not engage with the notion that the sensory element of tastes is not empty, do not engage with the notion that the sensory element of tastes has a sign, do not engage with the notion that the sensory element of tastes is signless, do not engage with the notion that the sensory element of tastes is with wishes, do not engage with the notion that the sensory element of tastes is wishless, do not engage with the notion that the sensory element of tastes is void, and do not engage with the notion that the sensory element of tastes is not void. They do not engage with the sensory element of gustatory consciousness. They do not engage with a mental image of the sensory element of gustatory consciousness. They do not engage with the notion that the sensory element of gustatory consciousness is permanent, do not engage with the notion that the sensory element of gustatory consciousness is impermanent, do not engage with the notion that the sensory element of

gustatory consciousness is happiness, do not engage with the notion that the sensory element of gustatory consciousness is suffering, do not engage with the notion that the sensory element of gustatory consciousness is self, do not engage with the notion that the sensory element of gustatory consciousness is nonself, do not engage with the notion that the sensory element of gustatory consciousness is at peace, do not engage with the notion that the sensory element of gustatory consciousness is not at peace, do not engage with the notion that the sensory element of gustatory consciousness is empty, do not engage with the notion that [F.146.b] the sensory element of gustatory consciousness is not empty, do not engage with the notion that the sensory element of gustatory consciousness has a sign, do not engage with the notion that the sensory element of gustatory consciousness is signless, do not engage with the notion that the sensory element of gustatory consciousness is with wishes, do not engage with the notion that the sensory element of gustatory consciousness is wishless, do not engage with the notion that the sensory element of gustatory consciousness is void, and do not engage with the notion that the sensory element of gustatory consciousness is not void.

- 6.127 “They do not engage with the sensory element of the body. They do not engage with a mental image of the sensory element of the body. They do not engage with the notion that the sensory element of the body is permanent, do not engage with the notion that the sensory element of the body is impermanent, do not engage with the notion that the sensory element of the body is happiness, do not engage with the notion that the sensory element of the body is suffering, do not engage with the notion that the sensory element of the body is self, do not engage with the notion that the sensory element of the body is nonself, do not engage with the notion that the sensory element of the body is at peace, do not engage with the notion that the sensory element of the body is not at peace, do not engage with the notion that the sensory element of the body is empty, do not engage with the notion that the sensory element of the body is not empty, do not engage with the notion that the sensory element of the body has a sign, do not engage with the notion that the sensory element of the body is signless, do not engage with the notion that the sensory element of the body is with wishes, do not engage with the notion that the sensory element of the body is wishless, do not engage with the notion that the sensory element of the body is void, and do not engage with the notion that the sensory element of the body is not void. They do not engage with the sensory element of tangibles. They do not engage with a mental image of the sensory element of tangibles. They do not engage with the notion that the sensory element of tangibles is permanent, do not engage with the notion that the sensory

element of tangibles is impermanent, do not engage with the notion that the sensory element of tangibles is happiness, do not engage with the notion that the sensory element of tangibles is suffering, do not engage with the notion that the sensory element of tangibles is self, do not engage with the notion that the sensory element of tangibles is nonself, do not engage with the notion that the sensory element of tangibles is at peace, do not engage with the notion that the sensory element of tangibles is not at peace, do not engage with the notion that the sensory element of tangibles is empty, do not engage with the notion that [F.147.a] the sensory element of tangibles is not empty, do not engage with the notion that the sensory element of tangibles has a sign, do not engage with the notion that the sensory element of tangibles is signless, do not engage with the notion that the sensory element of tangibles is with wishes, do not engage with the notion that the sensory element of tangibles is wishless, do not engage with the notion that the sensory element of tangibles is void, and do not engage with the notion that the sensory element of tangibles is not void. They do not engage with the sensory element of tactile consciousness. They do not engage with a mental image of the sensory element of tactile consciousness. They do not engage with the notion that the sensory element of tactile consciousness is permanent, do not engage with the notion that the sensory element of tactile consciousness is impermanent, do not engage with the notion that the sensory element of tactile consciousness is happiness, do not engage with the notion that the sensory element of tactile consciousness is suffering, do not engage with the notion that the sensory element of tactile consciousness is self, do not engage with the notion that the sensory element of tactile consciousness is nonself, do not engage with the notion that the sensory element of tactile consciousness is at peace, do not engage with the notion that the sensory element of tactile consciousness is not at peace, do not engage with the notion that the sensory element of tactile consciousness is empty, do not engage with the notion that the sensory element of tactile consciousness is not empty, do not engage with the notion that the sensory element of tactile consciousness has a sign, do not engage with the notion that the sensory element of tactile consciousness is signless, do not engage with the notion that the sensory element of tactile consciousness is with wishes, do not engage with the notion that the sensory element of tactile consciousness is wishless, do not engage with the notion that the sensory element of tactile consciousness is void, and do not engage with the notion that the sensory element of tactile consciousness is not void.

- 6.128 “They do not engage with the sensory element of the mental faculty. They do not engage with a mental image of the sensory element of the mental faculty. They do not engage with the notion that the sensory element of the

mental faculty is permanent, do not engage with the notion that the sensory element of the mental faculty is impermanent, do not engage with the notion that the sensory element of the mental faculty is happiness, do not engage with the notion that the sensory element of the mental faculty is suffering, do not engage with the notion that the sensory element of the mental faculty [F.147.b] is self, do not engage with the notion that the sensory element of the mental faculty is nonself, do not engage with the notion that the sensory element of the mental faculty is at peace, do not engage with the notion that the sensory element of the mental faculty is not at peace, do not engage with the notion that the sensory element of the mental faculty is empty, do not engage with the notion that the sensory element of the mental faculty is not empty, do not engage with the notion that the sensory element of the mental faculty has a sign, do not engage with the notion that the sensory element of the mental faculty is signless, do not engage with the notion that the sensory element of the mental faculty is with wishes, do not engage with the notion that the sensory element of the mental faculty is wishless, do not engage with the notion that the sensory element of the mental faculty is void, and do not engage with the notion that the sensory element of the mental faculty is not void. They do not engage with the sensory element of mental phenomena. They do not engage with a mental image of the sensory element of mental phenomena. They do not engage with the notion that the sensory element of mental phenomena is permanent, do not engage with the notion that the sensory element of mental phenomena is impermanent, do not engage with the notion that the sensory element of mental phenomena is happiness, do not engage with the notion that the sensory element of mental phenomena is suffering, do not engage with the notion that the sensory element of mental phenomena is self, do not engage with the notion that the sensory element of mental phenomena is nonself, do not engage with the notion that the sensory element of mental phenomena is at peace, do not engage with the notion that the sensory element of mental phenomena is not at peace, do not engage with the notion that the sensory element of mental phenomena is empty, do not engage with the notion that the sensory element of mental phenomena is not empty, do not engage with the notion that the sensory element of mental phenomena has a sign, do not engage with the notion that the sensory element of mental phenomena is signless, do not engage with the notion that the sensory element of mental phenomena is with wishes, do not engage with the notion that the sensory element of mental phenomena is wishless, do not engage with the notion that the sensory element of mental phenomena is void, and do not engage with the notion that the sensory element of mental phenomena is not void. They do not engage with the sensory element of mental consciousness. They

do not engage with a mental image of the sensory element of mental consciousness. They do not engage with the notion that the sensory element of mental consciousness is permanent, do not engage with the notion that the sensory element of mental consciousness is impermanent, do not engage with the notion that the sensory element of mental consciousness is happiness, do not engage with the notion that the sensory element of mental consciousness is suffering, [F.148.a] do not engage with the notion that the sensory element of mental consciousness is self, do not engage with the notion that the sensory element of mental consciousness is nonself, do not engage with the notion that the sensory element of mental consciousness is at peace, do not engage with the notion that the sensory element of mental consciousness is not at peace, do not engage with the notion that the sensory element of mental consciousness is empty, do not engage with the notion that the sensory element of mental consciousness is not empty, do not engage with the notion that the sensory element of mental consciousness has a sign, do not engage with the notion that the sensory element of mental consciousness is signless, do not engage with the notion that the sensory element of mental consciousness is with wishes, do not engage with the notion that the sensory element of mental consciousness is wishless, do not engage with the notion that the sensory element of mental consciousness is void, and do not engage with the notion that the sensory element of mental consciousness is not void.

- 6.129 “They do not engage with the earth element. They do not engage with a mental image of the earth element. They do not engage with the notion that the earth element is permanent, do not engage with the notion that the earth element is impermanent, do not engage with the notion that the earth element is happiness, do not engage with the notion that the earth element is suffering, do not engage with the notion that the earth element is self, do not engage with the notion that the earth element is nonself, do not engage with the notion that the earth element is at peace, do not engage with the notion that the earth element is not at peace, do not engage with the notion that the earth element is empty, do not engage with the notion that the earth element is not empty, do not engage with the notion that the earth element has a sign, do not engage with the notion that the earth element is signless, do not engage with the notion that the earth element is with wishes, do not engage with the notion that the earth element is wishless, do not engage with the notion that the earth element is void, and do not engage with the notion that the earth element is not void. They do not engage with the water element. They do not engage with a mental image of the water element. They do not engage with the notion that the water element is permanent, do not engage with the notion that the water element is impermanent, do not

engage with the notion that the water element [F.148.b] is happiness, do not engage with the notion that the water element is suffering, do not engage with the notion that the water element is self, do not engage with the notion that the water element is nonself, do not engage with the notion that the water element is at peace, do not engage with the notion that the water element is not at peace, do not engage with the notion that the water element is empty, do not engage with the notion that the water element is not empty, do not engage with the notion that the water element has a sign, do not engage with the notion that the water element is signless, do not engage with the notion that the water element is with wishes, do not engage with the notion that the water element is wishless, do not engage with the notion that the water element is void, and do not engage with the notion that the water element is not void. They do not engage with the fire element. They do not engage with a mental image of the fire element. They do not engage with the notion that the fire element is permanent, do not engage with the notion that the fire element is impermanent, do not engage with the notion that the fire element is happiness, do not engage with the notion that the fire element is suffering, do not engage with the notion that the fire element is self, do not engage with the notion that the fire element is nonself, do not engage with the notion that the fire element is at peace, do not engage with the notion that the fire element is not at peace, do not engage with the notion that the fire element is empty, do not engage with the notion that the fire element is not empty, do not engage with the notion that the fire element has a sign, do not engage with the notion that the fire element is signless, do not engage with the notion that the fire element is with wishes, do not engage with the notion that the fire element is wishless, do not engage with the notion that the fire element is void, and do not engage with the notion that the fire element is not void. They do not engage with the wind element. They do not engage with a mental image of the wind element. They do not engage with the notion that the wind element is permanent, do not engage with the notion that the wind element is impermanent, do not engage with the notion that the wind element is happiness, do not engage with the notion that the wind element is suffering, do not engage with the notion that the wind element is self, do not engage with the notion that the wind element is nonself, do not engage with the notion that the wind element is at peace, do not engage with the notion that the wind element is not at peace, do not engage with the notion that the wind element is empty, [F.149.a] do not engage with the notion that the wind element is not empty, do not engage with the notion that the wind element has a sign, do not engage with the notion that the wind element is signless, do not engage with the notion that the wind element is with wishes, do not engage with

the notion that the wind element is wishless, do not engage with the notion that the wind element is void, and do not engage with the notion that the wind element is not void. They do not engage with the space element. They do not engage with a mental image of the space element. They do not engage with the notion that the space element is permanent, do not engage with the notion that the space element is impermanent, do not engage with the notion that the space element is happiness, do not engage with the notion that the space element is suffering, do not engage with the notion that the space element is self, do not engage with the notion that the space element is nonself, do not engage with the notion that the space element is at peace, do not engage with the notion that the space element is not at peace, do not engage with the notion that the space element is empty, do not engage with the notion that the space element is not empty, do not engage with the notion that the space element has a sign, do not engage with the notion that the space element is signless, do not engage with the notion that the space element is with wishes, do not engage with the notion that the space element is wishless, do not engage with the notion that the space element is void, and do not engage with the notion that the space element is not void. They do not engage with the consciousness element. They do not engage with a mental image of the consciousness element. They do not engage with the notion that the consciousness element is permanent, do not engage with the notion that the consciousness element is impermanent, do not engage with the notion that the consciousness element is happiness, do not engage with the notion that the consciousness element is suffering, do not engage with the notion that the consciousness element is self, do not engage with the notion that the consciousness element is nonself, do not engage with the notion that the consciousness element is at peace, [F.149.b] do not engage with the notion that the consciousness element is not at peace, do not engage with the notion that the consciousness element is empty, do not engage with the notion that the consciousness element is not empty, do not engage with the notion that the consciousness element has a sign, do not engage with the notion that the consciousness element is signless, do not engage with the notion that the consciousness element is with wishes, do not engage with the notion that the consciousness element is wishless, do not engage with the notion that the consciousness element is void, and do not engage with the notion that the consciousness element is not void.

- 6.130 “They do not engage with ignorance. They do not engage with a mental image of ignorance. They do not engage with the notion that ignorance is permanent, do not engage with the notion that ignorance is impermanent, do not engage with the notion that ignorance is happiness, do not engage

with the notion that ignorance is suffering, do not engage with the notion that ignorance is self, do not engage with the notion that ignorance is nonself, do not engage with the notion that ignorance is at peace, do not engage with the notion that ignorance is not at peace, do not engage with the notion that ignorance is empty, do not engage with the notion that ignorance is not empty, do not engage with the notion that ignorance has a sign, do not engage with the notion that ignorance is signless, do not engage with the notion that ignorance is with wishes, do not engage with the notion that ignorance is wishless, do not engage with the notion that ignorance is void, and do not engage with the notion that ignorance is not void. They do not engage with formative predispositions. They do not engage with mental images of formative predispositions. They do not engage with the notion that formative predispositions are permanent, do not engage with the notion that formative predispositions are impermanent, do not engage with the notion that formative predispositions are happiness, do not engage with the notion that formative predispositions are suffering, do not engage with the notion that formative predispositions are self, do not engage with the notion that formative predispositions are nonself, do not engage with the notion that formative predispositions are at peace, do not engage with the notion that formative predispositions are not at peace, do not engage with the notion that formative predispositions are empty, do not engage with the notion that formative predispositions are not empty, do not engage with the notion that formative predispositions have a sign, do not engage with the notion that formative predispositions are signless, do not engage with the notion that formative predispositions [F.150.a] are with wishes, do not engage with the notion that formative predispositions are wishless, do not engage with the notion that formative predispositions are void, and do not engage with the notion that formative predispositions are not void. They do not engage with consciousness. They do not engage with a mental image of consciousness. They do not engage with the notion that consciousness is permanent, do not engage with the notion that consciousness is impermanent, do not engage with the notion that consciousness is happiness, do not engage with the notion that consciousness is suffering, do not engage with the notion that consciousness is self, do not engage with the notion that consciousness is nonself, do not engage with the notion that consciousness is at peace, do not engage with the notion that consciousness is not at peace, do not engage with the notion that consciousness is empty, do not engage with the notion that consciousness is not empty, do not engage with the notion that consciousness has a sign, do not engage with the notion that consciousness is signless, do not engage with the notion that consciousness is with wishes,

do not engage with the notion that consciousness is wishless, do not engage with the notion that consciousness is void, and do not engage with the notion that consciousness is not void. They do not engage with name and form. They do not engage with mental images of name and form. They do not engage with the notion that name and form are permanent, do not engage with the notion that name and form are impermanent, do not engage with the notion that name and form are happiness, do not engage with the notion that name and form are suffering, do not engage with the notion that name and form are self, do not engage with the notion that name and form are nonself, do not engage with the notion that name and form are at peace, do not engage with the notion that name and form are not at peace, do not engage with the notion that name and form are empty, do not engage with the notion that name and form are not empty, do not engage with the notion that name and form have a sign, do not engage with the notion that name and form are signless, do not engage with the notion that name and form are with wishes, do not engage with the notion that name and form are wishless, [F.150.b] do not engage with the notion that name and form are void, and do not engage with the notion that name and form are not void. They do not engage with the six sense fields. They do not engage with mental images of the six sense fields. They do not engage with the notion that the six sense fields are permanent, do not engage with the notion that the six sense fields are impermanent, do not engage with the notion that the six sense fields are happiness, do not engage with the notion that the six sense fields are suffering, do not engage with the notion that the six sense fields are self, do not engage with the notion that the six sense fields are nonself, do not engage with the notion that the six sense fields are at peace, do not engage with the notion that the six sense fields are not at peace, do not engage with the notion that the six sense fields are empty, do not engage with the notion that the six sense fields are not empty, do not engage with the notion that the six sense fields have a sign, do not engage with the notion that the six sense fields are signless, do not engage with the notion that the six sense fields are with wishes, do not engage with the notion that the six sense fields are wishless, do not engage with the notion that the six sense fields are void, and do not engage with the notion that the six sense fields are not void. They do not engage with sensory contact. They do not engage with a mental image of sensory contact. They do not engage with the notion that sensory contact is permanent, do not engage with the notion that sensory contact is impermanent, do not engage with the notion that sensory contact is happiness, do not engage with the notion that sensory contact is suffering, do not engage with the notion that sensory contact is self, do not engage with the notion that sensory contact is nonself,

do not engage with the notion that sensory contact is at peace, do not engage with the notion that sensory contact is not at peace, do not engage with the notion that sensory contact is empty, do not engage with the notion that sensory contact is not empty, do not engage with the notion that sensory contact has a sign, do not engage with the notion that sensory contact is signless, do not engage with the notion that sensory contact is with wishes, do not engage with the notion that sensory contact is wishless, do not engage with the notion that sensory contact is void, and do not engage with the notion that sensory contact is not void. They do not engage with sensation. They do not engage with a mental image of sensation. They do not engage with the notion that sensation is permanent, do not engage with the notion that sensation is impermanent, do not engage with the notion that sensation is happiness, do not engage with the notion that sensation is suffering, [F.151.a] do not engage with the notion that sensation is self, do not engage with the notion that sensation is nonself, do not engage with the notion that sensation is at peace, do not engage with the notion that sensation is not at peace, do not engage with the notion that sensation is empty, do not engage with the notion that sensation is not empty, do not engage with the notion that sensation has a sign, do not engage with the notion that sensation is signless, do not engage with the notion that sensation is with wishes, do not engage with the notion that sensation is wishless, do not engage with the notion that sensation is void, and do not engage with the notion that sensation is not void. They do not engage with craving. They do not engage with a mental image of craving. They do not engage with the notion that craving is permanent, do not engage with the notion that craving is impermanent, do not engage with the notion that craving is happiness, do not engage with the notion that craving is suffering, do not engage with the notion that craving is self, do not engage with the notion that craving is nonself, do not engage with the notion that craving is at peace, do not engage with the notion that craving is not at peace, do not engage with the notion that craving is empty, do not engage with the notion that craving is not empty, do not engage with the notion that craving has a sign, do not engage with the notion that craving is signless, do not engage with the notion that craving is with wishes, do not engage with the notion that craving is wishless, do not engage with the notion that craving is void, and do not engage with the notion that craving is not void. They do not engage with grasping. They do not engage with a mental image of grasping. They do not engage with the notion that grasping is permanent, do not engage with the notion that grasping is impermanent, do not engage with the notion that grasping is happiness, do not engage with the notion that grasping is suffering, do not engage with the notion

that grasping is self, do not engage with the notion that grasping is nonself, do not engage with the notion that grasping is at peace, do not engage with the notion that grasping is not at peace, do not engage with the notion that grasping is empty, do not engage with the notion that grasping is not empty, do not engage with the notion that grasping has a sign, do not engage with the notion that grasping is signless, do not engage with the notion that grasping is with wishes, do not engage with the notion that grasping is wishless, [F.151.b] do not engage with the notion that grasping is void, and do not engage with the notion that grasping is not void. They do not engage with the rebirth process. They do not engage with a mental image of the rebirth process. They do not engage with the notion that the rebirth process is permanent, do not engage with the notion that the rebirth process is impermanent, do not engage with the notion that the rebirth process is happiness, do not engage with the notion that the rebirth process is suffering, do not engage with the notion that the rebirth process is self, do not engage with the notion that the rebirth process is nonself, do not engage with the notion that the rebirth process is at peace, do not engage with the notion that the rebirth process is not at peace, do not engage with the notion that the rebirth process is empty, do not engage with the notion that the rebirth process is not empty, do not engage with the notion that the rebirth process has a sign, do not engage with the notion that the rebirth process is signless, do not engage with the notion that the rebirth process is with wishes, do not engage with the notion that the rebirth process is wishless, do not engage with the notion that the rebirth process is void, and do not engage with the notion that the rebirth process is not void. They do not engage with birth. They do not engage with a mental image of birth. They do not engage with the notion that birth is permanent, do not engage with the notion that birth is impermanent, do not engage with the notion that birth is happiness, do not engage with the notion that birth is suffering, do not engage with the notion that birth is self, do not engage with the notion that birth is nonself, do not engage with the notion that birth is at peace, do not engage with the notion that birth is not at peace, do not engage with the notion that birth is empty, do not engage with the notion that birth is not empty, do not engage with the notion that birth has a sign, do not engage with the notion that birth is signless, do not engage with the notion that birth is with wishes, do not engage with the notion that birth is wishless, do not engage with the notion that birth is void, and do not engage with the notion that birth is not void. They do not engage with aging and death. They do not engage with mental images of aging and death. They do not engage with the notion that aging and death are permanent, do not engage with the notion that aging and death are impermanent, do not engage with the notion

that aging and death are happiness, do not engage with the notion that aging and death are suffering, do not engage with the notion that aging and death are self, do not engage with the notion that aging and death are nonself, do not engage with the notion that aging and death are at peace, do not engage with the notion that aging and death are not at peace, do not engage with the notion that aging and death are empty, do not engage with the notion that [F.152.a] aging and death are not empty, do not engage with the notion that aging and death have a sign, do not engage with the notion that aging and death are signless, do not engage with the notion that aging and death are with wishes, do not engage with the notion that aging and death are wishless, do not engage with the notion that aging and death are void, and do not engage with the notion that aging and death are not void.

- 6.131 “They do not engage with the perfection of generosity. They do not engage with a mental image of the perfection of generosity. They do not engage with the notion that the perfection of generosity is permanent, do not engage with the notion that the perfection of generosity is impermanent, do not engage with the notion that the perfection of generosity is happiness, do not engage with the notion that the perfection of generosity is suffering, do not engage with the notion that the perfection of generosity is self, do not engage with the notion that the perfection of generosity is nonself, do not engage with the notion that the perfection of generosity is at peace, do not engage with the notion that the perfection of generosity is not at peace, do not engage with the notion that the perfection of generosity is empty, do not engage with the notion that the perfection of generosity is not empty, do not engage with the notion that the perfection of generosity has a sign, do not engage with the notion that the perfection of generosity is signless, do not engage with the notion that the perfection of generosity is with wishes, do not engage with the notion that the perfection of generosity is wishless, do not engage with the notion that the perfection of generosity is void, and do not engage with the notion that the perfection of generosity is not void. They do not engage with the perfection of ethical discipline. They do not engage with a mental image of the perfection of ethical discipline. They do not engage with the notion that the perfection of ethical discipline is permanent, do not engage with the notion that the perfection of ethical discipline is impermanent, do not engage with the notion that the perfection of ethical discipline is happiness, do not engage with the notion that the perfection of ethical discipline is suffering, do not engage with the notion that the perfection of ethical discipline is self, [F.152.b] do not engage with the notion that the perfection of ethical discipline is nonself, do not engage with the notion that the perfection of ethical discipline is at peace, do not engage with the notion that the perfection of ethical discipline is not at peace, do not

engage with the notion that the perfection of ethical discipline is empty, do not engage with the notion that the perfection of ethical discipline is not empty, do not engage with the notion that the perfection of ethical discipline has a sign, do not engage with the notion that the perfection of ethical discipline is signless, do not engage with the notion that the perfection of ethical discipline is with wishes, do not engage with the notion that the perfection of ethical discipline is wishless, do not engage with the notion that the perfection of ethical discipline is void, and do not engage with the notion that the perfection of ethical discipline is not void. They do not engage with the perfection of tolerance. They do not engage with a mental image of the perfection of tolerance. They do not engage with the notion that the perfection of tolerance is permanent, do not engage with the notion that the perfection of tolerance is impermanent, do not engage with the notion that the perfection of tolerance is happiness, do not engage with the notion that the perfection of tolerance is suffering, do not engage with the notion that the perfection of tolerance is self, do not engage with the notion that the perfection of tolerance is nonself, do not engage with the notion that the perfection of tolerance is at peace, do not engage with the notion that the perfection of tolerance is not at peace, do not engage with the notion that the perfection of tolerance is empty, do not engage with the notion that the perfection of tolerance is not empty, do not engage with the notion that the perfection of tolerance has a sign, do not engage with the notion that the perfection of tolerance is signless, do not engage with the notion that the perfection of tolerance is with wishes, do not engage with the notion that the perfection of tolerance is wishless, do not engage with the notion that the perfection of tolerance is void, and do not engage with the notion that the perfection of tolerance is not void. [F.153.a] They do not engage with the perfection of perseverance. They do not engage with a mental image of the perfection of perseverance. They do not engage with the notion that the perfection of perseverance is permanent, do not engage with the notion that the perfection of perseverance is impermanent, do not engage with the notion that the perfection of perseverance is happiness, do not engage with the notion that the perfection of perseverance is suffering, do not engage with the notion that the perfection of perseverance is self, do not engage with the notion that the perfection of perseverance is nonself, do not engage with the notion that the perfection of perseverance is at peace, do not engage with the notion that the perfection of perseverance is not at peace, do not engage with the notion that the perfection of perseverance is empty, do not engage with the notion that the perfection of perseverance is not empty, do not engage with the notion that the perfection of perseverance has a sign, do not engage with the notion that the perfection of perseverance

is signless, do not engage with the notion that the perfection of perseverance is with wishes, do not engage with the notion that the perfection of perseverance is wishless, do not engage with the notion that the perfection of perseverance is void, and do not engage with the notion that the perfection of perseverance is not void. They do not engage with the perfection of meditative concentration. They do not engage with a mental image of the perfection of meditative concentration. They do not engage with the notion that the perfection of meditative concentration is permanent, do not engage with the notion that the perfection of meditative concentration is impermanent, do not engage with the notion that the perfection of meditative concentration is happiness, do not engage with the notion that the perfection of meditative concentration is suffering, do not engage with the notion that the perfection of meditative concentration is self, do not engage with the notion that the perfection of meditative concentration is nonself, do not engage with the notion that the perfection of meditative concentration is at peace, do not engage with the notion that the perfection of meditative concentration [F.153.b] is not at peace, do not engage with the notion that the perfection of meditative concentration is empty, do not engage with the notion that the perfection of meditative concentration is not empty, do not engage with the notion that the perfection of meditative concentration has a sign, do not engage with the notion that the perfection of meditative concentration is signless, do not engage with the notion that the perfection of meditative concentration is with wishes, do not engage with the notion that the perfection of meditative concentration is wishless, do not engage with the notion that the perfection of meditative concentration is void, and do not engage with the notion that the perfection of meditative concentration is not void. They do not engage with the perfection of wisdom. They do not engage with a mental image of the perfection of wisdom. They do not engage with the notion that the perfection of wisdom is permanent, do not engage with the notion that the perfection of wisdom is impermanent, do not engage with the notion that the perfection of wisdom is happiness, do not engage with the notion that the perfection of wisdom is suffering, do not engage with the notion that the perfection of wisdom is self, do not engage with the notion that the perfection of wisdom is nonself, do not engage with the notion that the perfection of wisdom is at peace, do not engage with the notion that the perfection of wisdom is not at peace, do not engage with the notion that the perfection of wisdom is empty, do not engage with the notion that the perfection of wisdom is not empty, do not engage with the notion that the perfection of wisdom has a sign, do not engage with the notion that the perfection of wisdom is signless, do not engage with the notion that the

perfection of wisdom is with wishes, do not engage with the notion that the perfection of wisdom is wishless, do not engage with the notion that the perfection of wisdom is void, and do not engage with the notion that the perfection of wisdom is not void. [F.154.a] [B12]

- 6.132 “They do not engage with the emptiness of internal phenomena. They do not engage with a mental image of the emptiness of internal phenomena. They do not engage with the notion that the emptiness of internal phenomena is permanent, do not engage with the notion that the emptiness of internal phenomena is impermanent, do not engage with the notion that the emptiness of internal phenomena is happiness, do not engage with the notion that the emptiness of internal phenomena is suffering, do not engage with the notion that the emptiness of internal phenomena is self, do not engage with the notion that the emptiness of internal phenomena is nonself, do not engage with the notion that the emptiness of internal phenomena is at peace, do not engage with the notion that the emptiness of internal phenomena is not at peace, do not engage with the notion that the emptiness of internal phenomena is empty, do not engage with the notion that the emptiness of internal phenomena is not empty, do not engage with the notion that the emptiness of internal phenomena has a sign, do not engage with the notion that the emptiness of internal phenomena is signless, do not engage with the notion that the emptiness of internal phenomena is with wishes, do not engage with the notion that the emptiness of internal phenomena is wishless, do not engage with the notion that the emptiness of internal phenomena is void, and do not engage with the notion that the emptiness of internal phenomena is not void. They do not engage with the emptiness of external phenomena. They do not engage with a mental image of the emptiness of external phenomena. They do not engage with the notion that the emptiness of external phenomena is permanent, do not engage with the notion that the emptiness of external phenomena is impermanent, do not engage with the notion that the emptiness of external phenomena is happiness, do not engage with the notion that the emptiness of external phenomena is suffering, do not engage with the notion that the emptiness of external phenomena is self, do not engage with the notion that the emptiness of external phenomena is nonself, do not engage with the notion that the emptiness of external phenomena is at peace, do not engage with the notion that the emptiness of external phenomena is not at peace, do not engage with the notion that the emptiness of external phenomena is empty, do not engage with the notion that the emptiness of external phenomena is not empty, do not engage with the notion that the emptiness of external phenomena has a sign, do not engage with the notion that the emptiness of external phenomena is signless, do not engage with the notion

that the emptiness of external phenomena is with wishes, do not engage with the notion that the emptiness of external phenomena is wishless, do not engage with the notion that the emptiness of external phenomena is void, and do not engage with the notion that the emptiness of external phenomena is not void. They do not engage with the emptiness of external and internal phenomena. [F.154.b] They do not engage with a mental image of the emptiness of external and internal phenomena. They do not engage with the notion that the emptiness of external and internal phenomena is permanent, do not engage with the notion that the emptiness of external and internal phenomena is impermanent, do not engage with the notion that the emptiness of external and internal phenomena is happiness, do not engage with the notion that the emptiness of external and internal phenomena is suffering, do not engage with the notion that the emptiness of external and internal phenomena is self, do not engage with the notion that the emptiness of external and internal phenomena is nonself, do not engage with the notion that the emptiness of external and internal phenomena is at peace, do not engage with the notion that the emptiness of external and internal phenomena is not at peace, do not engage with the notion that the emptiness of external and internal phenomena is empty, do not engage with the notion that the emptiness of external and internal phenomena is not empty, do not engage with the notion that the emptiness of external and internal phenomena has a sign, do not engage with the notion that the emptiness of external and internal phenomena is signless, do not engage with the notion that the emptiness of external and internal phenomena is with wishes, do not engage with the notion that the emptiness of external and internal phenomena is wishless, do not engage with the notion that the emptiness of external and internal phenomena is void, and do not engage with the notion that the emptiness of external and internal phenomena is not void. They do not engage with the emptiness of emptiness. They do not engage with a mental image of the emptiness of emptiness. They do not engage with the notion that the emptiness of emptiness is permanent, do not engage with the notion that the emptiness of emptiness is impermanent, do not engage with the notion that the emptiness of emptiness is happiness, do not engage with the notion that the emptiness of emptiness is suffering, do not engage with the notion that the emptiness of emptiness is self, do not engage with the notion that the emptiness of emptiness is nonself, do not engage with the notion that the emptiness of emptiness is at peace, do not engage with the notion that the emptiness of emptiness is not at peace, do not engage with the notion that the emptiness of emptiness is empty, do not engage with the notion that the emptiness of emptiness is not empty, do not engage with the notion that the emptiness of emptiness has a sign, do not

engage with the notion that the emptiness of emptiness is signless, do not engage with the notion that the emptiness of emptiness is with wishes, do not engage with the notion that the emptiness of emptiness is wishless, do not engage with the notion that the emptiness of emptiness is void, and do not engage with the notion that the emptiness of emptiness [F.155.a] is not void. They do not engage with the emptiness of great extent. They do not engage with a mental image of the emptiness of great extent. They do not engage with the notion that the emptiness of great extent is permanent, do not engage with the notion that the emptiness of great extent is impermanent, do not engage with the notion that the emptiness of great extent is happiness, do not engage with the notion that the emptiness of great extent is suffering, do not engage with the notion that the emptiness of great extent is self, do not engage with the notion that the emptiness of great extent is nonself, do not engage with the notion that the emptiness of great extent is at peace, do not engage with the notion that the emptiness of great extent is not at peace, do not engage with the notion that the emptiness of great extent is empty, do not engage with the notion that the emptiness of great extent is not empty, do not engage with the notion that the emptiness of great extent has a sign, do not engage with the notion that the emptiness of great extent is signless, do not engage with the notion that the emptiness of great extent is with wishes, do not engage with the notion that the emptiness of great extent is wishless, do not engage with the notion that the emptiness of great extent is void, and do not engage with the notion that the emptiness of great extent is not void. They do not engage with the emptiness of ultimate reality. They do not engage with a mental image of the emptiness of ultimate reality. They do not engage with the notion that the emptiness of ultimate reality is permanent, do not engage with the notion that the emptiness of ultimate reality is impermanent, do not engage with the notion that the emptiness of ultimate reality is happiness, do not engage with the notion that the emptiness of ultimate reality is suffering, do not engage with the notion that the emptiness of ultimate reality is self, do not engage with the notion that the emptiness of ultimate reality is nonself, do not engage with the notion that the emptiness of ultimate reality is at peace, do not engage with the notion that the emptiness of ultimate reality is not at peace, do not engage with the notion that the emptiness of ultimate reality is empty, do not engage with the notion that the emptiness of ultimate reality is not empty, do not engage with the notion that the emptiness of ultimate reality has a sign, do not engage with the notion that the emptiness of ultimate reality is signless, do not engage with the notion that the emptiness of ultimate reality is with wishes, do not engage with the notion that the emptiness of ultimate reality is wishless, [F.155.b] do not engage with the

notion that the emptiness of ultimate reality is void, and do not engage with the notion that the emptiness of ultimate reality is not void. They do not engage with the emptiness of conditioned phenomena. They do not engage with a mental image of the emptiness of conditioned phenomena. They do not engage with the notion that the emptiness of conditioned phenomena is permanent, do not engage with the notion that the emptiness of conditioned phenomena is impermanent, do not engage with the notion that the emptiness of conditioned phenomena is happiness, do not engage with the notion that the emptiness of conditioned phenomena is suffering, do not engage with the notion that the emptiness of conditioned phenomena is self, do not engage with the notion that the emptiness of conditioned phenomena is nonself, do not engage with the notion that the emptiness of conditioned phenomena is at peace, do not engage with the notion that the emptiness of conditioned phenomena is not at peace, do not engage with the notion that the emptiness of conditioned phenomena is empty, do not engage with the notion that the emptiness of conditioned phenomena is not empty, do not engage with the notion that the emptiness of conditioned phenomena has a sign, do not engage with the notion that the emptiness of conditioned phenomena is signless, do not engage with the notion that the emptiness of conditioned phenomena is with wishes, do not engage with the notion that the emptiness of conditioned phenomena is wishless, do not engage with the notion that the emptiness of conditioned phenomena is void, and do not engage with the notion that the emptiness of conditioned phenomena is not void. They do not engage with the emptiness of unconditioned phenomena. They do not engage with a mental image of the emptiness of unconditioned phenomena. They do not engage with the notion that the emptiness of unconditioned phenomena is permanent, do not engage with the notion that the emptiness of unconditioned phenomena is impermanent, do not engage with the notion that the emptiness of unconditioned phenomena is happiness, do not engage with the notion that the emptiness of unconditioned phenomena is suffering, do not engage with the notion that the emptiness of unconditioned phenomena is self, do not engage with the notion that the emptiness of unconditioned phenomena is nonself, do not engage with the notion that the emptiness of unconditioned phenomena is at peace, do not engage with the notion that the emptiness of unconditioned phenomena is not at peace, do not engage with the notion that the emptiness of unconditioned phenomena is empty, do not engage with the notion that the emptiness of unconditioned phenomena is not empty, do not engage with the notion that the emptiness of unconditioned phenomena [F.156.a] has a sign, do not engage with the notion that the emptiness of unconditioned phenomena is signless, do not engage with the notion that

the emptiness of unconditioned phenomena is with wishes, do not engage with the notion that the emptiness of unconditioned phenomena is wishless, do not engage with the notion that the emptiness of unconditioned phenomena is void, and do not engage with the notion that the emptiness of unconditioned phenomena is not void. They do not engage with the emptiness of the unlimited. They do not engage with a mental image of the emptiness of the unlimited. They do not engage with the notion that the emptiness of the unlimited is permanent, do not engage with the notion that the emptiness of the unlimited is impermanent, do not engage with the notion that the emptiness of the unlimited is happiness, do not engage with the notion that the emptiness of the unlimited is suffering, do not engage with the notion that the emptiness of the unlimited is self, do not engage with the notion that the emptiness of the unlimited is nonself, do not engage with the notion that the emptiness of the unlimited is at peace, do not engage with the notion that the emptiness of the unlimited is not at peace, do not engage with the notion that the emptiness of the unlimited is empty, do not engage with the notion that the emptiness of the unlimited is not empty, do not engage with the notion that the emptiness of the unlimited has a sign, do not engage with the notion that the emptiness of the unlimited is signless, do not engage with the notion that the emptiness of the unlimited is with wishes, do not engage with the notion that the emptiness of the unlimited is wishless, do not engage with the notion that the emptiness of the unlimited is void, and do not engage with the notion that the emptiness of the unlimited is not void. They do not engage with the emptiness of that which has neither beginning nor end. They do not engage with a mental image of the emptiness of that which has neither beginning nor end. They do not engage with the notion that the emptiness of that which has neither beginning nor end is permanent, do not engage with the notion that the emptiness of that which has neither beginning nor end is impermanent, do not engage with the notion that the emptiness of that which has neither beginning nor end is happiness, do not engage with the notion that the emptiness of that which has neither beginning nor end is suffering, do not engage with the notion that the emptiness of that which has neither beginning nor end is self, do not engage with the notion that the emptiness of that which has neither beginning nor end is nonself, do not engage with the notion that the emptiness of that which has neither beginning nor end is at peace, do not engage with the notion that the emptiness of that which has neither beginning nor end is not at peace, do not engage with the notion that the emptiness of that which has neither beginning nor end is empty, do not engage with the notion that the emptiness of that which has neither beginning nor end is not empty, do not

engage with the notion that the emptiness of that which has neither beginning nor end has a sign, do not engage with the notion that the emptiness of that which has neither beginning nor end is signless, do not engage with the notion that the emptiness of that which has neither beginning nor end is with wishes, do not engage with the notion that the emptiness of that which has neither beginning nor end is wishless, do not engage with the notion that the emptiness of that which has neither beginning nor end is void, and do not engage with the notion that the emptiness of that which has neither beginning nor end is not void. They do not engage with the emptiness of nonexclusion. They do not engage with a mental image of the emptiness of nonexclusion. They do not engage with the notion that the emptiness of nonexclusion is permanent, do not engage with the notion that the emptiness of nonexclusion is impermanent, do not engage with the notion that the emptiness of nonexclusion is happiness, do not engage with the notion that the emptiness of nonexclusion is suffering, do not engage with the notion that the emptiness of nonexclusion is self, do not engage with the notion that the emptiness of nonexclusion is nonself, do not engage with the notion that the emptiness of nonexclusion is at peace, do not engage with the notion that the emptiness of nonexclusion is not at peace, do not engage with the notion that the emptiness of nonexclusion is empty, do not engage with the notion that the emptiness of nonexclusion is not empty, do not engage with the notion that the emptiness of nonexclusion has a sign, do not engage with the notion that the emptiness of nonexclusion is signless, do not engage with the notion that the emptiness of nonexclusion [F.157.a] is with wishes, do not engage with the notion that the emptiness of nonexclusion is wishless, do not engage with the notion that the emptiness of nonexclusion is void, and do not engage with the notion that the emptiness of nonexclusion is not void. They do not engage with the emptiness of inherent nature. They do not engage with a mental image of the emptiness of inherent nature. They do not engage with the notion that the emptiness of inherent nature is permanent, do not engage with the notion that the emptiness of inherent nature is impermanent, do not engage with the notion that the emptiness of inherent nature is happiness, do not engage with the notion that the emptiness of inherent nature is suffering, do not engage with the notion that the emptiness of inherent nature is self, do not engage with the notion that the emptiness of inherent nature is nonself, do not engage with the notion that the emptiness of inherent nature is at peace, do not engage with the notion that the emptiness of inherent nature is not at peace, do not engage with the notion that the emptiness of inherent nature is empty, do not engage with the notion that the emptiness of inherent nature is not empty, do not engage

with the notion that the emptiness of inherent nature has a sign, do not engage with the notion that the emptiness of inherent nature is signless, do not engage with the notion that the emptiness of inherent nature is with wishes, do not engage with the notion that the emptiness of inherent nature is wishless, do not engage with the notion that the emptiness of inherent nature is void, and do not engage with the notion that the emptiness of inherent nature is not void. They do not engage with the emptiness of all phenomena. They do not engage with a mental image of the emptiness of all phenomena. They do not engage with the notion that the emptiness of all phenomena is permanent, do not engage with the notion that the emptiness of all phenomena is impermanent, do not engage with the notion that the emptiness of all phenomena is happiness, do not engage with the notion that the emptiness of all phenomena is suffering, do not engage with the notion that the emptiness of all phenomena is self, do not engage with the notion that the emptiness of all phenomena is nonself, do not engage with the notion that the emptiness of all phenomena is at peace, do not engage with the notion that the emptiness of all phenomena is not at peace, do not engage with the notion that [F.157.b] the emptiness of all phenomena is empty, do not engage with the notion that the emptiness of all phenomena is not empty, do not engage with the notion that the emptiness of all phenomena has a sign, do not engage with the notion that the emptiness of all phenomena is signless, do not engage with the notion that the emptiness of all phenomena is with wishes, do not engage with the notion that the emptiness of all phenomena is wishless, do not engage with the notion that the emptiness of all phenomena is void, and do not engage with the notion that the emptiness of all phenomena is not void. They do not engage with the emptiness of intrinsic defining characteristics. They do not engage with a mental image of the emptiness of intrinsic defining characteristics. They do not engage with the notion that the emptiness of intrinsic defining characteristics is permanent, do not engage with the notion that the emptiness of intrinsic defining characteristics is impermanent, do not engage with the notion that the emptiness of intrinsic defining characteristics is happiness, do not engage with the notion that the emptiness of intrinsic defining characteristics is suffering, do not engage with the notion that the emptiness of intrinsic defining characteristics is self, do not engage with the notion that the emptiness of intrinsic defining characteristics is nonself, do not engage with the notion that the emptiness of intrinsic defining characteristics is at peace, do not engage with the notion that the emptiness of intrinsic defining characteristics is not at peace, do not engage with the notion that the emptiness of intrinsic defining characteristics is empty, do not engage with the notion that the emptiness of

intrinsic defining characteristics is not empty, do not engage with the notion that the emptiness of intrinsic defining characteristics has a sign, do not engage with the notion that the emptiness of intrinsic defining characteristics is signless, do not engage with the notion that the emptiness of intrinsic defining characteristics is with wishes, do not engage with the notion that the emptiness of intrinsic defining characteristics is wishless, do not engage with the notion that the emptiness of intrinsic defining characteristics is void, and do not engage with the notion that the emptiness of intrinsic defining characteristics is not void. They do not engage with the emptiness of that which cannot be apprehended. They do not engage with a mental image of the emptiness of that which cannot be apprehended. They do not engage with the notion that the emptiness of that which cannot be apprehended is permanent, do not engage with the notion that the emptiness of that which cannot be apprehended is impermanent, do not engage with the notion that the emptiness [F.158.a] of that which cannot be apprehended is happiness, do not engage with the notion that the emptiness of that which cannot be apprehended is suffering, do not engage with the notion that the emptiness of that which cannot be apprehended is self, do not engage with the notion that the emptiness of that which cannot be apprehended is nonself, do not engage with the notion that the emptiness of that which cannot be apprehended is at peace, do not engage with the notion that the emptiness of that which cannot be apprehended is not at peace, do not engage with the notion that the emptiness of that which cannot be apprehended is empty, do not engage with the notion that the emptiness of that which cannot be apprehended is not empty, do not engage with the notion that the emptiness of that which cannot be apprehended has a sign, do not engage with the notion that the emptiness of that which cannot be apprehended is signless, do not engage with the notion that the emptiness of that which cannot be apprehended is with wishes, do not engage with the notion that the emptiness of that which cannot be apprehended is wishless, do not engage with the notion that the emptiness of that which cannot be apprehended is void, and do not engage with the notion that the emptiness of that which cannot be apprehended is not void. They do not engage with the emptiness of nonentities. They do not engage with a mental image of the emptiness of nonentities. They do not engage with the notion that the emptiness of nonentities is permanent, do not engage with the notion that the emptiness of nonentities is impermanent, do not engage with the notion that the emptiness of nonentities is happiness, do not engage with the notion that the emptiness of nonentities is suffering, do not engage with the notion that the emptiness of nonentities is self, do not engage with the notion that the emptiness of nonentities is nonself, do

not engage with the notion that the emptiness of nonentities is at peace, do not engage with the notion that the emptiness of nonentities is not at peace, do not engage with the notion that the emptiness of nonentities is empty, do not engage with the notion that the emptiness of nonentities is not empty, do not engage with the notion that the emptiness of nonentities has a sign, do not engage with the notion that the emptiness of nonentities is signless, do not engage with the notion that the emptiness of nonentities is with wishes, do not engage with the notion that the emptiness of nonentities is wishless, do not engage with the notion that the emptiness of nonentities is void, and do not engage with the notion that the emptiness of nonentities is not void. [F.158.b] They do not engage with the emptiness of essential nature. They do not engage with a mental image of the emptiness of essential nature. They do not engage with the notion that the emptiness of essential nature is permanent, do not engage with the notion that the emptiness of essential nature is impermanent, do not engage with the notion that the emptiness of essential nature is happiness, do not engage with the notion that the emptiness of essential nature is suffering, do not engage with the notion that the emptiness of essential nature is self, do not engage with the notion that the emptiness of essential nature is nonself, do not engage with the notion that the emptiness of essential nature is at peace, do not engage with the notion that the emptiness of essential nature is not at peace, do not engage with the notion that the emptiness of essential nature is empty, do not engage with the notion that the emptiness of essential nature is not empty, do not engage with the notion that the emptiness of essential nature has a sign, do not engage with the notion that the emptiness of essential nature is signless, do not engage with the notion that the emptiness of essential nature is with wishes, do not engage with the notion that the emptiness of essential nature is wishless, do not engage with the notion that the emptiness of essential nature is void, and do not engage with the notion that the emptiness of essential nature is not void. They do not engage with the emptiness of an essential nature of nonentities. They do not engage with a mental image of the emptiness of an essential nature of nonentities. They do not engage with the notion that the emptiness of an essential nature of nonentities is permanent, do not engage with the notion that the emptiness of an essential nature of nonentities is impermanent, do not engage with the notion that the emptiness of an essential nature of nonentities is happiness, do not engage with the notion that the emptiness of an essential nature of nonentities is suffering, do not engage with the notion that the emptiness of an essential nature of nonentities is self, do not engage with the notion that the emptiness of an essential nature of nonentities is nonself, do not engage with the notion that the emptiness of

an essential nature of nonentities is at peace, do not engage with the notion that the emptiness of an essential nature of nonentities is not at peace, do not engage with the notion that the emptiness of an essential nature of nonentities is empty, do not engage with the notion that the emptiness of an essential nature of nonentities is not empty, do not engage with the notion that the emptiness of an essential nature of nonentities has a sign, [F.159.a] do not engage with the notion that the emptiness of an essential nature of nonentities is signless, do not engage with the notion that the emptiness of an essential nature of nonentities is with wishes, do not engage with the notion that the emptiness of an essential nature of nonentities is wishless, do not engage with the notion that the emptiness of an essential nature of nonentities is void, and do not engage with the notion that the emptiness of an essential nature of nonentities is not void.

- 6.133 “They do not engage with the applications of mindfulness. They do not engage with mental images of the applications of mindfulness. They do not engage with the notion that the applications of mindfulness are permanent, do not engage with the notion that the applications of mindfulness are impermanent, do not engage with the notion that the applications of mindfulness are happiness, do not engage with the notion that the applications of mindfulness are suffering, do not engage with the notion that the applications of mindfulness are self, do not engage with the notion that the applications of mindfulness are nonself, do not engage with the notion that the applications of mindfulness are at peace, do not engage with the notion that the applications of mindfulness are not at peace, do not engage with the notion that the applications of mindfulness are empty, do not engage with the notion that the applications of mindfulness are not empty, do not engage with the notion that the applications of mindfulness have a sign, do not engage with the notion that the applications of mindfulness are signless, do not engage with the notion that the applications of mindfulness are with wishes, do not engage with the notion that the applications of mindfulness are wishless, do not engage with the notion that the applications of mindfulness are void, and do not engage with the notion that the applications of mindfulness are not void. They do not engage with the correct exertions. They do not engage with mental images of the correct exertions. They do not engage with the notion that the correct exertions are permanent, do not engage with the notion that the correct exertions are impermanent, do not engage with the notion that the correct exertions are happiness, do not engage with the notion that the correct exertions [F.159.b] are suffering, do not engage with the notion that the correct exertions are self, do not engage with the notion that the correct exertions are nonself, do not engage with the notion that the correct exertions are at peace, do not

engage with the notion that the correct exertions are not at peace, do not engage with the notion that the correct exertions are empty, do not engage with the notion that the correct exertions are not empty, do not engage with the notion that the correct exertions have a sign, do not engage with the notion that the correct exertions are signless, do not engage with the notion that the correct exertions are with wishes, do not engage with the notion that the correct exertions are wishless, do not engage with the notion that the correct exertions are void, and do not engage with the notion that the correct exertions are not void. They do not engage with the supports for miraculous ability. They do not engage with mental images of the supports for miraculous ability. They do not engage with the notion that the supports for miraculous ability are permanent, do not engage with the notion that the supports for miraculous ability are impermanent, do not engage with the notion that the supports for miraculous ability are happiness, do not engage with the notion that the supports for miraculous ability are suffering, do not engage with the notion that the supports for miraculous ability are self, do not engage with the notion that the supports for miraculous ability are nonself, do not engage with the notion that the supports for miraculous ability are at peace, do not engage with the notion that the supports for miraculous ability are not at peace, do not engage with the notion that the supports for miraculous ability are empty, do not engage with the notion that the supports for miraculous ability are not empty, do not engage with the notion that the supports for miraculous ability have a sign, do not engage with the notion that the supports for miraculous ability are signless, do not engage with the notion that the supports for miraculous ability are with wishes, do not engage with the notion that the supports for miraculous ability are wishless, do not engage with the notion that the supports for miraculous ability are void, and do not engage with the notion that the supports for miraculous ability are not void. [F.160.a] They do not engage with the faculties. They do not engage with mental images of the faculties. They do not engage with the notion that the faculties are permanent, do not engage with the notion that the faculties are impermanent, do not engage with the notion that the faculties are happiness, do not engage with the notion that the faculties are suffering, do not engage with the notion that the faculties are self, do not engage with the notion that the faculties are nonself, do not engage with the notion that the faculties are at peace, do not engage with the notion that the faculties are not at peace, do not engage with the notion that the faculties are empty, do not engage with the notion that the faculties are not empty, do not engage with the notion that the faculties have a sign, do not engage with the notion that the faculties are signless, do not engage with the notion that the faculties are with wishes, do not engage

with the notion that the faculties are wishless, do not engage with the notion that the faculties are void, and do not engage with the notion that the faculties are not void. They do not engage with the powers. They do not engage with mental images of the powers. They do not engage with the notion that the powers are permanent, do not engage with the notion that the powers are impermanent, do not engage with the notion that the powers are happiness, do not engage with the notion that the powers are suffering, do not engage with the notion that the powers are self, do not engage with the notion that the powers are nonself, do not engage with the notion that the powers are at peace, do not engage with the notion that the powers are not at peace, do not engage with the notion that the powers are empty, do not engage with the notion that the powers are not empty, do not engage with the notion that the powers have a sign, do not engage with the notion that the powers are signless, do not engage with the notion that the powers are with wishes, do not engage with the notion that the powers are wishless, do not engage with the notion that the powers are void, and do not engage with the notion that the powers are not void. They do not engage with the branches of enlightenment. They do not engage with mental images of the branches of enlightenment. They do not engage with the notion that the branches of enlightenment are permanent, do not engage with the notion that the branches of enlightenment are impermanent, do not engage with [F.160.b] the notion that the branches of enlightenment are happiness, do not engage with the notion that the branches of enlightenment are suffering, do not engage with the notion that the branches of enlightenment are self, do not engage with the notion that the branches of enlightenment are nonself, do not engage with the notion that the branches of enlightenment are at peace, do not engage with the notion that the branches of enlightenment are not at peace, do not engage with the notion that the branches of enlightenment are empty, do not engage with the notion that the branches of enlightenment are not empty, do not engage with the notion that the branches of enlightenment have a sign, do not engage with the notion that the branches of enlightenment are signless, do not engage with the notion that the branches of enlightenment are with wishes, do not engage with the notion that the branches of enlightenment are wishless, do not engage with the notion that the branches of enlightenment are void, and do not engage with the notion that the branches of enlightenment are not void. They do not engage with the noble eightfold path. They do not engage with a mental image of the noble eightfold path. They do not engage with the notion that the noble eightfold path is permanent, do not engage with the notion that the noble eightfold path is impermanent, do not engage with the notion that the noble eightfold path is happiness, do not engage with the notion that the

noble eightfold path is suffering, do not engage with the notion that the noble eightfold path is self, do not engage with the notion that the noble eightfold path is nonself, do not engage with the notion that the noble eightfold path is at peace, do not engage with the notion that the noble eightfold path is not at peace, do not engage with the notion that the noble eightfold path is empty, do not engage with the notion that the noble eightfold path is not empty, do not engage with the notion that the noble eightfold path has a sign, do not engage with the notion that the noble eightfold path is signless, do not engage with the notion that the noble eightfold path [F.161.a] is with wishes, do not engage with the notion that the noble eightfold path is wishless, do not engage with the notion that the noble eightfold path is void, and do not engage with the notion that the noble eightfold path is not void.

- 6.134 “They do not engage with the truths of the noble ones. They do not engage with mental images of the truths of the noble ones. They do not engage with the notion that the truths of the noble ones are permanent, do not engage with the notion that the truths of the noble ones are impermanent, do not engage with the notion that the truths of the noble ones are happiness, do not engage with the notion that the truths of the noble ones are suffering, do not engage with the notion that the truths of the noble ones are self, do not engage with the notion that the truths of the noble ones are nonself, do not engage with the notion that the truths of the noble ones are at peace, do not engage with the notion that the truths of the noble ones are not at peace, do not engage with the notion that the truths of the noble ones are empty, do not engage with the notion that the truths of the noble ones are not empty, do not engage with the notion that the truths of the noble ones have a sign, do not engage with the notion that the truths of the noble ones are signless, do not engage with the notion that the truths of the noble ones are with wishes, do not engage with the notion that the truths of the noble ones are wishless, do not engage with the notion that the truths of the noble ones are void, and do not engage with the notion that the truths of the noble ones are not void. They do not engage with the meditative concentrations. They do not engage with mental images of the meditative concentrations. They do not engage with the notion that the meditative concentrations are permanent, do not engage with the notion that the meditative concentrations are impermanent, do not engage with the notion that the meditative concentrations are happiness, do not engage with the notion that the meditative concentrations are suffering, do not engage with the notion that the meditative concentrations are self, do not engage with the notion that the meditative concentrations are nonself, [F.161.b] do not engage with the notion that the meditative concentrations are at peace,

do not engage with the notion that the meditative concentrations are not at peace, do not engage with the notion that the meditative concentrations are empty, do not engage with the notion that the meditative concentrations are not empty, do not engage with the notion that the meditative concentrations have a sign, do not engage with the notion that the meditative concentrations are signless, do not engage with the notion that the meditative concentrations are with wishes, do not engage with the notion that the meditative concentrations are wishless, do not engage with the notion that the meditative concentrations are void, and do not engage with the notion that the meditative concentrations are not void. They do not engage with the immeasurable attitudes. They do not engage with mental images of the immeasurable attitudes. They do not engage with the notion that the immeasurable attitudes are permanent, do not engage with the notion that the immeasurable attitudes are impermanent, do not engage with the notion that the immeasurable attitudes are happiness, do not engage with the notion that the immeasurable attitudes are suffering, do not engage with the notion that the immeasurable attitudes are self, do not engage with the notion that the immeasurable attitudes are nonself, do not engage with the notion that the immeasurable attitudes are at peace, do not engage with the notion that the immeasurable attitudes are not at peace, do not engage with the notion that the immeasurable attitudes are empty, do not engage with the notion that the immeasurable attitudes are not empty, do not engage with the notion that the immeasurable attitudes have a sign, do not engage with the notion that the immeasurable attitudes are signless, do not engage with the notion that the immeasurable attitudes are with wishes, do not engage with the notion that the immeasurable attitudes are wishless, do not engage with the notion that the immeasurable attitudes are void, and do not engage with the notion that the immeasurable attitudes are not void. They do not engage with the formless absorptions. They do not engage with mental images of the formless absorptions. They do not engage with the notion that the formless absorptions are permanent, do not engage with the notion that the formless absorptions are impermanent, do not engage with the notion that [F.162.a] the formless absorptions are happiness, do not engage with the notion that the formless absorptions are suffering, do not engage with the notion that the formless absorptions are self, do not engage with the notion that the formless absorptions are nonself, do not engage with the notion that the formless absorptions are at peace, do not engage with the notion that the formless absorptions are not at peace, do not engage with the notion that the formless absorptions are empty, do not engage with the notion that the formless absorptions are not empty, do not engage with the notion that the formless absorptions have a sign, do not engage with the

notion that the formless absorptions are signless, do not engage with the notion that the formless absorptions are with wishes, do not engage with the notion that the formless absorptions are wishless, do not engage with the notion that the formless absorptions are void, and do not engage with the notion that the formless absorptions are not void. They do not engage with the liberations. They do not engage with mental images of the liberations. They do not engage with the notion that the liberations are permanent, do not engage with the notion that the liberations are impermanent, do not engage with the notion that the liberation are happiness, do not engage with the notion that the liberations are suffering, do not engage with the notion that the liberations are self, do not engage with the notion that the liberations are nonself, do not engage with the notion that the liberations are at peace, do not engage with the notion that the liberations are not at peace, do not engage with the notion that the liberations are empty, do not engage with the notion that the liberations are not empty, do not engage with the notion that the liberations have a sign, [F.162.b] do not engage with the notion that the liberations are signless, do not engage with the notion that the liberations are with wishes, do not engage with the notion that the liberations are wishless, do not engage with the notion that the liberations are void, and do not engage with the notion that the liberations are not void. They do not engage with the serial steps of meditative absorption. They do not engage with mental images of the serial steps of meditative absorption. They do not engage with the notion that the serial steps of meditative absorption are permanent, do not engage with the notion that the serial steps of meditative absorption are impermanent, do not engage with the notion that the serial steps of meditative absorption are happiness, do not engage with the notion that the serial steps of meditative absorption are suffering, do not engage with the notion that the serial steps of meditative absorption are self, do not engage with the notion that the serial steps of meditative absorption are nonself, do not engage with the notion that the serial steps of meditative absorption are at peace, do not engage with the notion that the serial steps of meditative absorption are not at peace, do not engage with the notion that the serial steps of meditative absorption are empty, do not engage with the notion that the serial steps of meditative absorption are not empty, do not engage with the notion that the serial steps of meditative absorption have a sign, do not engage with the notion that the serial steps of meditative absorption are signless, do not engage with the notion that the serial steps of meditative absorption are with wishes, do not engage with the notion that the serial steps of meditative absorption are wishless, do not engage with the notion that the serial steps of meditative absorption are void, and do not engage with the notion that the serial steps

of meditative absorption are not void. They do not engage with the emptiness, [F.163.a] signlessness, and wishlessness gateways to liberation. They do not engage with mental images of the emptiness, signlessness, and wishlessness gateways to liberation. They do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are permanent, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are impermanent, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are happiness, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are suffering, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are self, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are nonself, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are at peace, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are not at peace, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are empty, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are not empty, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation have a sign, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are signless, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are with wishes, do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are wishless, do not engage with the notion that the emptiness, signlessness, and wishlessness [F.163.b] gateways to liberation are void, and do not engage with the notion that the emptiness, signlessness, and wishlessness gateways to liberation are not void. They do not engage with the extrasensory powers. They do not engage with mental images of the extrasensory powers. They do not engage with the notion that the extrasensory powers are permanent, do not engage with the notion that the extrasensory powers are impermanent, do not engage with the notion that the extrasensory powers are happiness, do not engage with the notion that the extrasensory powers are suffering, do not engage with the notion that the extrasensory powers are self, do not engage with the notion that the extrasensory powers are nonself, do not engage with the notion that the extrasensory powers are at peace, do not engage with the notion that the extrasensory powers are not at peace, do not engage with the notion that the extrasensory powers are empty, do not engage with the notion that the

extrasensory powers are not empty, do not engage with the notion that the extrasensory powers have a sign, do not engage with the notion that the extrasensory powers are signless, do not engage with the notion that the extrasensory powers are with wishes, do not engage with the notion that the extrasensory powers are wishless, do not engage with the notion that the extrasensory powers are void, and do not engage with the notion that the extrasensory powers are not void. They do not engage with the meditative stabilities. They do not engage with mental images of the meditative stabilities. They do not engage with the notion that the meditative stabilities are permanent, do not engage with the notion that the meditative stabilities are impermanent, do not engage with the notion that the meditative stabilities are happiness, do not engage with the notion that the meditative stabilities are suffering, do not engage with the notion that the meditative stabilities are self, do not engage with the notion that the meditative stabilities are nonself, do not engage with the notion that the meditative stabilities are at peace, do not engage with the notion that the meditative stabilities are not at peace, do not engage with the notion that the meditative stabilities are empty, do not engage with the notion that the meditative stabilities [F.164.a] are not empty, do not engage with the notion that the meditative stabilities have a sign, do not engage with the notion that the meditative stabilities are signless, do not engage with the notion that the meditative stabilities are with wishes, do not engage with the notion that the meditative stabilities are wishless, do not engage with the notion that the meditative stabilities are void, and do not engage with the notion that the meditative stabilities are not void. They do not engage with the dhāraṇī gateways. They do not engage with mental images of the dhāraṇī gateways. They do not engage with the notion that the dhāraṇī gateways are permanent, do not engage with the notion that the dhāraṇī gateways are impermanent, do not engage with the notion that the dhāraṇī gateways are happiness, do not engage with the notion that the dhāraṇī gateways are suffering, do not engage with the notion that the dhāraṇī gateways are self, do not engage with the notion that the dhāraṇī gateways are nonself, do not engage with the notion that the dhāraṇī gateways are at peace, do not engage with the notion that the dhāraṇī gateways are not at peace, do not engage with the notion that the dhāraṇī gateways are empty, do not engage with the notion that the dhāraṇī gateways are not empty, do not engage with the notion that the dhāraṇī gateways have a sign, do not engage with the notion that the dhāraṇī gateways are signless, do not engage with the notion that the dhāraṇī gateways are with wishes, do not engage with the

notion that the dhāraṇī gateways are wishless, do not engage with the notion that the dhāraṇī gateways are void, and do not engage with the notion that the dhāraṇī gateways are not void.

- 6.135 “They do not engage with the powers of the tathāgatas. They do not engage with mental images of the powers of the tathāgatas. They do not engage with the notion that the powers of the tathāgatas are permanent, do not engage with the notion that the powers of the tathāgatas are impermanent, do not engage with the notion that the powers of the tathāgatas are happiness, do not engage with the notion that the powers of the tathāgatas are suffering, do not engage with the notion that the powers of the tathāgatas [F.164.b] are self, do not engage with the notion that the powers of the tathāgatas are nonself, do not engage with the notion that the powers of the tathāgatas are at peace, do not engage with the notion that the powers of the tathāgatas are not at peace, do not engage with the notion that the powers of the tathāgatas are empty, do not engage with the notion that the powers of the tathāgatas are not empty, do not engage with the notion that the powers of the tathāgatas have a sign, do not engage with the notion that the powers of the tathāgatas are signless, do not engage with the notion that the powers of the tathāgatas are with wishes, do not engage with the notion that the powers of the tathāgatas are wishless, do not engage with the notion that the powers of the tathāgatas are void, and do not engage with the notion that the powers of the tathāgatas are not void. They do not engage with the fearlessnesses. They do not engage with mental images of the fearlessnesses. They do not engage with the notion that the fearlessnesses are permanent, do not engage with the notion that the fearlessnesses are impermanent, do not engage with the notion that the fearlessnesses are happiness, do not engage with the notion that the fearlessnesses are suffering, do not engage with the notion that the fearlessnesses are self, do not engage with the notion that the fearlessnesses are nonself, do not engage with the notion that the fearlessnesses are at peace, do not engage with the notion that the fearlessnesses are not at peace, do not engage with the notion that the fearlessnesses are empty, do not engage with the notion that the fearlessnesses are not empty, do not engage with the notion that the fearlessnesses have a sign, do not engage with the notion that the fearlessnesses are signless, do not engage with the notion that the fearlessnesses are with wishes, do not engage with the notion that the fearlessnesses are wishless, do not engage with the notion that the fearlessnesses are void, and do not engage with the notion that the fearlessnesses are not void. They do not engage with [F.165.a] the kinds of exact knowledge. They do not engage with mental images of the kinds of exact knowledge. They do not engage with the notion that the kinds of exact

knowledge are permanent, do not engage with the notion that the kinds of exact knowledge are impermanent, do not engage with the notion that the kinds of exact knowledge are happiness, do not engage with the notion that the kinds of exact knowledge are suffering, do not engage with the notion that the kinds of exact knowledge are self, do not engage with the notion that the kinds of exact knowledge are nonself, do not engage with the notion that the kinds of exact knowledge are at peace, do not engage with the notion that the kinds of exact knowledge are not at peace, do not engage with the notion that the kinds of exact knowledge are empty, do not engage with the notion that the kinds of exact knowledge are not empty, do not engage with the notion that the kinds of exact knowledge have a sign, do not engage with the notion that the kinds of exact knowledge are signless, do not engage with the notion that the kinds of exact knowledge are with wishes, do not engage with the notion that the kinds of exact knowledge are wishless, do not engage with the notion that the kinds of exact knowledge are void, and do not engage with the notion that the kinds of exact knowledge are not void. They do not engage with great compassion. They do not engage with a mental image of great compassion. They do not engage with the notion that great compassion is permanent, do not engage with the notion that great compassion is impermanent, do not engage with the notion that great compassion is happiness, do not engage with the notion that great compassion is suffering, do not engage with the notion that great compassion is self, do not engage with the notion that great compassion is nonself, do not engage with the notion that great compassion is at peace, do not engage with the notion that great compassion is not at peace, do not engage with the notion that great compassion is empty, do not engage with the notion that great compassion is not empty, do not engage with the notion that great compassion has a sign, do not engage with the notion that great [F.165.b] compassion is signless, do not engage with the notion that great compassion is with wishes, do not engage with the notion that great compassion is wishless, do not engage with the notion that great compassion is void, and do not engage with the notion that great compassion is not void. They do not engage with the distinct qualities of the buddhas. They do not engage with mental images of the distinct qualities of the buddhas. They do not engage with the notion that the distinct qualities of the buddhas are permanent, do not engage with the notion that the distinct qualities of the buddhas are impermanent, do not engage with the notion that the distinct qualities of the buddhas are happiness, do not engage with the notion that the distinct qualities of the buddhas are suffering, do not engage with the notion that the distinct qualities of the buddhas are self, do not engage with the notion that the distinct qualities of

the buddhas are nonself, do not engage with the notion that the distinct qualities of the buddhas are at peace, do not engage with the notion that the distinct qualities of the buddhas are not at peace, do not engage with the notion that the distinct qualities of the buddhas are empty, do not engage with the notion that the distinct qualities of the buddhas are not empty, do not engage with the notion that the kinds of exact knowledge have a sign, do not engage with the notion that the distinct qualities of the buddhas are signless, do not engage with the notion that the distinct qualities of the buddhas are with wishes, do not engage with the notion that the distinct qualities of the buddhas are wishless, do not engage with the notion that the distinct qualities of the buddhas are void, and do not engage with the notion that the distinct qualities of the buddhas are not void. [F.166.a] [B13]

6.136 “If you ask why, Venerable Śāradvatīputra, it is because that emptiness of physical forms is not physical forms. Physical forms are not other than emptiness, nor is emptiness other than physical forms. Emptiness is indeed physical forms, and physical forms are indeed emptiness. That emptiness of feelings is not feelings. Feelings are not other than emptiness, nor is emptiness other than feelings. Emptiness is indeed feelings, and feelings are indeed emptiness. That emptiness of perceptions is not perceptions. Perceptions are not other than emptiness, nor is emptiness other than perceptions. Emptiness is indeed perceptions, and perceptions are indeed emptiness. That emptiness of formative predispositions is not formative predispositions. Formative predispositions are not other than emptiness, nor is emptiness other than formative predispositions. Emptiness is indeed formative predispositions, and formative predispositions are indeed emptiness. That emptiness of consciousness is not consciousness. Consciousness is not other than emptiness, nor is emptiness other than consciousness. Emptiness is indeed consciousness, and consciousness is indeed emptiness.

6.137 “That emptiness of the eyes is not the eyes. The eyes are not other than emptiness, nor is emptiness other than the eyes. Emptiness is indeed the eyes, and the eyes are indeed emptiness. That emptiness of the ears is not the ears. The ears are not other than emptiness, nor is emptiness other than the ears. Emptiness is indeed the ears, and the ears are indeed emptiness. That emptiness of the nose is not the nose. The nose is not other than emptiness, nor is emptiness other than [F.166.b] the nose. Emptiness is indeed the nose, and the nose is indeed emptiness. That emptiness of the tongue is not the tongue. The tongue is not other than emptiness, nor is emptiness other than the tongue. Emptiness is indeed the tongue, and the tongue is indeed emptiness. That emptiness of the body is not the body. The body is not other than emptiness, nor is emptiness other than the body.

Emptiness is indeed the body, and the body is indeed emptiness. That emptiness of the mental faculty is not the mental faculty. The mental faculty is not other than emptiness, nor is emptiness other than the mental faculty. Emptiness is indeed the mental faculty, and the mental faculty is indeed emptiness.

6.138 “That emptiness of sights is not sights. Sights are not other than emptiness, nor is emptiness other than sights. Emptiness is indeed sights, and sights are indeed emptiness. That emptiness of sounds is not sounds. Sounds are not other than emptiness, nor is emptiness other than sounds. Emptiness is indeed sounds, and sound are indeed emptiness. That emptiness of odors is not odors. Odors are not other than emptiness, nor is emptiness other than odors. Emptiness is indeed odors, and odors are indeed emptiness. That emptiness of tastes is not tastes. Tastes are not other than emptiness, nor is emptiness other than tastes. Emptiness is indeed tastes, and tastes are indeed emptiness. That emptiness of tangibles is not tangibles. Tangibles are not other than emptiness, nor is emptiness other than tangibles. Emptiness is indeed tangibles, and tangibles are indeed emptiness. That emptiness of mental phenomena is not mental phenomena. Mental phenomena are not other than emptiness, nor is emptiness other than mental phenomena. [F.167.a] Emptiness is indeed mental phenomena, and mental phenomena are indeed emptiness.

6.139 “That emptiness of the sensory element of the eyes is not the sensory element of the eyes. The sensory element of the eyes is not other than emptiness, nor is emptiness other than the sensory element of the eyes. Emptiness is indeed the sensory element of the eyes, and the sensory element of the eyes is indeed emptiness. That emptiness of the sensory element of sights is not the sensory element of sights. The sensory element of sights is not other than emptiness, nor is emptiness other than the sensory element of sights. Emptiness is indeed the sensory element of sights, and the sensory element of sights is indeed emptiness. That emptiness of the sensory element of visual consciousness is not the sensory element of visual consciousness. The sensory element of visual consciousness is not other than emptiness, nor is emptiness other than the sensory element of visual consciousness. Emptiness is indeed the sensory element of visual consciousness, and the sensory element of visual consciousness is indeed emptiness.

6.140 “That emptiness of the sensory element of the ears is not the sensory element of the ears. The sensory element of the ears is not other than emptiness, nor is emptiness other than the sensory element of the ears. Emptiness is indeed the sensory element of the ears, and the sensory element of the ears is indeed emptiness. That emptiness of the sensory

element of sounds is not the sensory element of sounds. The sensory element of sounds is not other than emptiness, nor is emptiness other than the sensory element of sounds. Emptiness is indeed the sensory element of sounds, and the sensory element of sounds is indeed emptiness. That emptiness of the sensory element of auditory consciousness is not the sensory element of auditory consciousness. The sensory element of auditory consciousness is not other than emptiness, nor is emptiness other than the sensory element of auditory consciousness. [F.167.b] Emptiness is indeed the sensory element of auditory consciousness, and the sensory element of auditory consciousness is indeed emptiness.

6.141 “That emptiness of the sensory element of the nose is not the sensory element of the nose. The sensory element of the nose is not other than emptiness, nor is emptiness other than the sensory element of the nose. Emptiness is indeed the sensory element of the nose, and the sensory element of the nose is indeed emptiness. That emptiness of the sensory element of odors is not the sensory element of odors. The sensory element of odors is not other than emptiness, nor is emptiness other than the sensory element of odors. Emptiness is indeed the sensory element of odors, and the sensory element of odors is indeed emptiness. That emptiness of the sensory element of olfactory consciousness is not the sensory element of olfactory consciousness. The sensory element of olfactory consciousness is not other than emptiness, nor is emptiness other than the sensory element of olfactory consciousness. Emptiness is indeed the sensory element of olfactory consciousness, and the sensory element of olfactory consciousness is indeed emptiness.

6.142 “That emptiness of the sensory element of the tongue is not the sensory element of the tongue. The sensory element of the tongue is not other than emptiness, nor is emptiness other than the sensory element of the tongue. Emptiness is indeed the sensory element of the tongue, and the sensory element of the tongue is indeed emptiness. That emptiness of the sensory element of tastes is not the sensory element of tastes. The sensory element of tastes is not other than emptiness, nor is emptiness other than the sensory element of tastes. Emptiness is indeed the sensory element of tastes, and the sensory element of tastes is indeed emptiness. That emptiness of the sensory element of gustatory consciousness is not the sensory element of gustatory consciousness. The sensory element of gustatory consciousness is not other than emptiness, nor is emptiness other than the sensory element of gustatory consciousness. Emptiness is indeed the sensory element of gustatory consciousness, and the sensory element of gustatory consciousness [F.168.a] is indeed emptiness.

6.143 “That emptiness of the sensory element of the body is not the sensory element of the body. The sensory element of the body is not other than emptiness, nor is emptiness other than the sensory element of the body. Emptiness is indeed the sensory element of the body, and the sensory element of the body is indeed emptiness. That emptiness of the sensory element of tangibles is not the sensory element of tangibles. The sensory element of tangibles is not other than emptiness, nor is emptiness other than the sensory element of tangibles. Emptiness is indeed the sensory element of tangibles, and the sensory element of tangibles is indeed emptiness. That emptiness of the sensory element of tactile consciousness is not the sensory element of tactile consciousness. The sensory element of tactile consciousness is not other than emptiness, nor is emptiness other than the sensory element of tactile consciousness. Emptiness is indeed the sensory element of tactile consciousness, and the sensory element of tactile consciousness is indeed emptiness.

6.144 “That emptiness of the sensory element of the mental faculty is not the sensory element of the mental faculty. The sensory element of the mental faculty is not other than emptiness, nor is emptiness other than the sensory element of the mental faculty. Emptiness is indeed the sensory element of the mental faculty, and the sensory element of the mental faculty is indeed emptiness. That emptiness of the sensory element of mental phenomena is not the sensory element of mental phenomena. The sensory element of mental phenomena is not other than emptiness, nor is emptiness other than the sensory element of mental phenomena. Emptiness is indeed the sensory element of mental phenomena, and the sensory element of mental phenomena is indeed emptiness. That emptiness of the sensory element of mental consciousness is not the sensory element of mental consciousness. The sensory element of mental consciousness is not other than emptiness, nor is emptiness other than the sensory element of mental consciousness. Emptiness [F.168.b] is indeed the sensory element of mental consciousness, and the sensory element of mental consciousness is indeed emptiness.

6.145 “That emptiness of the earth element is not the earth element. The earth element is not other than emptiness, nor is emptiness other than the earth element. Emptiness is indeed the earth element, and the earth element is indeed emptiness. That emptiness of the water element is not the water element. The water element is not other than emptiness, nor is emptiness other than the water element. Emptiness is indeed the water element, and the water element is indeed emptiness. That emptiness of the fire element is not the fire element. The fire element is not other than emptiness, nor is emptiness other than the fire element. Emptiness is indeed the fire element, and the fire element is indeed emptiness. That emptiness of the wind

element is not the wind element. The wind element is not other than emptiness, nor is emptiness other than the wind element. Emptiness is indeed the wind element, and the wind element is indeed emptiness. That emptiness of the space element is not the space element. The space element is not other than emptiness, nor is emptiness other than the space element. Emptiness is indeed the space element, and the space element is indeed emptiness. That emptiness of the consciousness element is not the consciousness element. The consciousness element is not other than emptiness, nor is emptiness other than the consciousness element. Emptiness is indeed the consciousness element, and the consciousness element is indeed emptiness.

- 6.146 “That emptiness of ignorance is not ignorance. Ignorance is not other [F.169.a] than emptiness, nor is emptiness other than ignorance. Emptiness is indeed ignorance, and ignorance is indeed emptiness. That emptiness of formative predispositions is not the formative predispositions. Formative predispositions are not other than emptiness, nor is emptiness other than formative predispositions. Emptiness is indeed formative predispositions, and formative predispositions are indeed emptiness. That emptiness of consciousness is not consciousness. Consciousness is not other than emptiness, nor is emptiness other than consciousness. Emptiness is indeed consciousness, and consciousness is indeed emptiness. That emptiness of name and form is not name and form. Name and form are not other than emptiness, nor is emptiness other than name and form. Emptiness is indeed name and form, and name and form are indeed emptiness. That emptiness of the six sense fields is not the six sense fields. The six sense fields are not other than emptiness, nor is emptiness other than the six sense fields. Emptiness is indeed the six sense fields, and the six sense fields are indeed emptiness. That emptiness of sensory contact is not sensory contact. Sensory contact is not other than emptiness, nor is emptiness other than sensory contact. Emptiness is indeed sensory contact, and sensory contact is indeed emptiness. That emptiness of sensation is not sensation. Sensation is not other than emptiness, nor is emptiness other than sensation. Emptiness is indeed sensation, and sensation is indeed emptiness. That emptiness of craving is not craving. Craving is not other than emptiness, nor is emptiness other than craving. [F.169.b] Emptiness is indeed craving, and craving is indeed emptiness. That emptiness of grasping is not grasping. Grasping is not other than emptiness, nor is emptiness other than grasping. Emptiness is indeed grasping, and grasping is indeed emptiness. That emptiness of the rebirth process is not the rebirth process. The rebirth process is not other than emptiness, nor is emptiness other than the rebirth process. Emptiness is indeed the rebirth process, and the rebirth process is indeed emptiness. That

emptiness of birth is not birth. Birth is not other than emptiness, nor is emptiness other than birth. Emptiness is indeed birth and birth is indeed emptiness. That emptiness of aging and death is not aging and death. Aging and death are not other than emptiness, nor is emptiness other than aging and death. Emptiness is indeed aging and death, and aging and death are indeed emptiness.

6.147 “That emptiness of the perfection of generosity is not the perfection of generosity. The perfection of generosity is not other than emptiness, nor is emptiness other than the perfection of generosity. Emptiness is indeed the perfection of generosity, and the perfection of generosity is indeed emptiness. That emptiness of the perfection of ethical discipline is not the perfection of ethical discipline. The perfection of ethical discipline is not other than emptiness, nor is emptiness other than the perfection of ethical discipline. Emptiness is indeed the perfection of ethical discipline, and the perfection of ethical discipline is indeed emptiness. That emptiness of the perfection of tolerance is not the perfection of tolerance. The perfection of tolerance is not other than emptiness, nor is emptiness [F.170.a] other than the perfection of tolerance. Emptiness is indeed the perfection of tolerance, and the perfection of tolerance is indeed emptiness. That emptiness of the perfection of perseverance is not the perfection of perseverance. The perfection of perseverance is not other than emptiness, nor is emptiness other than the perfection of perseverance. Emptiness is indeed the perfection of perseverance, and the perfection of perseverance is indeed emptiness. That emptiness of the perfection of meditative concentration is not the perfection of meditative concentration. The perfection of meditative concentration is not other than emptiness, nor is emptiness other than the perfection of meditative concentration. Emptiness is indeed the perfection of meditative concentration, and the perfection of meditative concentration is indeed emptiness. That emptiness of the perfection of wisdom is not the perfection of wisdom. The perfection of wisdom is not other than emptiness, nor is emptiness other than the perfection of wisdom. Emptiness is indeed the perfection of wisdom, and the perfection of wisdom is indeed emptiness.

6.148 “That emptiness of the emptiness of internal phenomena is not the emptiness of internal phenomena. The emptiness of internal phenomena is not other than emptiness, nor is emptiness other than the emptiness of internal phenomena. Emptiness is indeed the emptiness of internal phenomena, and the emptiness of internal phenomena is indeed emptiness. That emptiness of the emptiness of external phenomena is not the emptiness of external phenomena. The emptiness of external phenomena is not other than emptiness, nor is emptiness other than the emptiness of external phenomena. Emptiness is indeed the emptiness of external phenomena, and

the emptiness of external phenomena is indeed emptiness. That emptiness of the emptiness of external and internal phenomena [F.170.b] is not the emptiness of external and internal phenomena. The emptiness of external and internal phenomena is not other than emptiness, nor is emptiness other than the emptiness of external and internal phenomena. Emptiness is indeed the emptiness of external and internal phenomena, and the emptiness of external and internal phenomena is indeed emptiness. That emptiness of the emptiness of emptiness is not the emptiness of emptiness. The emptiness of emptiness is not other than emptiness, nor is emptiness other than the emptiness of emptiness. Emptiness is indeed the emptiness of emptiness, and the emptiness of emptiness is indeed emptiness. That emptiness of the emptiness of great extent is not the emptiness of great extent. The emptiness of great extent is not other than emptiness, nor is emptiness other than the emptiness of great extent. Emptiness is indeed the emptiness of great extent, and the emptiness of great extent is indeed emptiness. That emptiness of the emptiness of ultimate reality is not the emptiness of ultimate reality. The emptiness of ultimate reality is not other than emptiness, nor is emptiness other than the emptiness of ultimate reality. Emptiness is indeed the emptiness of ultimate reality, and the emptiness of ultimate reality is indeed emptiness. That emptiness of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena. The emptiness of conditioned phenomena is not other than emptiness, nor is emptiness other than the emptiness of conditioned phenomena. Emptiness is indeed the emptiness of conditioned phenomena, and the emptiness of conditioned phenomena is indeed emptiness. That emptiness of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena. The emptiness of unconditioned phenomena is not other than emptiness, nor is emptiness other than the emptiness of unconditioned phenomena. Emptiness is indeed the emptiness of unconditioned phenomena, and the emptiness of unconditioned phenomena is indeed emptiness. That emptiness of the emptiness of the unlimited is not [F.171.a] the emptiness of the unlimited. The emptiness of the unlimited is not other than emptiness, nor is emptiness other than the emptiness of the unlimited. Emptiness is indeed the emptiness of the unlimited, and the emptiness of the unlimited is indeed emptiness. That emptiness of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end. The emptiness of that which has neither beginning nor end is not other than emptiness, nor is emptiness other than the emptiness of that which has neither beginning nor end. Emptiness is indeed the emptiness of that which has neither beginning nor end, and the emptiness of that which has neither beginning nor end is indeed emptiness. That emptiness of the

emptiness of nonexclusion is not the emptiness of nonexclusion. The emptiness of nonexclusion is not other than emptiness, nor is emptiness other than the emptiness of nonexclusion. Emptiness is indeed the emptiness of nonexclusion, and the emptiness of nonexclusion is indeed emptiness. That emptiness of the emptiness of inherent nature is not the emptiness of inherent nature. The emptiness of inherent nature is not other than emptiness, nor is emptiness other than the emptiness of inherent nature. Emptiness is indeed the emptiness of inherent nature, and the emptiness of inherent nature is indeed emptiness. That emptiness of the emptiness of all phenomena is not the emptiness of all phenomena. The emptiness of all phenomena is not other than emptiness, nor is emptiness other than the emptiness of all phenomena. Emptiness is indeed the emptiness of all phenomena, and the emptiness of all phenomena is indeed emptiness. That emptiness of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics. The emptiness of intrinsic defining characteristics is not other than [F.171.b] emptiness, nor is emptiness other than the emptiness of intrinsic defining characteristics. Emptiness is indeed the emptiness of intrinsic defining characteristics, and the emptiness of intrinsic defining characteristics is indeed emptiness. That emptiness of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended. The emptiness of that which cannot be apprehended is not other than emptiness, nor is emptiness other than the emptiness of that which cannot be apprehended. Emptiness is indeed the emptiness of that which cannot be apprehended, and the emptiness of that which cannot be apprehended is indeed emptiness. That emptiness of the emptiness of nonentities is not the emptiness of nonentities. The emptiness of nonentities is not other than emptiness, nor is emptiness other than the emptiness of nonentities. Emptiness is indeed the emptiness of nonentities, and the emptiness of nonentities is indeed emptiness. That emptiness of the emptiness of essential nature is not the emptiness of essential nature. The emptiness of essential nature is not other than emptiness, nor is emptiness other than the emptiness of essential nature. Emptiness is indeed the emptiness of essential nature, and the emptiness of essential nature is indeed emptiness. That emptiness of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities. The emptiness of an essential nature of nonentities is not other than emptiness, nor is emptiness other than the emptiness of an essential nature of nonentities. Emptiness is indeed the emptiness of an essential nature of nonentities, and the emptiness of an essential nature of nonentities is indeed emptiness.

6.149 “That emptiness of the four applications of mindfulness is not the applications of mindfulness. The applications of mindfulness are not other than emptiness, nor is emptiness other than the applications of mindfulness. [F.172.a] Emptiness is indeed the applications of mindfulness, and the applications of mindfulness are indeed emptiness. That emptiness of the four correct exertions is not the correct exertions. The correct exertions are not other than emptiness, nor is emptiness other than the correct exertions. Emptiness is indeed the correct exertions, and the correct exertions are indeed emptiness. That emptiness of the four supports for miraculous ability is not the supports for miraculous ability. The supports for miraculous ability are not other than emptiness, nor is emptiness other than the supports for miraculous ability. Emptiness is indeed the supports for miraculous ability, and the supports for miraculous ability are indeed emptiness. That emptiness of the five faculties is not the faculties. The faculties are not other than emptiness, nor is emptiness other than the faculties. Emptiness is indeed the faculties, and the faculties are indeed emptiness. That emptiness of the five powers is not the powers. The powers are not other than emptiness, nor is emptiness other than the powers. Emptiness is indeed the powers, and the powers are indeed emptiness. That emptiness of the seven branches of enlightenment is not the branches of enlightenment. The branches of enlightenment are not other than emptiness, nor is emptiness other than the branches of enlightenment. Emptiness is indeed the branches of enlightenment, and the branches of enlightenment are indeed emptiness. That emptiness of the noble eightfold path is not the noble eightfold path. The noble eightfold path is not other than emptiness, [F.172.b] nor is emptiness other than the noble eightfold path. Emptiness is indeed the noble eightfold path, and the noble eightfold path is indeed emptiness.

6.150 “That emptiness of the four meditative concentrations is not the meditative concentrations. The meditative concentrations are not other than emptiness, nor is emptiness other than the meditative concentrations. Emptiness is indeed the meditative concentrations, and the meditative concentrations are indeed emptiness. That emptiness of the four immeasurable attitudes is not the immeasurable attitudes. The immeasurable attitudes are not other than emptiness, nor is emptiness other than the immeasurable attitudes. Emptiness is indeed the immeasurable attitudes, and the immeasurable attitudes are indeed emptiness. That emptiness of the four formless absorptions is not the formless absorptions. The formless absorptions are not other than emptiness, nor is emptiness other than the formless absorptions. Emptiness is indeed the formless absorptions, and the formless absorptions are indeed emptiness. That emptiness of the eight liberations is not the liberations. The liberations are not other than

emptiness, nor is emptiness other than the liberations. Emptiness is indeed [F.173.a] the liberations, and the liberations are indeed emptiness. That emptiness of the nine serial steps of meditative absorption is not the serial steps of meditative absorption. The serial steps of meditative absorption are not other than emptiness, nor is emptiness other than the serial steps of meditative absorption. Emptiness is indeed the serial steps of meditative absorption, and the serial steps of meditative absorption are indeed emptiness. That emptiness of the emptiness, signlessness, and wishlessness gateways is not the emptiness, signlessness, and wishlessness gateways. The emptiness, signlessness, and wishlessness gateways are not other than emptiness, nor is emptiness other than the emptiness, signlessness, and wishlessness gateways. Emptiness is indeed the emptiness, signlessness, and wishlessness gateways, and the emptiness, signlessness, and wishlessness gateways are indeed emptiness. That emptiness of the six extrasensory powers is not the extrasensory powers. The extrasensory powers are not other than emptiness, nor is emptiness other than the extrasensory powers. Emptiness is indeed the extrasensory powers, and the extrasensory powers are indeed emptiness. That emptiness of the meditative stabilities is not the meditative stabilities. The meditative stabilities are not other than emptiness, nor is emptiness other than [F.173.b] the meditative stabilities. Emptiness is indeed the meditative stabilities, and the meditative stabilities are indeed emptiness. That emptiness of the dhāraṇī gateways is not the dhāraṇī gateways. The dhāraṇī gateways are not other than emptiness, nor is emptiness other than the dhāraṇī gateways. Emptiness is indeed the dhāraṇī gateways and the dhāraṇī gateways are indeed emptiness.

- 6.151 “That emptiness of the ten powers of the tathāgatas is not the powers of the tathāgatas. the powers of the tathāgatas are not other than emptiness, nor is emptiness other than the powers of the tathāgatas. Emptiness is indeed the powers of the tathāgatas, and the powers of the tathāgatas are indeed emptiness. That emptiness of the four fearlessnesses is not the fearlessnesses. The fearlessnesses are not other than emptiness, nor is emptiness other than the fearlessnesses. Emptiness is indeed the fearlessnesses, and the fearlessnesses are indeed emptiness. That emptiness of the four kinds of exact knowledge is not the kinds of exact knowledge. The kinds of exact knowledge are not other than emptiness, nor is emptiness other than the kinds of exact knowledge. Emptiness is indeed the kinds of exact knowledge, and the kinds of exact knowledge are indeed emptiness. That emptiness of great loving kindness is not great loving kindness. Great loving kindness is not other than emptiness, nor is emptiness other than great loving kindness. Emptiness is indeed great loving kindness, and great

loving kindness is indeed emptiness. That emptiness of great compassion [F.174.a] is not great compassion. Great compassion is not other than emptiness, nor is emptiness other than great compassion. Emptiness is indeed great compassion, and great compassion is indeed emptiness. That emptiness of the eighteen distinct qualities of the buddhas is not the distinct qualities of the buddhas. The distinct qualities of the buddhas are not other than emptiness, nor is emptiness other than the distinct qualities of the buddhas. Emptiness is indeed the distinct qualities of the buddhas, and the distinct qualities of the buddhas are indeed emptiness.

6.152 “That emptiness of omniscience is not omniscience. Omniscience is not other than emptiness, nor is emptiness other than omniscience.³⁰⁰ Emptiness is indeed omniscience, and omniscience is indeed emptiness. That knowledge of the aspects of the path is not the knowledge of the aspects of the path. The knowledge of the aspects of the path is not other than emptiness, nor is emptiness other than the knowledge of the aspects of the path. Emptiness is indeed the knowledge of the aspects of the path, and the knowledge of the aspects of the path is indeed emptiness. That all-aspect omniscience is not all-aspect omniscience. All-aspect omniscience is not other than emptiness, nor is emptiness other than all-aspect omniscience. Emptiness is indeed all-aspect omniscience, and all-aspect omniscience is indeed emptiness.

6.153 “Venerable Śāradvatīputra, one should know that bodhisattva great beings who practice the [F.174.b] perfection of wisdom in that manner do possess skillful means.

6.154 “Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner have the good fortune to awaken fully to unsurpassed, perfect, complete enlightenment. Those bodhisattva great beings, even when they are practicing the perfection of wisdom, do not apprehend³⁰¹ that they are practicing; even when not practicing do not apprehend that they are not practicing; do not apprehend that they are practicing when they practice and not practicing when they do not practice; and do not apprehend that they are neither practicing nor not practicing.”

6.155 “Why, Venerable Subhūti,” asked Śāradvatīputra, “when bodhisattva great beings practice the perfection of wisdom, do they not apprehend that they are practicing? Do they not apprehend that they are not practicing even when not practicing? Do they not apprehend that they are practicing when they practice and not practicing when they do not practice? And do they not apprehend that they are neither practicing nor not practicing?”

6.156 “Venerable Śāradvatīputra,” replied Subhūti, “this is because they do not apprehend an essential nature of the perfection of wisdom. If you ask why, it is because the perfection of wisdom has the essential nature of a nonentity.

For this reason, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not apprehend that they are practicing; even when not practicing do not apprehend that they are not practicing; do not apprehend that they are practicing when they practice and not practicing when they do not practice; and do not apprehend that they are neither practicing nor not practicing. If you ask why, it is because they have understood that all phenomena have the essential nature of [F.175.a] a nonentity, so³⁰² they have not appropriated them.

6.157 “If, when bodhisattva great beings practice the perfection of wisdom in this manner, if they are not disheartened, not intimidated, not afraid, not frightened, and not fearful, then, Venerable Śāradvatīputra, one should know that these bodhisattva great beings are approaching all-aspect omniscience.

6.158 “This all-aspect omniscience, furthermore, is without duality and cannot be divided into two because all phenomena have the essential nature of a nonentity.³⁰³ It is the meditative stability of bodhisattva great beings named *the nonarising of all phenomena*. It is spacious, supreme, definitely immeasurable, and it cannot be misappropriated by any śrāvakas or pratyekabuddhas. Bodhisattva great beings who engage in this meditative stability will swiftly awaken fully to unsurpassed, perfect, complete enlightenment.”

6.159 “Venerable Subhūti, do bodhisattva great beings who engage with this meditative stability alone swiftly awaken fully to unsurpassed, perfect, complete enlightenment, or are there also other meditative stabilities similar to it?”

6.160 “Venerable Śāradvatīputra,” replied Subhūti, “bodhisattva great beings engaging in the practice of other meditative stabilities also swiftly awaken fully to unsurpassed, perfect, complete enlightenment.”

6.161 “Venerable Subhūti, bodhisattva great beings engaging in the practice of which other meditative stabilities also swiftly awaken fully to unsurpassed, perfect, complete enlightenment?”

6.162 Subhūti replied, “Venerable [F.175.b] Śāradvatīputra, there is the meditative stability of bodhisattva great beings named *heroic valor*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *precious seal*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *lion’s play*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *beautiful moon*. Engaging with this

meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *crest of the moon's victory banner*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *surpassing all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *seal of all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *surveying the crown pinnacle*. Engaging with [F.176.a] this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *certainty in the realm of phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *crest of certainty's victory banner*.³⁰⁴ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *vajra*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *seal of entry into all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *well established as the king of meditative stabilities*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *excellently well established*.³⁰⁵ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *well-engaging king of meditative stabilities*. Engaging with this meditative stability, bodhisattva great beings [F.176.b] will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *diffusion of light rays*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *without mistakes*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *because of the diffusion of light rays not making mistakes*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed,

perfect, complete enlightenment. There is the meditative stability named *power of effort*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *array of power*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *exalted*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *engaging with certainty in lexical explanations*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully [F.177.a] to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *entry into designations*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *observation of spatial directions*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *sealed with the seal*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *unimpaired*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *oceanic seal gathering all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *seal of the king*.³⁰⁶ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *permeation of space*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *vajra maṇḍala*. Engaging with this meditative stability, [F.177.b] bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *purified of the three spheres*.³⁰⁷ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *shoulder ornament of the victory banner's crest*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *Indra's crest*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed,

perfect, complete enlightenment. There is the meditative stability named *pursuit of the stream*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *yawning lion*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *stretching lion*.³⁰⁸ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *stretching-out lion*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *beyond sequence*.³⁰⁹ [F.178.a] Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *without attachment or obstruction*.³¹⁰ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *repudiation of afflicted mental states*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *illumination*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *unseeking*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *no fixed abode*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *free from mentation*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *taming the four māras*.³¹¹ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *stainless lamplight* [F.178.b]. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *boundless light*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *illuminator*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment.

There is the meditative stability named *total illumination*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *pure supremacy*.³¹² Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *stainless light*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *bringer of joy*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *lightning lamp*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *inexhaustible*. [F.179.a] Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *unvanquished*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *majestic*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *free from extinction*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *unmoving*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *calmed*.³¹³ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *imperishable*.³¹⁴ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *lamp of the sun*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *immaculate moon*. [F.179.b] Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *clear-eyed*.³¹⁵ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *lamp of wisdom*. Engaging with this meditative stability,

bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *clear appearance*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *moon lamp*.³¹⁶ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *illuminating*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *does what needs to be done*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *glory of transcendental knowledge*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *vajra-like*. Engaging with this meditative stability, bodhisattva great beings [F.180.a] will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *stability of mind*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *total illumination*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *well situated*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *jewel cusp*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *seal of the supreme phenomenon*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *sameness of all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *renunciation of delight*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *elevated by phenomena*.³¹⁷ Engaging with this meditative stability, [F.180.b] bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *expanded on account of being elevated by phenomena*.³¹⁸ Engaging

with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *jewel state*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *forsaking fights*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *dispersal*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *distinguishing the terms associated with all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *determination*.³¹⁹ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *stainless performance*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named [F.181.a] *arranging the sameness of letters*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *devoid of letters*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *cutting off the objective support*.³²⁰ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. [B14]

- 6.163 “There is the meditative stability named *unmodified*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *aspectless*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *entering into names and signs*.³²¹ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *free from activity*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *entering into the ascertainment of names*. Engaging with this meditative stability, bodhisattva great beings [F.181.b] will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the

meditative stability named *a practitioner without a dwelling*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *devoid of darkness*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *endowed with practice*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *unwavering*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *transcendence of the range*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *accumulation of all attributes*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *abiding without mentation*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *abiding with certainty*.³²² Engaging with this meditative stability, bodhisattva great beings will swiftly [F.182.a] awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *blossoming and vibrance of the flowers of virtue*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *endowed with the branches of enlightenment*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *boundless eloquence*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *boundless lamplight*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *equal to the unequaled*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *transcending all phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *delineator*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect,

complete enlightenment. There is the meditative stability named *dispelling doubt*. Engaging with [F.182.b] this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *without settled focus*.³²³ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *single array*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *manifest attainment of aspects*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *single aspect*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *nonexclusion of the aspect*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *supreme performance*.³²⁴ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *comprehension of all bases of existence through realization*.³²⁵ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability [F.183.a] named *entrance to symbols and sounds*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *jewel heart*.³²⁶ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *unattached to any phenomena*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *array of flashes of lightning*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *forsaking*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *lamp of doctrine*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *lamp of transcendental knowledge*. Engaging with this meditative stability, bodhisattva

great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *manifest attainment of the miraculous ability to not return*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully [F.183.b] to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *devoid of vocalic syllables*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *burning lamp*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *purification of defining characteristics*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *manifestly imperceptible*.³²⁷ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *endowed with a distinct forbearance*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *endowed with all finest aspects*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *endowed with dhāraṇīs*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named [F.184.a] *absence of joy with respect to all happiness and suffering*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *inexhaustible cornucopia*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *dhāraṇī intelligence*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *perfect elimination of right and wrong*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *perfect calming of all contradictions and refutations*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *no harmony or disharmony*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete

enlightenment. There is the meditative stability named *taintless light*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *endowed with the essence*. Engaging with this meditative stability, bodhisattva [F.184.b] great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *taintless light of the full moon*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *lightning light*. There is the meditative stability named *great ornament*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *flash of lightning that does not cause pain*.³²⁸ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *illuminator in all respects*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *protector of all worlds*.³²⁹ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *sameness of meditative stability*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *with a dustless and dust-free principle* [F.185.a]. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *convergence in nonaffliction*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *convergence of all afflicted mental states in nonaffliction*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *intent on a dwelling that has not been apprehended*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *abiding in the real nature without mentation*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *self-originated from the vessel*.³³⁰ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect,

complete enlightenment. There is the meditative stability named *incinerating all afflicted mental states*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability [F.185.b] named *lamp of great transcendental knowledge*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *origin of the ten powers*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *opener of the gateways*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *dispelling the defects of corporeality*.³³¹ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *obliterating defects of speech, transforming them as if into space*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *dispelling the defects of speech*.³³² Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *dispelling the defects of the mind*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *thorough investigation*.³³³ Engaging with this meditative stability, [F.186.a] bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *space-like*.³³⁴ Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There is the meditative stability named *space-like and without attachment, hence free and without blemish*. Engaging with this meditative stability, bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment.

6.164 “Venerable Śāradvatīputra, these are the meditative stabilities of bodhisattva great beings. Through engaging with those meditative stabilities bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment. There are also countless and inestimable other meditative stabilities and dhāraṇī gateways, like these, having trained in which bodhisattva great beings will swiftly awaken fully to unsurpassed, perfect, complete enlightenment.”

- 6.165 Then, through the power of the buddhas, the venerable Subhūti said, “Venerable Śāradvatīputra, the tathāgatas, arhats, perfectly complete buddhas of the past have indeed prophesied that those bodhisattva great beings who dwell in those meditative stabilities will fully awaken to unsurpassed, perfect, complete enlightenment. The tathāgatas, arhats, perfectly complete buddhas presently residing and maintaining themselves in the world systems of the ten directions, [F.186.b] numerous as the sand particles in the Gaṅgā River, also prophesy that those bodhisattva great beings will attain unsurpassed, perfect, complete enlightenment.
- 6.166 “But still, those bodhisattva great beings do not even observe those meditative stabilities. They do not give rise to conceit on account of those meditative stabilities, thinking, ‘I have been absorbed in meditation. I am absorbed in meditation. I will be absorbed in meditation.’ Those conceptual imaginations are absent and will not arise.”
- 6.167 “Venerable Subhūti, are bodhisattva great beings who dwell in these meditative stabilities prophesied by the tathāgatas, arhats, perfectly complete buddhas?”
- 6.168 “Venerable Śāradvatīputra, they are not!” replied Subhūti. “If you ask why, Venerable Śāradvatīputra, it is because it is not that ‘the perfection of wisdom is one thing, the meditative stability another, and the bodhisattva yet another.’ Rather, the perfection of wisdom is itself the meditative stability, the meditative stability is itself the bodhisattva, and the bodhisattvas themselves are the meditative stability.”
- 6.169 “Venerable Subhūti, if it is because it is not that ‘the meditative stability is one thing, and the bodhisattva another,’ and it is not that ‘the bodhisattva is one thing, and the meditative stability another,’ which is to say, if the meditative stability is itself the bodhisattva, and the bodhisattvas are themselves the meditative stability owing to the sameness of all phenomena, is it then possible to teach the meditative stability?”
- “Venerable Śāradvatīputra, it is not!” replied Subhūti.
- 6.170 “Venerable Subhūti, do those children of good family [F.187.a] perceive these meditative stabilities?”
- “Venerable Śāradvatīputra, they do not perceive them!” replied Subhūti.
- 6.171 “How do they not perceive them?”
- “Because they are without conceptual thought,” replied Subhūti.
- 6.172 “How are they without conceptual thought?”
- “They are without conceptual thought because all phenomena are nonexistent,” replied Subhūti. “So it is that those children of good family have no conceptual thoughts regarding those meditative stabilities. For this reason, Venerable Śāradvatīputra, those children of good family do not distinguish those meditative stabilities. They do not perceive them.”

6.173 “Why, Venerable Subhūti, do they not distinguish and not perceive them?”

“They do not distinguish and do not perceive them because the meditative stabilities are nonexistent, and bodhisattva great beings, also, are nonexistent,” replied Subhūti.

6.174 Then the Blessed One congratulated the venerable Subhūti: “Excellent, excellent, Subhūti! You have spoken these words eloquently! This is an explanation by one whom I have declared to be supreme among śrāvakas abiding free of conflict. Bodhisattva great beings should also train in the perfection of wisdom in that manner. They should train in the perfection of meditative concentration, should train in the perfection of perseverance, should train in the perfection of tolerance, should train in the perfection of ethical discipline, and should train in the perfection of generosity; should train in the applications of mindfulness, should train in the correct exertions, should train in the supports for miraculous ability, [F.187.b] should train in the faculties, should train in the powers, should train in the branches of enlightenment, and should train in the noble eightfold path; should train in the truths of the noble ones, should train in the meditative concentrations, should train in the immeasurable attitudes, should train in the formless absorptions, should train in the liberations, should train in the serial steps of meditative absorption, should train in the emptiness, signlessness, and wishlessness gateways to liberation, should train in the extrasensory powers, should train in the meditative stabilities, and should train in the dhāraṇī gateways; and should train in the powers of the tathāgatas, should train in the fearlessnesses, should train in the kinds of exact knowledge, should train in great loving kindness, should train in great compassion, and should train in the distinct qualities of the buddhas.”

6.175 Then Venerable Śāradvatīputra asked the Blessed One, “Blessed Lord, do bodhisattva great beings, training like that, train in the perfection of wisdom by way of not apprehending anything? Do they train in the perfection of meditative concentration by way of not apprehending anything? Do they train in the perfection of perseverance by way of not apprehending anything? Do they train in the perfection of tolerance by way of not apprehending anything? Do they train in the perfection of ethical discipline by way of not apprehending anything? Do they train in the perfection of generosity by way of not apprehending anything? Do they train in the applications of mindfulness [F.188.a] by way of not apprehending anything? Do they train in the correct exertions by way of not apprehending anything? Do they train in the supports for miraculous ability by way of not apprehending anything? Do they train in the faculties by way of not apprehending anything? Do they train in the powers by way of not

apprehending anything? Do they train in the branches of enlightenment by way of not apprehending anything? Do they train in the noble eightfold path by way of not apprehending anything? Do they train in the truths of the noble ones by way of not apprehending anything? Do they train in the meditative concentrations by way of not apprehending anything? Do they train in the immeasurable attitudes by way of not apprehending anything? Do they train in the formless absorptions by way of not apprehending anything? Do they train in the liberations by way of not apprehending anything? Do they train in the serial steps of meditative absorption by way of not apprehending anything? Do they train in the emptiness, signlessness, and wishlessness gateways to liberation by way of not apprehending anything? Do they train in the extrasensory powers by way of not apprehending anything? Do they train in the meditative stabilities by way of not apprehending anything? Do they train in the dhāraṇī gateways by way of not apprehending anything? Do they train in the powers of the tathāgatas by way of not apprehending anything? Do they train in the fearlessnesses by way of not apprehending anything? Do they train in the kinds of exact knowledge by way of not apprehending anything? Do they train in great loving kindness by way of not apprehending anything? Do they train in great compassion by way of not apprehending anything? And do they train in the distinct qualities of the buddhas by way of not apprehending anything?"

- 6.176 "Śāradvatīputra," replied the Blessed One, "bodhisattva great beings, [F.188.b] training like that, do train in the perfection of wisdom by way of not apprehending anything. They do train in the perfection of meditative concentration by way of not apprehending anything. They do train in the perfection of perseverance by way of not apprehending anything. They do train in the perfection of tolerance by way of not apprehending anything. They do train in the perfection of ethical discipline by way of not apprehending anything. They do train in the perfection of generosity by way of not apprehending anything. They do train in the applications of mindfulness by way of not apprehending anything. They do train in the correct exertions by way of not apprehending anything. They do train in the supports for miraculous ability by way of not apprehending anything. They do train in the faculties by way of not apprehending anything. They do train in the powers by way of not apprehending anything. They do train in the branches of enlightenment by way of not apprehending anything. They do train in the noble eightfold path by way of not apprehending anything. They do train in the truths of the noble ones by way of not apprehending anything. They do train in the meditative concentrations by way of not apprehending anything. They do train in the immeasurable attitudes by way

of not apprehending anything. They do train in the formless absorptions by way of not apprehending anything. They do train in the liberations by way of not apprehending anything. They do train in the serial steps of meditative absorption by way of not apprehending anything. They do train in the emptiness, signlessness, and wishlessness gateways to liberation by way of not apprehending anything. They do train in the extrasensory powers by way of not apprehending anything. They do train in the meditative stabilities by way of not apprehending anything. They do train in the dhāraṇī [F.189.a] gateways by way of not apprehending anything. They do train in the powers of the tathāgatas by way of not apprehending anything. They do train in the fearlessnesses by way of not apprehending anything. They do train in the kinds of exact knowledge by way of not apprehending anything. They do train in great loving kindness by way of not apprehending anything. They do train in great compassion by way of not apprehending anything. And they do train in the distinct qualities of the buddhas by way of not apprehending anything.

6.177 Then Venerable Śāradvatīputra asked, “Blessed Lord, why is it that they do not apprehend?”

The Blessed One replied, “Owing to utter purity,³³⁵ they do not apprehend a self, do not apprehend a being, do not apprehend a life form, do not apprehend a living being, do not apprehend a life, do not apprehend an individual, do not apprehend a person, do not apprehend one born of Manu, do not apprehend a child of Manu, do not apprehend an agent, do not apprehend an experiencer, do not apprehend a knower, and do not apprehend a viewer.

6.178 “Owing to utter purity, they do not apprehend physical forms. Owing to utter purity, they do not apprehend feelings. Owing to utter purity, they do not apprehend perceptions. Owing to utter purity, they do not apprehend formative predispositions. Owing to utter purity, they do not apprehend consciousness. Owing to utter purity, they do not apprehend the eyes. Owing to utter purity, they do not apprehend the ears. Owing to utter purity, they do not apprehend the nose. Owing to utter purity, they do not apprehend the tongue. Owing to utter purity, they do not apprehend the body. Owing to utter purity, they do not apprehend the mental faculty. Owing to utter purity, they do not apprehend sights. Owing to utter purity, they do not apprehend sounds. [F.189.b] Owing to utter purity, they do not apprehend odors. Owing to utter purity, they do not apprehend tastes. Owing to utter purity, they do not apprehend tangibles. Owing to utter purity, they do not apprehend mental phenomena. Owing to utter purity, they do not apprehend the sensory element of the eyes. Owing to utter purity, they do not apprehend the sensory element of sights. Owing to utter

purity, they do not apprehend the sensory element of the visual consciousness. Owing to utter purity, they do not apprehend the sensory element of the ears. Owing to utter purity, they do not apprehend the sensory element of sounds. Owing to utter purity, they do not apprehend the sensory element of the auditory consciousness. Owing to utter purity, they do not apprehend the sensory element of the nose. Owing to utter purity, they do not apprehend the sensory element of odors. Owing to utter purity, they do not apprehend the sensory element of the olfactory consciousness. Owing to utter purity, they do not apprehend the sensory element of the tongue. Owing to utter purity, they do not apprehend the sensory element of tastes. Owing to utter purity, they do not apprehend the sensory element of the gustatory consciousness. Owing to utter purity, they do not apprehend the sensory element of the body. Owing to utter purity, they do not apprehend the sensory element of tangibles. Owing to utter purity, they do not apprehend the sensory element of the tactile consciousness. Owing to utter purity, they do not apprehend the sensory element of the mental faculty. Owing to utter purity, they do not apprehend the sensory element of mental phenomena. Owing to utter purity, they do not apprehend the sensory element of the mental consciousness.

6.179 “Owing to utter purity, they do not apprehend the earth element. Owing to utter purity, they do not apprehend the water element. Owing to utter purity, they do not apprehend the fire element. Owing to utter purity, they do not apprehend the wind element. Owing to utter purity, they do not apprehend the space element. [F.190.a] Owing to utter purity, they do not apprehend the consciousness element.

6.180 “Owing to utter purity, they do not apprehend ignorance. Owing to utter purity, they do not apprehend formative predispositions. Owing to utter purity, they do not apprehend consciousness. Owing to utter purity, they do not apprehend name and form. Owing to utter purity, they do not apprehend the six sense fields. Owing to utter purity, they do not apprehend sensory contact. Owing to utter purity, they do not apprehend sensation. Owing to utter purity, they do not apprehend craving. Owing to utter purity, they do not apprehend grasping. Owing to utter purity, they do not apprehend the rebirth process. Owing to utter purity, they do not apprehend birth. Owing to utter purity, they do not apprehend aging and death.

6.181 “Owing to utter purity, they do not apprehend suffering. Owing to utter purity, they do not apprehend the cause. Owing to utter purity, they do not apprehend the cessation. Owing to utter purity, they do not apprehend the path.

- 6.182 “Owing to utter purity, they do not apprehend the realm of desire. Owing to utter purity, they do not apprehend the realm of form. Owing to utter purity, they do not apprehend the realm of formlessness.
- 6.183 “Owing to utter purity, they do not apprehend the perfection of generosity. Owing to utter purity, they do not apprehend the perfection of ethical discipline. Owing to utter purity, they do not apprehend the perfection of tolerance. Owing to utter purity, they do not apprehend the perfection of perseverance. Owing to utter purity, they do not apprehend the perfection of meditative concentration. Owing to utter purity, they do not apprehend [F.190.b] the perfection of wisdom.
- 6.184 “Owing to utter purity, they do not apprehend the applications of mindfulness. Owing to utter purity, they do not apprehend the correct exertions. Owing to utter purity, they do not apprehend the supports for miraculous ability. Owing to utter purity, they do not apprehend the faculties. Owing to utter purity, they do not apprehend the powers. Owing to utter purity, they do not apprehend the branches of enlightenment. Owing to utter purity, they do not apprehend the noble eightfold path. Owing to utter purity, they do not apprehend the truths of the noble ones. Owing to utter purity, they do not apprehend the meditative concentrations. Owing to utter purity, they do not apprehend the immeasurable attitudes. Owing to utter purity, they do not apprehend the formless absorptions. Owing to utter purity, they do not apprehend the liberations. Owing to utter purity, they do not apprehend the serial steps of meditative absorption. Owing to utter purity, they do not apprehend the emptiness, signlessness, and wishlessness gateways to liberation. Owing to utter purity, they do not apprehend the extrasensory powers. Owing to utter purity, they do not apprehend the meditative stabilities. Owing to utter purity, they do not apprehend the dhāraṇī gateways. Owing to utter purity, they do not apprehend the powers of the tathāgatas. Owing to utter purity, they do not apprehend the fearlessnesses. Owing to utter purity, they do not apprehend the kinds of exact knowledge. Owing to utter purity, they do not apprehend great loving kindness. Owing to utter purity, [F.191.a] they do not apprehend great compassion. Owing to utter purity, they do not apprehend the distinct qualities of the buddhas.
- 6.185 “Owing to utter purity, they do not apprehend those who have entered the stream. Owing to utter purity, they do not apprehend once-returners. Owing to utter purity, they do not apprehend non-returners. Owing to utter purity, they do not apprehend arhats. Owing to utter purity, they do not apprehend pratyekabuddhas. Owing to utter purity, they do not apprehend bodhisattvas. Owing to utter purity they do not apprehend enlightenment. Owing to utter purity, they do not apprehend buddhas.”

6.186 “Blessed Lord, what is purity?”

“That all phenomena are nonarising, unceasing, neither defiled nor purified, nonemerging, not apprehended, and unconditioned is called their purity,” replied the Blessed One. “Śāradvatīputra, so it is that bodhisattva great beings train with respect to all phenomena, by way of not apprehending anything.”

6.187 “Blessed Lord, in what phenomena do bodhisattva great beings who train like that then train?”

“Śāradvatīputra,” replied the Blessed One, “bodhisattva great beings who train like that do not train in anything at all. If you ask why, Śāradvatīputra, it is because these phenomena do not exist in the way that foolish ordinary people are fixated³³⁶ on them.”

6.188 “Blessed Lord, how then do these phenomena exist?”

“As they do not exist, so do they exist. [F.191.b] Because they thus do not exist, they are therefore said to be ‘nonexistent,’ ”³³⁷ replied the Blessed One.

6.189 “Blessed Lord,” he asked, “why are the nonexistent said to be ‘nonexistent’?”

“Śāradvatīputra,” replied the Blessed One, “physical forms are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

6.190 “Śāradvatīputra, feelings are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, perceptions are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal

phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, [F.192.a] the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, formative predispositions are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of the essential nature nonentities. Śāradvatīputra, consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

6.191 “Śāradvatīputra, the eyes are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness [F.192.b] of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the ears are

nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the nose is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, [F.193.a] and the emptiness of an essential nature of nonentities. Śāradvatīputra, the tongue is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the body is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the

emptiness of an essential nature of nonentities. Śāradvatīputra, the mental faculty is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, [F.193.b] the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.192 “Śāradvatīputra, sights are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, sounds are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, odors are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of [F.194.a] unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining

characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, tastes are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, tangibles are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, mental phenomena are nonexistent owing to the emptiness of internal phenomena, [F.194.b] the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.193 “Śāradvatīputra, visual consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has

neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, auditory consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, [F.195.a] the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, olfactory consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, gustatory consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, tactile consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of

conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness [F.195.b] of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, mental consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.194 “Śāradvatīputra, visually compounded sensory contact is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, aurally compounded sensory contact is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, [F.196.a] the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, nasally compounded sensory contact is nonexistent owing to the

emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, lingually compounded sensory contact is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of [F.196.b] nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, corporeally compounded sensory contact is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, mentally compounded sensory contact is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the

emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.195 “Śāradvatīputra, feelings conditioned by visually compounded sensory contact are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, [F.197.a] the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, feelings conditioned by aurally compounded sensory contact are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, feelings conditioned by nasally compounded sensory contact are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, feelings conditioned by lingually compounded sensory contact [F.197.b] are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great

extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, feelings conditioned by corporeally compounded sensory contact are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, feelings conditioned by mentally compounded sensory contact are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, [F.198.a] the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.196 “Śāradvatīputra, the earth element is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the

emptiness of an essential nature of nonentities. Śāradvatīputra, the water element is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the fire element is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, [F.198.b] the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.” [B15]

- 6.197 “Śāradvatīputra, the wind element is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the space element is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all

phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, [F.199.a] the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the consciousness element is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.198 “Śāradvatīputra, ignorance is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, formative predispositions are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, [F.199.b] the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, consciousness is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the

emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, name and form are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the six sense fields are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, [F.200.a] the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, sensory contact is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, sensation is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of

ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, [F.200.b] the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, craving is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, grasping is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the rebirth process is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, [F.201.a] the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, birth is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal

phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, aging and death are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.199 “Śāradvatīputra, the perfection of generosity is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of [F.201.b] conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the perfection of ethical discipline is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatī-

putra, the perfection of tolerance is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, [F.202.a] the perfection of perseverance is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the perfection of meditative concentration is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the perfection of wisdom is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, [F.202.b] the emptiness of all phenomena, the emptiness of intrinsic defining

characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

6.200 “Śāradvatīputra, the applications of mindfulness are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the correct exertions are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the supports for miraculous ability are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, [F.203.a] the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the faculties are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the

emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the powers are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. [F.203.b] Śāradvatīputra, the branches of enlightenment are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the noble eightfold path is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

- 6.201 “Śāradvatīputra, the truths of the noble ones are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness,

the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of [F.204.a] all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the meditative concentrations are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the immeasurable attitudes are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the formless absorptions are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of [F.204.b] great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the formless

absorptions are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the eight liberations are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the nine serial steps of meditative absorption are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, [F.205.a] the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the emptiness, signlessness, and wishlessness gateways to liberation are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the

emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the extrasensory powers are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the meditative stabilities are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, [F.205.b] the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the dhāraṇī gateways are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

6.202 “Śāradvatīputra, the ten powers of the tathāgatas are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, [F.206.a] the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of

that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the four fearlessnesses are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the four kinds of exact knowledge are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, great compassion³³⁸ is nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of [F.206.b] nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities. Śāradvatīputra, the eighteen distinct qualities of the buddhas are nonexistent owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness

of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

6.203 “*There, foolish ordinary people, through their fixation on the nonexistent, are fixated on their cravings. By imagining the nonexistent, they are fixated on the nonexistent,*³³⁹ *and through adherence to the two extremes of eternalism and nihilism, they do not know, and they do not see. After imagining those phenomena that are nonexistent, they become fixated on name and form. They become fixated on the perfection of generosity, become fixated on the perfection of ethical discipline, become fixated on the perfection of tolerance, become fixated on the perfection of perseverance, become fixated on the perfection of meditative concentration, and become fixated on the perfection of wisdom; they become fixated on the emptiness of internal phenomena, become fixated on the emptiness of external phenomena, become fixated on the emptiness of external and internal phenomena, become fixated on the emptiness of emptiness, become fixated on the emptiness of great extent, become fixated on the emptiness of [F.207.a] ultimate reality, become fixated on the emptiness of conditioned phenomena, become fixated on the emptiness of unconditioned phenomena, become fixated on the emptiness of the unlimited, become fixated on the emptiness of that which has neither beginning nor end, become fixated on the emptiness of nonexclusion, become fixated on the emptiness of inherent nature, become fixated on the emptiness of all phenomena, become fixated on the emptiness of intrinsic defining characteristics, become fixated on the emptiness of that which cannot be apprehended, become fixated on the emptiness of nonentities, become fixated on the emptiness of essential nature, and become fixated on the emptiness of an essential nature of nonentities; they become fixated on the applications of mindfulness, become fixated on the correct exertions, become fixated on the supports for miraculous ability, become fixated on the faculties, become fixated on the powers, become fixated on the branches of enlightenment, and become fixated on the noble eightfold path; they become fixated on the truths of the noble ones, become fixated on the meditative concentrations, become fixated on the immeasurable attitudes, become fixated on the formless absorptions, become fixated on the liberations, become fixated on the serial steps of meditative absorption, become fixated on the emptiness, signlessness, and*

wishlessness gateways to liberation, become fixated on the extrasensory powers, become fixated on the meditative stabilities, and become fixated on the dhāraṇī gateways; and they become fixated on the powers of the tathāgatas, become fixated on the fearlessnesses, become fixated on the kinds of [F.207.b] exact knowledge, become fixated on great compassion, and become fixated on the distinct qualities of the buddhas.

6.204 “Since, owing to such a fixation on these phenomena, they imagine phenomena that are nonexistent, they do not know, and they do not see. If you ask what they do not know and do not see, they neither know nor see physical forms, neither know nor see feelings, neither know nor see perceptions, neither know nor see formative predispositions, and neither know nor see consciousness; neither know nor see the eyes, neither know nor see the ears, neither know nor see the nose, neither know nor see the tongue, neither know nor see the body, and neither know nor see the mental faculty; neither know nor see sights, neither know nor see sounds, neither know nor see odors, neither know nor see tastes, neither know nor see tangibles, and neither know nor see mental phenomena; neither know nor see visual consciousness, neither know nor see auditory consciousness, neither know nor see olfactory consciousness, neither know nor see gustatory consciousness, neither know nor see tactile consciousness, and neither know nor see mental consciousness; neither know nor see visually compounded sensory contact, neither know nor see aurally compounded sensory contact, neither know nor see nasally compounded sensory contact, neither know nor see lingually compounded sensory contact, neither know nor see corporeally compounded sensory contact, and neither know nor see mentally compounded sensory contact; neither know nor see feelings conditioned by visually compounded sensory contact, neither know nor see feelings conditioned by aurally compounded sensory contact, neither know nor see feelings conditioned by nasally compounded sensory contact, neither know nor see feelings conditioned by lingually compounded sensory contact, neither know nor see [F.208.a] feelings conditioned by corporeally compounded sensory contact, and neither know nor see feelings conditioned by mentally compounded sensory contact; neither know nor see the earth element, neither know nor see the water element, neither know nor see the fire element, neither know nor see the wind element, neither know nor see the space element, and neither know nor see the consciousness element; neither know nor see ignorance, neither know nor see formative predispositions, neither know nor see consciousness, neither know nor see name and form, neither know nor see the six sense fields, neither know nor see sensory contact, neither know nor see sensation, neither know nor see craving, neither know nor see grasping, neither know nor see the rebirth

process, neither know nor see birth, and neither know nor see aging and death; neither know nor see the perfection of generosity, neither know nor see the perfection of ethical discipline, neither know nor see the perfection of tolerance, neither know nor see the perfection of perseverance, neither know nor see the perfection of meditative concentration, and neither know nor see the perfection of wisdom; neither know nor see the emptiness of internal phenomena, neither know nor see the emptiness of external phenomena, neither know nor see the emptiness of external and internal phenomena, neither know nor see the emptiness of emptiness, neither know nor see the emptiness of great extent, neither know nor see the emptiness of ultimate reality, neither know nor see the emptiness of conditioned phenomena, neither know nor see the emptiness of unconditioned phenomena, neither know nor see the emptiness of the unlimited, neither know nor see the emptiness of that which has neither beginning nor end, neither know nor see the emptiness of nonexclusion, neither know nor see the emptiness of inherent nature, neither know nor see the emptiness of [F.208.b] all phenomena, neither know nor see the emptiness of intrinsic defining characteristics, neither know nor see the emptiness of that which cannot be apprehended, neither know nor see the emptiness of nonentities, neither know nor see the emptiness of essential nature, and neither know nor see the emptiness of an essential nature of nonentities; neither know nor see the four applications of mindfulness, neither know nor see the four correct exertions, neither know nor see the four supports for miraculous ability, neither know nor see the five faculties, neither know nor see the five powers, neither know nor see the seven branches of enlightenment, and neither know nor see the noble eightfold path; neither know nor see the truths of the noble ones, neither know nor see the meditative concentrations, neither know nor see the immeasurable attitudes, neither know nor see the four formless absorptions, neither know nor see the eight liberations, neither know nor see the nine serial steps of meditative absorption, neither know nor see the emptiness, signlessness, and wishlessness gateways to liberation, neither know nor see the extrasensory powers, neither know nor see the meditative stabilities, and neither know nor see the dhāraṇī gateways; and neither know nor see the ten powers of the tathāgatas, neither know nor see the four fearlessnesses, neither know nor see the four kinds of exact knowledge, neither know nor see great compassion, and neither know nor see the eighteen distinct qualities of the buddhas.

6.205 “This is why they come to be styled ‘foolish ordinary people.’ These people will not be emancipated, and if you ask what it is that they will not be emancipated from, they will not be emancipated from the realm of desire. They will not be emancipated from [F.209.a] the realm of form. They will not

be emancipated from the realm of formlessness. They will not be emancipated from the level of the śrāvakas, and they will not be emancipated from the level of the pratyekabuddhas.

6.206 “They lack conviction. If you ask how they lack conviction, they lack the conviction that physical forms are empty of physical form, lack the conviction that feelings are empty of feeling, lack the conviction that perceptions are empty of perception, lack the conviction that formative predispositions are empty of formative predispositions, and lack the conviction that consciousness is empty of consciousness; lack the conviction that the eyes are empty of the eyes, lack the conviction that the ears are empty of the ears, lack the conviction that the nose is empty of the nose, lack the conviction that the tongue is empty of the tongue, lack the conviction that the body is empty of the body, and lack the conviction that the mental faculty is empty of the mental faculty; lack the conviction that sights are empty of sights, lack the conviction that sounds are empty of sounds, lack the conviction that odors are empty of odors, lack the conviction that tastes are empty of tastes, lack the conviction that tangibles are empty of a tangibles, and lack the conviction that mental phenomena are empty of mental phenomena; lack the conviction that visual consciousness is empty of visual consciousness, lack the conviction that auditory consciousness is empty of auditory consciousness, lack the conviction that olfactory consciousness is empty of olfactory consciousness, lack the conviction that gustatory consciousness is empty of gustatory consciousness, lack the conviction that tactile consciousness is empty of tactile consciousness, and lack the conviction that mental consciousness is empty of mental consciousness; lack the conviction that visually compounded sensory contact is empty of visually compounded sensory contact, lack the conviction that aurally compounded sensory contact is empty of [F.209.b] aurally compounded sensory contact, lack the conviction that nasally compounded sensory contact is empty of nasally compounded sensory contact, lack the conviction that lingually compounded sensory contact is empty of lingually compounded sensory contact, lack the conviction that corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and lack the conviction that mentally compounded sensory contact is empty of mentally compounded sensory contact; lack the conviction that feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact, lack the conviction that feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact, lack the conviction that feelings conditioned by nasally compounded sensory contact are empty of feelings

conditioned by nasally compounded sensory contact, lack the conviction that feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact, lack the conviction that feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact, and lack the conviction that feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact; lack the conviction that the earth element is empty of the earth element, lack the conviction that the water element is empty of the water element, lack the conviction that the fire element is empty of the fire element, lack the conviction that the wind element is empty of the wind element, lack the conviction that the space element is empty of the space element, and lack the conviction that the consciousness element is empty of the consciousness element; lack the conviction that ignorance is empty of ignorance, lack the conviction that formative predispositions are empty of formative predispositions, lack the conviction that consciousness [F.210.a] is empty of consciousness, lack the conviction that name and form are empty of name and form, lack the conviction that the six sense fields are empty of the six sense fields, lack the conviction that sensory contact is empty of sensory contact, lack the conviction that sensation is empty of sensation, lack the conviction that craving is empty of craving, lack the conviction that grasping is empty of grasping, lack the conviction that the rebirth process is empty of the rebirth process, lack the conviction that birth is empty of birth, and lack the conviction that aging and death are empty of aging and death; lack the conviction that the perfection of generosity is empty of the perfection of generosity, lack the conviction that the perfection of ethical discipline is empty of the perfection of ethical discipline, lack the conviction that the perfection of tolerance is empty of the perfection of tolerance, lack the conviction that the perfection of perseverance is empty of the perfection of perseverance, lack the conviction that the perfection of meditative concentration is empty of the perfection of meditative concentration, and lack the conviction that the perfection of wisdom is empty of the perfection of wisdom; lack the conviction that the emptiness of internal phenomena is empty of the emptiness of internal phenomena, lack the conviction that the emptiness of external phenomena is empty of the emptiness of external phenomena, lack the conviction that the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, lack the conviction that the emptiness of emptiness is empty of the emptiness of emptiness, lack the conviction that the emptiness of great extent is empty of the emptiness of great extent, lack the conviction that the

emptiness of ultimate reality is empty of the emptiness of ultimate reality, lack the conviction that the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena, lack the conviction that [F.210.b] the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, lack the conviction that the emptiness of the unlimited is empty of the emptiness of the unlimited, lack the conviction that the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, lack the conviction that the emptiness of nonexclusion is empty of the emptiness of nonexclusion, lack the conviction that the emptiness of inherent nature is empty of the emptiness of inherent nature, lack the conviction that the emptiness of all phenomena is empty of the emptiness of all phenomena, lack the conviction that the emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics, lack the conviction that the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, lack the conviction that the emptiness of nonentities is empty of the emptiness of nonentities, lack the conviction that the emptiness of essential nature is empty of the emptiness of essential nature, and lack the conviction that the emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities; lack the conviction that the four applications of mindfulness are empty of the applications of mindfulness, lack the conviction that the four correct exertions are empty of the correct exertions, lack the conviction that the four supports for miraculous ability are empty of the supports for miraculous ability, lack the conviction that the five faculties are empty of the faculties, lack the conviction that the five powers are empty of the powers, lack the conviction that the seven branches of enlightenment are empty of the branches of enlightenment, and lack the conviction that the noble eightfold path is empty of the noble eightfold path; [F.211.a] lack the conviction that the truths of the noble ones are empty of the truths of the noble ones, lack the conviction that the meditative concentrations are empty of the meditative concentrations, lack the conviction that the immeasurable attitudes are empty of the immeasurable attitudes, lack the conviction that the formless absorptions are empty of the formless absorptions, lack the conviction that the eight liberations are empty of the eight liberations, lack the conviction that the nine serial steps of meditative absorption are empty of the nine serial steps of meditative absorption, lack the conviction that the emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation, lack the conviction that the extrasensory powers are empty of the extrasensory powers, lack the conviction that the meditative stabilities are empty of the

meditative stabilities, and lack the conviction that the dhāraṇī gateways are empty of the dhāraṇī gateways; lack the conviction that the ten powers of the tathāgatas are empty of the ten powers of the tathāgatas, lack the conviction that the four fearlessnesses are empty of the four fearlessnesses, lack the conviction that the four kinds of exact knowledge are empty of the four kinds of exact knowledge, lack the conviction that great compassion is empty of great compassion, and lack the conviction that the eighteen distinct qualities of the buddhas are empty of the eighteen distinct qualities of the buddhas; and lack the conviction that the fruit of having entered the stream is empty of the fruit of having entered the stream, [F.211.b] lack the conviction that the fruit of once-returner is empty of the fruit of once-returner, lack the conviction that the fruit of non-returner is empty of the fruit of non-returner, lack the conviction that arhatship is empty of arhatship, lack the conviction that individual enlightenment is empty of individual enlightenment, lack the conviction that the knowledge of the aspects of the path is empty of the knowledge of the aspects of the path, and lack the conviction that all-aspect omniscience is empty of all-aspect omniscience.

6.207 “Also, they are not stable. If you ask what it is in which they are not stable, they are not stable in the perfection of generosity. They are not stable in the perfection of ethical discipline. They are not stable in the perfection of tolerance. They are not stable in the perfection of perseverance. They are not stable in the perfection of meditative concentration. They are not stable in the perfection of wisdom. They are not stable in the emptiness of internal phenomena, are not stable in the emptiness of external phenomena, are not stable in the emptiness of external and internal phenomena, are not stable in the emptiness of emptiness, are not stable in the emptiness of great extent, are not stable in the emptiness of ultimate reality, are not stable in the emptiness of conditioned phenomena, are not stable in the emptiness of unconditioned phenomena, are not stable in the emptiness of the unlimited, are not stable in the emptiness of that which has neither beginning nor end, are not stable in the emptiness of nonexclusion, are not stable in the emptiness of inherent nature, are not stable in the emptiness of all phenomena, are not stable in the emptiness of intrinsic defining characteristics, are not stable in the emptiness of that which cannot be apprehended, are not stable in the emptiness of [F.212.a] nonentities, are not stable in the emptiness of essential nature, and are not stable in the emptiness of an essential nature of nonentities. They are not stable in the applications of mindfulness, are not stable in the correct exertions, are not stable in the supports for miraculous ability, are not stable in the faculties, are not stable in the powers, are not stable in the branches of enlightenment, and are not stable in the noble eightfold path; are not stable in the truths of

the noble ones, are not stable in the meditative concentrations, are not stable in the immeasurable attitudes, are not stable in the formless absorptions, are not stable in the eight liberations, are not stable in the nine serial steps of meditative absorption, are not stable in the emptiness, signlessness, and wishlessness gateways to liberation, are not stable in the extrasensory powers, are not stable in the meditative stabilities, and are not stable in the dhāraṇī gateways; and are not stable in the ten powers of the tathāgatas, are not stable in the four fearlessnesses, are not stable in the four kinds of exact knowledge, are not stable in great loving kindness, are not stable in great compassion, and are not stable in the eighteen distinct qualities of the buddhas.

6.208 “They are fixated. If you ask how they are fixated, they are fixated on physical forms, fixated on feelings, fixated on perceptions, fixated on formative predispositions, and fixated on consciousness. [F.212.b] They are fixated on the eyes, are fixated on the ears, are fixated on the nose, are fixated on the tongue, are fixated on the body, and are fixated on the mental faculty; are fixated on sights, are fixated on sounds, are fixated on odors, are fixated on tastes, are fixated on tangibles, and are fixated on mental phenomena; are fixated on the sensory element of the eyes, are fixated on the sensory element of sights, and are fixated on the sensory element of visual consciousness; are fixated on the sensory element of the ears, are fixated on the sensory element of sounds, and are fixated on the sensory element of auditory consciousness; are fixated on the sensory element of the nose, are fixated on the sensory element of odors, and are fixated on the sensory element of olfactory consciousness; are fixated on the sensory element of the tongue, are fixated on the sensory element of tastes, and are fixated on the sensory element of gustatory consciousness; are fixated on the sensory element of the body, are fixated on the sensory element of tangibles, and are fixated on the sensory element of tactile consciousness; and are fixated on the sensory element of the mental faculty, are fixated on the sensory element of mental phenomena, and are fixated on the sensory element of mental consciousness. They are fixated on desire, hatred, and delusion. They are fixated on opinions. They are fixated on ignorance, are fixated on formative predispositions, are fixated on consciousness, are fixated on name and form, [F.213.a] are fixated on the six sense fields, are fixated on sensory contact, are fixated on sensation, are fixated on craving, are fixated on grasping, are fixated on the rebirth process, are fixated on birth, and are fixated on aging and death. They are fixated on the perfection of generosity, are fixated on the perfection of ethical discipline, are fixated on the perfection of tolerance, are fixated on the perfection of perseverance, are fixated on the perfection of meditative concentration, and are fixated on the

perfection of wisdom; are fixated on the emptiness of internal phenomena, are fixated on the emptiness of external phenomena, are fixated on the emptiness of external and internal phenomena, are fixated on the emptiness of emptiness, are fixated on the emptiness of great extent, are fixated on the emptiness of ultimate reality, are fixated on the emptiness of conditioned phenomena, are fixated on the emptiness of unconditioned phenomena, are fixated on the emptiness of the unlimited, are fixated on the emptiness of that which has neither beginning nor end, are fixated on the emptiness of nonexclusion, are fixated on the emptiness of inherent nature, are fixated on the emptiness of all phenomena, are fixated on the emptiness of intrinsic defining characteristics, are fixated on the emptiness of that which cannot be apprehended, are fixated on the emptiness of nonentities, are fixated on the emptiness of essential nature, and are fixated on and the emptiness of an essential nature of nonentities; are fixated on the applications of mindfulness, [F.213.b] are fixated on the correct exertions, are fixated on the supports for miraculous ability, are fixated on the faculties, are fixated on the powers, are fixated on the branches of enlightenment, and are fixated on the noble eightfold path; are fixated on the truths of the noble ones, are fixated on the meditative concentrations, are fixated on the immeasurable attitudes, are fixated on the four formless absorptions, are fixated on the eight liberations, are fixated on the nine serial steps of meditative absorption, are fixated on the emptiness, signlessness, and wishlessness gateways to liberation, are fixated on the extrasensory powers, are fixated on the meditative stabilities, and are fixated on the dhāraṇī gateways; and are fixated on the ten powers of the tathāgatas, are fixated on the four fearlessnesses, are fixated on the four kinds of exact knowledge, are fixated on great loving kindness, are fixated on great compassion, and are fixated on the eighteen distinct qualities of the buddhas. They are fixated on the fruit of having entered the stream, are fixated on the fruit of once-returner, are fixated on the fruit of non-returner, are fixated on arhatship, are fixated on individual enlightenment, are fixated on the knowledge of the aspects of the path, are fixated on all-aspect omniscience, and are fixated on unsurpassed, perfect, complete enlightenment. This is why [F.214.a] they are called ‘foolish.’ ”

6.209 “Blessed Lord, are bodhisattva great beings who train accordingly not training in the perfection of wisdom, and will they not be emancipated in all-aspect omniscience?”

6.210 “Śāradvatīputra,” replied the Blessed One, “bodhisattva great beings who train accordingly do not train in the perfection of wisdom, and they will not be emancipated in all-aspect omniscience.”

6.211 “Blessed Lord, why do those bodhisattvas not train in the perfection of wisdom, and why will they not be emancipated in all-aspect omniscience?”

6.212 The Blessed One replied, “Here, Śāradvatīputra, bodhisattva great beings who are unskillful have conceived of and become fixated on the perfection of wisdom. They have conceived of and become fixated on the perfection of meditative concentration, conceived of and become fixated on the perfection of perseverance, conceived of and become fixated on the perfection of tolerance, conceived of and become fixated on the perfection of ethical discipline, and conceived of and become fixated on the perfection of generosity. They have conceived of and become fixated on the emptiness of internal phenomena, conceived of and become fixated on the emptiness of external phenomena, conceived of and become fixated on the emptiness of external and internal phenomena, conceived of and become fixated on the emptiness of emptiness, conceived of and become fixated on the emptiness of great extent, conceived of and become fixated on the emptiness of ultimate reality, conceived of and become fixated on the emptiness of conditioned phenomena, conceived of and become fixated on the emptiness of unconditioned phenomena, conceived of and become fixated on the emptiness of the unlimited, conceived of and become [F.214.b] fixated on the emptiness of that which has neither beginning nor end, conceived of and become fixated on the emptiness of nonexclusion, conceived of and become fixated on the emptiness of inherent nature, conceived of and become fixated on the emptiness of all phenomena, conceived of and become fixated on the emptiness of intrinsic defining characteristics, conceived of and become fixated on the emptiness of that which cannot be apprehended, conceived of and become fixated on the emptiness of nonentities, conceived of and become fixated on the emptiness of essential nature, and conceived of and become fixated on the emptiness of an essential nature of nonentities; conceived of and become fixated on the applications of mindfulness, conceived of and become fixated on the correct exertions, conceived of and become fixated on the supports for miraculous ability, conceived of and become fixated on the faculties, conceived of and become fixated on the powers, conceived of and become fixated on the branches of enlightenment, and conceived of and become fixated on the noble eightfold path; conceived of and become fixated on the truths of the noble ones, conceived of and become fixated on the meditative concentrations, conceived of and become fixated on the immeasurable attitudes, conceived of and become fixated on the four formless absorptions, conceived of and become fixated on the eight liberations, conceived of and become fixated on the nine serial steps of meditative absorption, conceived of and become fixated on the emptiness, signlessness, and wishlessness gateways to liberation, conceived of and

become fixated on the extrasensory powers, conceived of and become fixated on the meditative stabilities, and conceived of and become fixated on the dhāraṇī gateways; and conceived of and become fixated on the ten powers of the tathāgatas, conceived of and become fixated on [F.215.a] the four fearlessnesses, conceived of and become fixated on the four kinds of exact knowledge, conceived of and become fixated on great compassion, and conceived of and become fixated on the eighteen distinct qualities of the buddhas. They have conceived of and become fixated on omniscience, conceived of and become fixated on the knowledge of the aspects of the path, and conceived of and become fixated on all-aspect omniscience.

6.213 “Śāradvatīputra, for these reasons, those bodhisattva great beings do not train in the perfection of wisdom, and they will not be emancipated³⁴⁰ in all-aspect omniscience.”

6.214 “In that case, then, Blessed Lord, by means of which aspect do bodhisattva great beings train in the perfection of wisdom, and how do they, when they have trained, become emancipated in all-aspect omniscience?”

6.215 “Śāradvatīputra,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they do not apprehend and do not observe the perfection of wisdom, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the perfection of meditative concentration, they do not apprehend and do not observe the perfection of meditative concentration, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, [F.215.b] when bodhisattva great beings practice the perfection of perseverance, they do not apprehend and do not observe the perfection of perseverance, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the perfection of tolerance, they do not apprehend and do not observe the perfection of tolerance, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the perfection of ethical discipline, they do not apprehend and do not observe the perfection of ethical discipline, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending

anything. Śāradvatīputra, when bodhisattva great beings practice the perfection of generosity, they do not apprehend and do not observe the perfection of generosity, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. [F.216.a] [B16]

6.216 “Śāradvatīputra, when bodhisattva great beings practice the emptiness of internal phenomena, they do not apprehend and do not observe the emptiness of internal phenomena, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of external phenomena, they do not apprehend and do not observe the emptiness of external phenomena, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of external and internal phenomena, they do not apprehend and do not observe the emptiness of external and internal phenomena, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of emptiness, they do not apprehend and do not observe the emptiness of emptiness, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of great extent, they do not apprehend and do not observe the emptiness of great extent, [F.216.b] and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of ultimate reality, they do not apprehend and do not observe the emptiness of ultimate reality, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of conditioned phenomena, they do not apprehend and do not observe the emptiness of conditioned phenomena, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience

by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of unconditioned phenomena, they do not apprehend and do not observe the emptiness of unconditioned phenomena, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of the unlimited, they do not apprehend and do not observe the emptiness of the unlimited, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, [F.217.a] when bodhisattva great beings practice the emptiness of that which has neither beginning nor end, they do not apprehend and do not observe the emptiness of that which has neither beginning nor end, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of nonexclusion, they do not apprehend and do not observe the emptiness of nonexclusion, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of inherent nature, they do not apprehend and do not observe the emptiness of inherent nature, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of all phenomena, they do not apprehend and do not observe the emptiness of all phenomena, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of intrinsic defining characteristics, they do not apprehend and do not observe the emptiness of intrinsic defining characteristics, [F.217.b] and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of that which cannot be apprehended, they do not apprehend and do not observe the emptiness of that which cannot be apprehended, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner,

they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of nonentities, they do not apprehend and do not observe the emptiness of nonentities, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of essential nature, they do not apprehend and do not observe the emptiness of essential nature, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the emptiness of an essential nature of nonentities, they do not apprehend and do not observe the emptiness of an essential nature of nonentities, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, [F.218.a] they become emancipated in all-aspect omniscience by way of not apprehending anything.

6.217 “Śāradvatīputra, when bodhisattva great beings practice the applications of mindfulness, they do not apprehend and do not observe the applications of mindfulness, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the correct exertions, they do not apprehend and do not observe the correct exertions, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the supports for miraculous ability, they do not apprehend and do not observe the supports for miraculous ability, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the faculties, they do not apprehend and do not observe the faculties, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the powers, [F.218.b] they do not apprehend and do not observe the powers, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings

practice the branches of enlightenment, they do not apprehend and do not observe the branches of enlightenment, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the noble eightfold path, they do not apprehend and do not observe the noble eightfold path, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything.

6.218 “Śāradvatīputra, when bodhisattva great beings practice the truths of the noble ones, they do not apprehend and do not observe the truths of the noble ones, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the meditative concentrations, they do not apprehend and do not observe the meditative concentrations, and, Śāradvatīputra, when bodhisattva [F.219.a] great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the immeasurable attitudes, they do not apprehend and do not observe the immeasurable attitudes, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the four formless absorptions, they do not apprehend and do not observe the four formless absorptions, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the liberations, they do not apprehend and do not observe the liberations, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the serial steps of meditative absorption, they do not apprehend and do not observe the serial steps of meditative absorption, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. [F.219.b] Śāradvatīputra, when bodhisattva great beings practice the emptiness, signlessness, and wishlessness gateways to liberation, they do not apprehend and do not

observe the emptiness, signlessness, and wishlessness gateways to liberation, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the extrasensory powers, they do not apprehend and do not observe the extrasensory powers, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the meditative stabilities, they do not apprehend and do not observe the meditative stabilities, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the dhāraṇī gateways, they do not apprehend and do not observe the dhāraṇī gateways, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything.

6.219 “Śāradvatīputra, when bodhisattva great beings practice the ten powers of the tathāgatas, [F.220.a] they do not apprehend and do not observe the ten powers of the tathāgatas, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the four fearlessnesses, they do not apprehend and do not observe the four fearlessnesses, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the four kinds of exact knowledge, they do not apprehend and do not observe the four kinds of exact knowledge, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice great compassion, they do not apprehend and do not observe great compassion, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the eighteen distinct qualities of the buddhas, they do not apprehend and do not observe the eighteen distinct qualities of the buddhas, and, Śāradvatīputra, when bodhisattva great beings practice

[F.220.b] the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice omniscience, they do not apprehend and do not observe omniscience, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice the knowledge of the aspects of the path, they do not apprehend and do not observe the knowledge of the aspects of the path, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything. Śāradvatīputra, when bodhisattva great beings practice all-aspect omniscience, they do not apprehend and do not observe all-aspect omniscience, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they become emancipated in all-aspect omniscience by way of not apprehending anything.”

6.220 “Blessed Lord, by way of not apprehending what will they be emancipated in all-aspect omniscience?”

The Blessed One replied, “You should know that they will be emancipated in all-aspect omniscience by way of not apprehending [F.221.a] the emptiness of internal phenomena, by way of not apprehending the emptiness of external phenomena, by way of not apprehending the emptiness of external and internal phenomena, by way of not apprehending the emptiness of emptiness, by way of not apprehending the emptiness of great extent, by way of not apprehending the emptiness of ultimate reality, by way of not apprehending the emptiness of conditioned phenomena, by way of not apprehending the emptiness of unconditioned phenomena, by way of not apprehending the emptiness of the unlimited, by way of not apprehending the emptiness of that which has neither beginning nor end, by way of not apprehending the emptiness of nonexclusion, by way of not apprehending the emptiness of inherent nature, by way of not apprehending the emptiness of all phenomena, by way of not apprehending the emptiness of intrinsic defining characteristics, by way of not apprehending the emptiness of that which cannot be apprehended, by way of not apprehending the emptiness of nonentities, by way of not apprehending the emptiness of essential nature, and by way of not apprehending the emptiness of an essential nature of nonentities.”

6.221 *This completes the sixth chapter from The Perfection of Wisdom in One Hundred Thousand Lines.*

CHAPTER 7

- 7.1 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, suppose someone were to ask if this illusory person, after training in the perfection of wisdom, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the perfection of meditative concentration, [F.221.b] will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the perfection of perseverance, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the perfection of tolerance, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the perfection of ethical discipline, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the perfection of generosity, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question?
- 7.2 “Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of internal phenomena, will go forth to all-aspect omniscience or attain all-aspect omniscience. [F.222.a] Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of external phenomena, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of external and internal phenomena, will go forth to all-aspect

omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of emptiness, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of great extent, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of ultimate reality, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone [F.222.b] were to ask if this illusory person, after training in the emptiness of conditioned phenomena, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of unconditioned phenomena, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of the unlimited, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of that which has neither beginning nor end, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of nonexclusion, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of inherent nature, will go forth to [F.223.a] all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of all phenomena, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of intrinsic defining characteristics, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of that which cannot be apprehended, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how

should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of nonentities, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of essential nature, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, [F.223.b] how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness of an essential nature of nonentities, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question?

7.3 “Blessed Lord, suppose someone were to ask if this illusory person, after training in the applications of mindfulness, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the correct exertions, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the supports for miraculous ability, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the faculties, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask [F.224.a] if this illusory person, after training in the powers, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the branches of enlightenment, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the noble eightfold path, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question?

7.4 “Blessed Lord, suppose someone were to ask if this illusory person, after training in the truths of the noble ones, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the meditative concentrations, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to

ask if this illusory person, after training in the immeasurable attitudes, [F.224.b] will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the formless absorptions, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the eight liberations, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the nine serial steps of meditative absorption, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the emptiness, signlessness, and wishlessness gateways to liberation, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the extrasensory powers, will go forth to [F.225.a] all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the meditative stabilities, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the dhāraṇī gateways, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the ten powers of the tathāgatas, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the fearlessnesses, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the kinds of exact knowledge, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in great loving kindness, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in great compassion, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to

[F.225.b] that question? Blessed Lord, suppose someone were to ask if this illusory person, after training in the distinct qualities of the buddhas, will go forth to all-aspect omniscience or attain all-aspect omniscience. Blessed Lord, how should I respond to that question?"

7.5 Venerable Subhūti having thus inquired, the Blessed One said to him, "In that case I will ask you about that. You may answer as best you can. Subhūti, do you think that physical forms are one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.6 The Blessed One then asked, "Subhūti, do you think that feelings are one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.7 The Blessed One then asked, "Subhūti, do you think that perceptions are one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.8 The Blessed One then asked, "Subhūti, do you think that formative predispositions are one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.9 The Blessed One then asked, "Subhūti, do you think that consciousness [F.226.a] is one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.10 The Blessed One then asked, "Subhūti, do you think that the eyes are one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.11 The Blessed One then asked, "Subhūti, do you think that the ears are one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.12 The Blessed One then asked, "Subhūti, do you think that the nose is one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.13 The Blessed One then asked, "Subhūti, do you think that the tongue is one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.14 The Blessed One then asked, "Subhūti, do you think that the body is one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.15 The Blessed One then asked, "Subhūti, do you think that the mental faculty is one thing, and that illusions are another?"

"No, Blessed Lord," he replied.

7.16 The Blessed One then asked, "Subhūti, do you think that sights are one thing, and that illusions are another?"

- “No, Blessed Lord,” he replied.
- 7.17 The Blessed One then asked, “Subhūti, do you think that sounds are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.18 The Blessed One [F.226.b] said, “Subhūti, do you think that odors are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.19 The Blessed One then asked, “Subhūti, do you think that tastes are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.20 The Blessed One then asked, “Subhūti, do you think that tangibles are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.21 The Blessed One then asked, “Subhūti, do you think that mental phenomena are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.22 The Blessed One then asked, “Subhūti, do you think that visual consciousness is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.23 The Blessed One then asked, “Subhūti, do you think that auditory consciousness is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.24 The Blessed One then asked, “Subhūti, do you think that olfactory consciousness is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.25 The Blessed One then asked, “Subhūti, do you think that gustatory consciousness is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.26 The Blessed One then asked, “Subhūti, do you think that tactile consciousness is one thing, and that illusions are another?” [F.227.a]
- “No, Blessed Lord,” he replied.
- 7.27 The Blessed One then asked, “Subhūti, do you think that mental consciousness is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.28 The Blessed One then asked, “Subhūti, do you think that visually compounded sensory contact is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.29 The Blessed One then asked, “Subhūti, do you think that aurally compounded sensory contact is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.

- 7.30 The Blessed One then asked, "Subhūti, do you think that nasally compounded sensory contact is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.31 The Blessed One then asked, "Subhūti, do you think that lingually compounded sensory contact is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.32 The Blessed One then asked, "Subhūti, do you think that corporeally compounded sensory contact is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.33 The Blessed One then asked, "Subhūti, do you think that mentally compounded sensory contact is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.34 The Blessed One then asked, "Subhūti, do you think that feelings conditioned by visually compounded sensory contact are one thing, and that illusions are [F.227.b] another?"
"No, Blessed Lord," he replied.
- 7.35 The Blessed One then asked, "Subhūti, do you think that feelings conditioned by aurally compounded sensory contact are one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.36 The Blessed One then asked, "Subhūti, do you think that feelings conditioned by nasally compounded sensory contact are one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.37 The Blessed One then asked, "Subhūti, do you think that feelings conditioned by lingually compounded sensory contact are one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.38 The Blessed One then asked, "Subhūti, do you think that feelings conditioned by corporeally compounded sensory contact are one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.39 The Blessed One then asked, "Subhūti, do you think that feelings conditioned by mentally compounded sensory contact are one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.40 The Blessed One then asked, "Subhūti, do you think that the earth element is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.41 The Blessed One then asked, "Subhūti, do you think that the water element is one thing, and that illusions are another?"

- “No, Blessed Lord,” he replied.
- 7.42 The Blessed One then asked, “Subhūti, [F.228.a] do you think that the fire element is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.43 The Blessed One then asked, “Subhūti, do you think that the wind element is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.44 The Blessed One then asked, “Subhūti, do you think that the space element is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.45 The Blessed One then asked, “Subhūti, do you think that the consciousness element is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.46 The Blessed One then asked, “Subhūti, do you think that ignorance is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.47 The Blessed One then asked, “Subhūti, do you think that formative predispositions are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.48 The Blessed One then asked, “Subhūti, do you think that consciousness is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.49 The Blessed One then asked, “Subhūti, do you think that name and form are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.50 The Blessed One then asked, “Subhūti, do [F.228.b] you think that the six sense fields are one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.51 The Blessed One then asked, “Subhūti, do you think that sensory contact is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.52 The Blessed One then asked, “Subhūti, do you think that sensation is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.53 The Blessed One then asked, “Subhūti, do you think that craving is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.
- 7.54 The Blessed One then asked, “Subhūti, do you think that grasping is one thing, and that illusions are another?”
- “No, Blessed Lord,” he replied.

- 7.55 The Blessed One then asked, "Subhūti, do you think that the rebirth process is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.56 The Blessed One then asked, "Subhūti, do you think that birth is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.57 The Blessed One then asked, "Subhūti, do you think that aging and death are one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.58 The Blessed One then asked, "Subhūti, do you think that the perfection of generosity is one thing, [F.229.a] and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.59 The Blessed One then asked, "Subhūti, do you think that the perfection of ethical discipline is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.60 The Blessed One then asked, "Subhūti, do you think that the perfection of tolerance is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.61 The Blessed One then asked, "Subhūti, do you think that the perfection of perseverance is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.62 The Blessed One then asked, "Subhūti, do you think that the perfection of meditative concentration is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.63 The Blessed One then asked, "Subhūti, do you think that the perfection of wisdom is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.64 The Blessed One then asked, "Subhūti, do you think that the emptiness of internal phenomena is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.65 The Blessed One then asked, "Subhūti, do you think that the emptiness of external phenomena is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.66 The Blessed One then asked, "Subhūti, do you think that the emptiness of external and internal phenomena is one thing, and that illusions [F.229.b] are another?"
"No, Blessed Lord," he replied.
- 7.67 The Blessed One then asked, "Subhūti, do you think that the emptiness of emptiness is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.

- 7.68 The Blessed One then asked, "Subhūti, do you think that the emptiness of great extent is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.69 The Blessed One then asked, "Subhūti, do you think that the emptiness of ultimate reality is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.70 The Blessed One then asked, "Subhūti, do you think that the emptiness of conditioned phenomena is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.71 The Blessed One then asked, "Subhūti, do you think that the emptiness of unconditioned phenomena is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.72 The Blessed One then asked, "Subhūti, do you think that the emptiness of the unlimited is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.73 The Blessed One then asked, "Subhūti, do you think that the emptiness of that which has neither beginning nor end is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.74 The Blessed One then asked, "Subhūti, do you think that the emptiness of nonexclusion is one thing, and that illusions are another?" [F.230.a]
"No, Blessed Lord," he replied.
- 7.75 The Blessed One then asked, "Subhūti, do you think that the emptiness of inherent nature is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.76 The Blessed One then asked, "Subhūti, do you think that the emptiness of all phenomena is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.77 The Blessed One then asked, "Subhūti, do you think that the emptiness of intrinsic defining characteristics is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.78 The Blessed One then asked, "Subhūti, do you think that the emptiness of that which cannot be apprehended is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.79 The Blessed One then asked, "Subhūti, do you think that the emptiness of nonentities is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.
- 7.80 The Blessed One then asked, "Subhūti, do you think that the emptiness of essential nature is one thing, and that illusions are another?"
"No, Blessed Lord," he replied.

- 7.81 The Blessed One then asked, “Subhūti, do you think that the emptiness of an essential nature of nonentities is one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.82 The Blessed One then asked, “Subhūti, do you think that the applications of mindfulness are one thing, and that illusions [F.230.b] are another?”
“No, Blessed Lord,” he replied.
- 7.83 The Blessed One then asked, “Subhūti, do you think that the correct exertions are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.84 The Blessed One then asked, “Subhūti, do you think that the supports for miraculous ability are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.85 The Blessed One then asked, “Subhūti, do you think that the faculties are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.86 The Blessed One then asked, “Subhūti, do you think that the powers are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.87 The Blessed One then asked, “Subhūti, do you think that the branches of enlightenment are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.88 The Blessed One then asked, “Subhūti, do you think that the noble eightfold path is one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.89 The Blessed One then asked, “Subhūti, do you think that the truths of the noble ones are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.90 The Blessed One then asked, “Subhūti, do you think that the meditative concentrations are one thing, and that illusions [F.231.a] are another?”
“No, Blessed Lord,” he replied.
- 7.91 The Blessed One then asked, “Subhūti, do you think that the immeasurable attitudes are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.92 The Blessed One then asked, “Subhūti, do you think that the formless absorptions are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.93 The Blessed One then asked, “Subhūti, do you think that the eight liberations are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.

- 7.94 The Blessed One then asked, “Subhūti, do you think that the nine serial steps of meditative absorption are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.95 The Blessed One then asked, “Subhūti, do you think that the emptiness, signlessness, and wishlessness gateways to liberation are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.96 The Blessed One then asked, “Subhūti, do you think that the extrasensory powers are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.97 The Blessed One then asked, “Subhūti, do you think that the meditative stabilities are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.98 The Blessed One then asked, “Subhūti, do you think [F.231.b] that the dhāraṇī gateways are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.99 The Blessed One then asked, “Subhūti, do you think that the powers of the tathāgatas are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.100 The Blessed One then asked, “Subhūti, do you think that the fearlessnesses are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.101 The Blessed One then asked, “Subhūti, do you think that the kinds of exact knowledge are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.102 The Blessed One then asked, “Subhūti, do you think that great loving kindness is one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.103 The Blessed One then asked, “Subhūti, do you think that great compassion is one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.104 The Blessed One then asked, “Subhūti, do you think that the eighteen distinct qualities of the buddhas are one thing, and that illusions are another?”
“No, Blessed Lord,” he replied.
- 7.105 The Blessed One then asked, “Subhūti, do you think that enlightenment is one thing, and that illusions are another?”
“No, Blessed Lord,” he replied. [B17]
- 7.106 “Blessed Lord, physical forms are not one thing and illusions another. Physical forms are themselves illusion, and illusion itself is physical forms. [F.232.a] Blessed Lord, feelings are not one thing and illusions another.

Feelings are themselves illusion, and illusion itself is feelings. Blessed Lord, perceptions are not one thing and illusions another. Perceptions are themselves illusion, and illusion itself is perceptions. Blessed Lord, formative predispositions are not one thing and illusions another. Formative predispositions are themselves illusion, and illusion itself is formative predispositions. Blessed Lord, consciousness is not one thing and illusions another. Consciousness is itself illusion, and illusion itself is consciousness.

7.107 “Blessed Lord, the eyes are not one thing and illusions another. The eyes are themselves illusion, and illusion itself is the eyes. Blessed Lord, the ears are not one thing and illusions another. The ears are themselves illusion, and illusion itself is the ears. Blessed Lord, the nose is not one thing and illusions another. The nose is itself illusion, and illusion itself is the nose. Blessed Lord, the tongue is not one thing and illusions another. The tongue is itself illusion, and illusion itself is the tongue. Blessed Lord, the body is not one thing and illusions another. The body is itself illusion, and illusion itself is the body. Blessed Lord, the mental faculty is not one thing and illusions another. The mental faculty is itself illusion, and illusion itself is the mental faculty.

7.108 “Blessed Lord, sights are not one thing and illusions another. Sights are themselves illusion, and illusion itself is sights. Blessed Lord, sounds are not one thing and illusions another. Sounds are themselves illusion, and illusion itself is sounds. Blessed Lord, odors are not one thing and illusions another. Odors are themselves illusion, and illusion itself is odors. [F.232.b] Blessed Lord, tastes are not one thing and illusions another. Tastes are themselves illusion, and illusion itself is tastes. Blessed Lord, tangibles are not one thing and illusions another. Tangibles are themselves illusion, and illusion itself is tangibles. Blessed Lord, mental phenomena are not one thing and illusions another. Mental phenomena are themselves illusion, and illusion itself is mental phenomena.

7.109 “Blessed Lord, visual consciousness is not one thing and illusions another. Visual consciousness is itself illusion, and illusion itself is visual consciousness. Blessed Lord, auditory consciousness is not one thing and illusions another. Auditory consciousness is itself illusion, and illusion itself is auditory consciousness. Blessed Lord, olfactory consciousness is not one thing and illusions another. Olfactory consciousness is itself illusion, and illusion itself is olfactory consciousness. Blessed Lord, gustatory consciousness is not one thing and illusions another. Gustatory consciousness is itself illusion, and illusion itself is gustatory consciousness. Blessed Lord, tactile consciousness is not one thing and illusions another. Tactile consciousness is itself illusion, and illusion itself is tactile

consciousness. Blessed Lord, mental consciousness is not one thing and illusions another. Mental consciousness is itself illusion, and illusion itself is mental consciousness.

7.110 “Blessed Lord, visually compounded sensory contact is not one thing and illusions another. Visually compounded sensory contact is itself illusion, and illusion itself is visually compounded sensory contact. Blessed Lord, aurally compounded sensory contact is not one thing and [F.233.a] illusions another. Aurally compounded sensory contact is itself illusion, and illusion itself is aurally compounded sensory contact. Blessed Lord, nasally compounded sensory contact is not one thing and illusions another. Nasally compounded sensory contact is itself illusion, and illusion itself is nasally compounded sensory contact. Blessed Lord, lingually compounded sensory contact is not one thing and illusions another. Lingually compounded sensory contact is itself illusion, and illusion itself is lingually compounded sensory contact. Blessed Lord, corporeally compounded sensory contact is not one thing and illusions another. Corporeally compounded sensory contact is itself illusion, and illusion itself is corporeally compounded sensory contact. Blessed Lord, mentally compounded sensory contact is not one thing and illusions another. Mentally compounded sensory contact is itself illusion, and illusion itself is mentally compounded sensory contact.

7.111 “Blessed Lord, feelings conditioned by visually compounded sensory contact are not one thing and illusions another. Feelings conditioned by visually compounded sensory contact are themselves illusion, and illusion itself is feelings conditioned by visually compounded sensory contact. Blessed Lord, feelings conditioned by aurally compounded sensory contact are not one thing and illusions another. Feelings conditioned by aurally compounded sensory contact are themselves illusion, and illusion itself is feelings conditioned by aurally compounded sensory contact. Blessed Lord, feelings conditioned by nasally compounded sensory contact are not one thing and illusions another. Feelings conditioned by nasally compounded sensory contact are themselves illusion, and illusion itself is feelings conditioned by nasally compounded sensory contact. Blessed Lord, feelings conditioned by lingually compounded sensory contact are not one thing and illusions another. Feelings conditioned by lingually compounded sensory contact are themselves [F.233.b] illusion, and illusion itself is feelings conditioned by lingually compounded sensory contact. Blessed Lord, feelings conditioned by corporeally compounded sensory contact are not one thing and illusions another. Feelings conditioned by corporeally compounded sensory contact are themselves illusion, and illusion itself is feelings conditioned by corporeally compounded sensory contact. Blessed Lord, feelings conditioned by mentally compounded sensory contact are not

one thing and illusions another. Feelings conditioned by mentally compounded sensory contact are themselves illusion, and illusion itself is feelings conditioned by mentally compounded sensory contact.

7.112 “Blessed Lord, the earth element is not one thing and illusions another. The earth element is itself illusion, and illusion itself is the earth element. Blessed Lord, the water element is not one thing and illusions another. The water element is itself illusion, and illusion itself is the water element. Blessed Lord, the fire element is not one thing and illusions another. The fire element is itself illusion, and illusion itself is the fire element. Blessed Lord, the wind element is not one thing and illusions another. The wind element is itself illusion, and illusion itself is the wind element. Blessed Lord, the space element is not one thing and illusions another. The space element is itself illusion, and illusion itself is the space element. Blessed Lord, the consciousness element is not one thing and illusions another. The consciousness element is itself illusion, and illusion itself is the consciousness element.

7.113 “Blessed Lord, ignorance is not one thing and illusions another. Ignorance is itself illusion, and illusion itself is ignorance. Blessed Lord, [F.234.a] formative predispositions are not one thing and illusions another. Formative predispositions are themselves illusion, and illusion itself is formative predispositions. Blessed Lord, consciousness is not one thing and illusions another. Consciousness is itself illusion, and illusion itself is consciousness. Blessed Lord, name and form are not one thing and illusions another. Name and form are themselves illusion, and illusion itself is name and form. Blessed Lord, the six sense fields are not one thing and illusions another. The six sense fields are themselves illusion, and illusion itself is the six sense fields. Blessed Lord, sensory contact is not one thing and illusions another. Sensory contact is itself illusion, and illusion itself is sensory contact. Blessed Lord, sensation is not one thing and illusions another. Sensation is itself illusion, and illusion itself is sensation. Blessed Lord, craving is not one thing and illusions another. Craving is itself illusion, and illusion itself is craving. Blessed Lord, grasping is not one thing and illusions another. Grasping is itself illusion, and illusion itself is grasping. Blessed Lord, the rebirth process is not one thing and illusions another. The rebirth process is itself illusion, and illusion itself is the rebirth process. Blessed Lord, birth is not one thing and illusions another. Birth is itself illusion, and illusion itself is birth. Blessed Lord, aging and death are not one thing and illusions another. Aging and death are themselves illusion, and illusion itself is aging and death.

7.114 “Blessed Lord, the perfection of generosity is not one thing and illusions another. The perfection of generosity is itself [F.234.b] illusion, and illusion itself is the perfection of generosity. Blessed Lord, the perfection of ethical discipline is not one thing and illusions another. The perfection of ethical discipline is itself illusion, and illusion itself is the perfection of ethical discipline. Blessed Lord, the perfection of tolerance is not one thing and illusions another. The perfection of tolerance is itself illusion, and illusion itself is the perfection of tolerance. Blessed Lord, the perfection of perseverance is not one thing and illusions another. The perfection of perseverance is itself illusion, and illusion itself is the perfection of perseverance. Blessed Lord, the perfection of meditative concentration is not one thing and illusions another. The perfection of meditative concentration is itself illusion, and illusion itself is the perfection of meditative concentration. Blessed Lord, the perfection of wisdom is not one thing and illusions another. The perfection of wisdom is itself illusion, and illusion itself is the perfection of wisdom.

7.115 “Blessed Lord, the emptiness of internal phenomena is not one thing and illusions another. The emptiness of internal phenomena is itself illusion, and illusion itself is the emptiness of internal phenomena. Blessed Lord, the emptiness of external phenomena is not one thing and illusions another. The emptiness of external phenomena is itself illusion, and illusion itself is the emptiness of external phenomena. Blessed Lord, the emptiness of external and internal phenomena is not one thing and illusions another. The emptiness of external and internal phenomena is itself illusion, and illusion itself is the emptiness of external and internal phenomena. Blessed Lord, the emptiness of emptiness is not one thing and illusions another. The emptiness of emptiness is itself illusion, and illusion itself [F.235.a] is the emptiness of emptiness. Blessed Lord, the emptiness of great extent is not one thing and illusions another. The emptiness of great extent is itself illusion, and illusion itself is the emptiness of great extent. Blessed Lord, the emptiness of ultimate reality is not one thing and illusions another. The emptiness of ultimate reality is itself illusion, and illusion itself is the emptiness of ultimate reality. Blessed Lord, the emptiness of conditioned phenomena is not one thing and illusions another. The emptiness of conditioned phenomena is itself illusion, and illusion itself is the emptiness of conditioned phenomena. Blessed Lord, the emptiness of unconditioned phenomena is not one thing and illusions another. The emptiness of unconditioned phenomena is itself illusion, and illusion itself is the emptiness of unconditioned phenomena. Blessed Lord, the emptiness of the unlimited is not one thing and illusions another. The emptiness of the unlimited is itself illusion, and illusion itself is the emptiness of the

unlimited. Blessed Lord, the emptiness of that which has neither beginning nor end is not one thing and illusions another. The emptiness of that which has neither beginning nor end is itself illusion, and illusion itself is the emptiness of that which has neither beginning nor end. Blessed Lord, the emptiness of nonexclusion is not one thing and illusions another. The emptiness of nonexclusion is itself illusion, and illusion itself is the emptiness of nonexclusion. Blessed Lord, the emptiness of inherent nature is not one thing and illusions another. The emptiness of inherent nature is itself illusion, and illusion itself is the emptiness of inherent nature. Blessed Lord, the emptiness of all phenomena is not one thing and illusions another. The emptiness of all phenomena is itself [F.235.b] illusion, and illusion itself is the emptiness of all phenomena. Blessed Lord, the emptiness of intrinsic defining characteristics is not one thing and illusions another. The emptiness of intrinsic defining characteristics is itself illusion, and illusion itself is the emptiness of intrinsic defining characteristics. Blessed Lord, the emptiness of that which cannot be apprehended is not one thing and illusions another. The emptiness of that which cannot be apprehended is itself illusion, and illusion itself is the emptiness of that which cannot be apprehended. Blessed Lord, the emptiness of nonentities is not one thing and illusions another. The emptiness of nonentities is itself illusion, and illusion itself is the emptiness of nonentities. Blessed Lord, the emptiness of essential nature is not one thing and illusions another. The emptiness of essential nature is itself illusion, and illusion itself is the emptiness of essential nature. Blessed Lord, the emptiness of an essential nature of nonentities is not one thing and illusions another. The emptiness of an essential nature of nonentities is itself illusion, and illusion itself is the emptiness of an essential nature of nonentities.

7.116 “Blessed Lord, the applications of mindfulness are not one thing and illusions another. The applications of mindfulness are themselves illusion, and illusion itself is the applications of mindfulness. Blessed Lord, the correct exertions are not one thing and illusions another. The correct exertions are themselves illusion, and illusion itself is the correct exertions. Blessed Lord, the supports for miraculous ability are not one thing and illusions another. The supports for miraculous ability are themselves illusion, and illusion itself is the supports for miraculous ability. Blessed Lord, the faculties are not one thing and illusions another. The faculties are themselves illusion, and illusion [F.236.a] itself is the faculties. Blessed Lord, the powers are not one thing and illusions another. The powers are themselves illusion, and illusion itself is the powers. Blessed Lord, the branches of enlightenment are not one thing and illusions another. The branches of enlightenment are themselves illusion, and illusion itself is the

branches of enlightenment. Blessed Lord, the noble eightfold path is not one thing and illusions another. The noble eightfold path is itself illusion, and illusion itself is the noble eightfold path.

7.117 “Blessed Lord, the truths of the noble ones are not one thing and illusions another. The truths of the noble ones are themselves illusion, and illusion itself is the truths of the noble ones. Blessed Lord, the meditative concentrations are not one thing and illusions another. The meditative concentrations are themselves illusion, and illusion itself is the meditative concentrations. Blessed Lord, the immeasurable attitudes are not one thing and illusions another. The immeasurable attitudes are themselves illusion, and illusion itself is the immeasurable attitudes. Blessed Lord, the formless absorptions are not one thing and illusions another. The formless absorptions are themselves illusion, and illusion itself is the formless absorptions. Blessed Lord, the eight liberations are not one thing and illusions another. The liberations are themselves illusion, and illusion itself is the liberations. Blessed Lord, the serial steps of meditative absorption are not one thing and illusions [F.236.b] another. The serial steps of meditative absorption are themselves illusion, and illusion itself is the serial steps of meditative absorption. Blessed Lord, the emptiness, signlessness, and wishlessness gateways to liberation are not one thing and illusions another. The emptiness, signlessness, and wishlessness gateways to liberation are themselves an illusion, and illusion itself is the emptiness, signlessness, and wishlessness gateways to liberation. Blessed Lord, the extrasensory powers are not one thing and illusions another. The extrasensory powers are themselves illusion, and illusion itself is the extrasensory powers. Blessed Lord, the meditative stabilities are not one thing and illusions another. The meditative stabilities are themselves illusion, and illusion itself is the meditative stabilities. Blessed Lord, the dhāraṇī gateways are not one thing and illusions another. The dhāraṇī gateways are themselves illusion, and illusion itself is the dhāraṇī gateways. Blessed Lord, the powers of the tathāgatas are not one thing and illusions another. the powers of the tathāgatas are themselves illusion, and illusion itself is the powers of the tathāgatas. Blessed Lord, the fearlessnesses are not one thing and illusions another. The fearlessnesses are themselves illusion, and illusion itself is the fearlessnesses. Blessed Lord, the kinds of exact knowledge are not one thing and illusions another. The kinds of exact knowledge are themselves illusion, and illusion itself is the kinds of exact knowledge. Blessed Lord, great loving kindness is not one thing and illusions another. Great loving kindness is itself illusion, and illusion itself is great loving kindness. Blessed Lord, great compassion is not one thing and illusions [F.237.a] another. Great compassion is itself illusion, and illusion itself is great compassion. Blessed

Lord, the distinct qualities of the buddhas are not one thing and illusions another. The distinct qualities of the buddhas are themselves illusion, and illusion itself is the distinct qualities of the buddhas.

7.118 “Blessed Lord, the fruit of having entered the stream is not one thing and illusions another. The fruit of having entered the stream is itself illusion, and illusion itself is the fruit of having entered the stream. Blessed Lord, the fruit of once-returner is not one thing and illusions another. The fruit of once-returner is itself illusion, and illusion itself is the fruit of once-returner. Blessed Lord, the fruit of non-returner is not one thing and illusions another. The fruit of non-returner is itself illusion, and illusion itself is the fruit of non-returner. Blessed Lord, arhatship is not one thing and illusions another. Arhatship is itself illusion, and illusion itself is arhatship. Blessed Lord, individual enlightenment is not one thing and illusions another. individual enlightenment is itself illusion, and illusion itself is individual enlightenment. Blessed Lord, knowledge of the aspects of the path is not one thing and illusions another. Knowledge of the aspects of the path is itself illusion, and illusion itself is the knowledge of the aspects of the path. Blessed Lord, all-aspect omniscience is not one thing and illusions another. All-aspect omniscience is itself illusion, and illusion itself is all-aspect omniscience.”

7.119 “Subhūti, do you think that there is [F.237.b] arising or cessation with respect to that illusion?” asked the Blessed One.

“No, Blessed Lord,” he replied.

7.120 “Subhūti, do you think that there is defilement or purification with respect to that illusion?” asked the Blessed One.

“No, Blessed Lord,” he replied.

7.121 “Subhūti, do you think that that which is without arising, cessation, defilement, and purification will train in the perfection of wisdom, or go forth to all-aspect omniscience, or attain all-aspect omniscience?” asked the Blessed One.

“No, Blessed Lord,” he replied.

7.122 “Subhūti, do you think that the notion, symbol, designation, or conventional expression³⁴¹ *bodhisattva* is in these five acquisitive aggregates?” asked the Blessed One.

“No, Blessed Lord,” he replied.

7.123 “Subhūti, do you think that on the basis of a mere notion, symbol, designation, or conventional expression one can apprehend the arising, cessation, defilement, or purification of these five acquisitive aggregates?” asked the Blessed One.

“No, Blessed Lord!” he replied.

- 7.124 “Subhūti, do you think that that of which there is no notion, no symbol, no designation, no conventional expression, no name, no denomination,³⁴² no body, no physical actions, no speech, no verbal actions, no mind, no mental actions, no arising, no ceasing, [F.238.a] no defilement, and no purification will train in the perfection of wisdom and then go forth to all-aspect omniscience, or attain all-aspect omniscience?” asked the Blessed One.
- “No, Blessed Lord!” he replied.
- 7.125 “Subhūti,” said the Blessed One, “so it is that when bodhisattva great beings have trained in the perfection of wisdom, by way of not apprehending anything, they will go forth to all-aspect omniscience and attain all-aspect omniscience.”
- 7.126 “The way I understand what you, Blessed Lord, have said, is that bodhisattva great beings who train in the perfection of wisdom should train for unsurpassed, perfect, complete enlightenment by training in the manner of an illusory person. If you ask why, Blessed Lord, it is because these five aggregates are just what should be known to be an illusory person.”
- 7.127 “Subhūti, do you think that these five aggregates can train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.128 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because the five aggregates are in their essential nature no essence,³⁴³ and you cannot apprehend the essential nature of no essence.”
- 7.129 “Subhūti, do you think that these five dream-like aggregates train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.130 “No, Blessed Lord!” he replied. [F.238.b] “And if you ask why, Blessed Lord, it is because dreams are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”
- 7.131 “Subhūti, do you think that these five aggregates that are like an illusion train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.132 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because illusions are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”
- 7.133 “Subhūti, do you think that these five aggregates that are like an echo train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.134 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because echoes are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”

- 7.135 “Subhūti, do you think that these five aggregates that are like an optical aberration train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.136 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because optical aberrations are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”
- 7.137 “Subhūti, do you think that these five aggregates that are like the moon in water train in the perfection of wisdom and go forth to [F.239.a] all-aspect omniscience?” asked the Blessed One.
- 7.138 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because moons in water are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”
- 7.139 “Subhūti, do you think that these five aggregates that are like a mirage train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.140 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because mirages are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”
- 7.141 “Subhūti, do you think that these five aggregates that are like a magical display train in the perfection of wisdom and go forth to all-aspect omniscience?” asked the Blessed One.
- 7.142 “No, Blessed Lord!” he replied. “And if you ask why, Blessed Lord, it is because magical displays are in their essential nature no essence, and you cannot apprehend the essential nature of no essence.”
- 7.143 The Blessed One said, “This is because, Subhūti, physical forms are like a dream, feelings are like a dream, perceptions are like a dream, formative predispositions are like a dream, and consciousness is like a dream. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be apprehended owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of [F.239.b] conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all

phenomena, cannot be apprehended owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the emptiness of an essential nature of nonentities.

7.144 “Subhūti, physical forms are like an illusion, feelings are like an illusion, perceptions are like an illusion, formative predispositions are like an illusion, and consciousness is like an illusion. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be apprehended owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all phenomena, cannot be apprehended owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the [F.240.a] emptiness of an essential nature of nonentities.

7.145 “Subhūti, physical forms are like an echo, feelings are like an echo, perceptions are like an echo, formative predispositions are like an echo, and consciousness is like an echo. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be apprehended owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot

be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all phenomena, cannot be apprehended owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the emptiness of an essential nature of nonentities.

7.146 “Subhūti, physical forms are like an optical aberration, feelings are like an optical aberration, perceptions are like an optical aberration, formative predispositions are like an optical aberration, and consciousness is like an optical aberration. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be apprehended owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, [F.240.b] cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all phenomena, cannot be apprehended owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the emptiness of an essential nature of nonentities.

7.147 “Subhūti, physical forms are like the moon in water, feelings are like the moon in water, perceptions are like the moon in water, formative predispositions are like the moon in water, and consciousness is like the moon in water. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be

apprehended owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all phenomena, cannot be apprehended [F.241.a] owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the emptiness of an essential nature of nonentities.

- 7.148 “Subhūti, physical forms are like a mirage, feelings are like a mirage, perceptions are like a mirage, formative predispositions are like a mirage, and consciousness is like a mirage. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be apprehended owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all phenomena, cannot be apprehended owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the emptiness of an essential nature of nonentities.

7.149 “Subhūti, physical forms are like a magical display, feelings are like a magical display, perceptions are like a magical display, formative predispositions are like a magical display, and consciousness is like a magical display. What is true of consciousness is true of the six sense faculties, and that is true of the five aggregates. They cannot be apprehended owing to the emptiness of internal phenomena, cannot be apprehended [F.241.b] owing to the emptiness of external phenomena, cannot be apprehended owing to the emptiness of both external and internal phenomena, cannot be apprehended owing to the emptiness of emptiness, cannot be apprehended owing to the emptiness of great extent, cannot be apprehended owing to the emptiness of ultimate reality, cannot be apprehended owing to the emptiness of conditioned phenomena, cannot be apprehended owing to the emptiness of unconditioned phenomena, cannot be apprehended owing to the emptiness of the unlimited, cannot be apprehended owing to the emptiness of that which has neither beginning nor end, cannot be apprehended owing to the emptiness of nonexclusion, cannot be apprehended owing to the emptiness of inherent nature, cannot be apprehended owing to the emptiness of all phenomena, cannot be apprehended owing to the emptiness of intrinsic defining characteristics, cannot be apprehended owing to the emptiness of that which cannot be apprehended, cannot be apprehended owing to the emptiness of nonentities, cannot be apprehended owing to the emptiness of essential nature, and cannot be apprehended owing to the emptiness of an essential nature of nonentities.”

7.150 “Blessed Lord, in that case, will bodhisattva great beings who have newly embarked in the Vehicle not be afraid, fearful, and terrified when they hear this teaching?”

7.151 “Subhūti,” replied the Blessed One, “bodhisattva great beings who newly embark in the Vehicle will be afraid, fearful, and terrified if they are unskilled in the perfection of wisdom, and if they are not taken in hand by a spiritual mentor.”

7.152 “Blessed Lord, when bodhisattva great beings hear this teaching, what is the skillful means not to be afraid, not to be fearful, and not to be terrified of the perfection of wisdom?”

7.153 “Subhūti,” replied the Blessed One, “when bodhisattva great beings practice [F.242.a] the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are impermanent but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are impermanent but do not apprehend that. With an intention connected with all-aspect omniscience, they discern that perceptions are impermanent but do not apprehend that.

With an intention connected with all-aspect omniscience they discern that formative predispositions are impermanent but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is impermanent but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.154 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are suffering but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are suffering but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are suffering but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are suffering but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is suffering but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.155 “Moreover, Subhūti, when bodhisattva great beings [F.242.b] practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are not a self but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are not a self but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are not a self but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are not a self but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is not a self but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.156 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are at peace but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are at peace but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are at peace but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are at peace but do not apprehend that. And with an

intention connected with all-aspect omniscience they discern that consciousness is at peace but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.157 “Moreover, Subhūti, when bodhisattva [F.243.a] great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are empty but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are empty but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are empty but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are empty but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is empty but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.158 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are signless but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are signless but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are signless but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are signless but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is signless but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings [F.243.b] practicing the perfection of wisdom.

7.159 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are wishless but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are wishless but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are wishless but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are wishless but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that

consciousness is wishless but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.160 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are unconditioned but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are unconditioned but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are unconditioned but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are unconditioned but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is [F.244.a] unconditioned but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.161 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with an intention connected with all-aspect omniscience, they discern that physical forms are void but do not apprehend that. With an intention connected with all-aspect omniscience they discern that feelings are void but do not apprehend that. With an intention connected with all-aspect omniscience they discern that perceptions are void but do not apprehend that. With an intention connected with all-aspect omniscience they discern that formative predispositions are void but do not apprehend that. And with an intention connected with all-aspect omniscience they discern that consciousness is void but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.162 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the impermanent aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the impermanent aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the impermanent aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the impermanent aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect [F.244.b] omniscience they discern the impermanent aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.163 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the suffering aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the suffering aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the suffering aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the suffering aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the suffering aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.164 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the selfless aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the selfless aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the selfless aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect [F.245.a] omniscience they discern the selfless aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the selfless aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.165 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the peaceful aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the peaceful aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the peaceful aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the peaceful aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the peaceful aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.166 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the empty aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the empty aspect of feelings but do not apprehend that. With their attention [F.245.b] turned toward all-aspect omniscience they discern the empty aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the empty aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the empty aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.167 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the signless aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the signless aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the signless aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the signless aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the signless aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.168 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the wishless aspect of physical forms but do not apprehend that. [F.246.a] With their attention turned toward all-aspect omniscience they discern the wishless aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the wishless aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the wishless aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the wishless aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

7.169 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the unconditioned aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the unconditioned aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the unconditioned aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the unconditioned aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the unconditioned aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings [F.246.b] practicing the perfection of wisdom.

7.170 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern the void aspect of physical forms but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the void aspect of feelings but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the void aspect of perceptions but do not apprehend that. With their attention turned toward all-aspect omniscience they discern the void aspect of formative predispositions but do not apprehend that. And with their attention turned toward all-aspect omniscience they discern the void aspect of consciousness but do not apprehend that. This, Subhūti, is the skillful means of bodhisattva great beings practicing the perfection of wisdom. [B18]

7.171 “Subhūti, when those bodhisattva great beings discern like that, they think that they will teach all beings the doctrine that physical forms are impermanent by way of not apprehending it, will teach the doctrine that physical forms are suffering by way of not apprehending it, will teach the doctrine that physical forms are not a self by way of not apprehending it, will teach the doctrine that physical forms are at peace by way of not apprehending it, will teach the doctrine that physical forms are empty by way of not apprehending it, will teach the doctrine that physical forms are signless by way of not apprehending it, will teach the doctrine that physical forms [F.247.a] are wishless by way of not apprehending it, will teach the doctrine that physical forms are unconditioned by way of not apprehending it, and will teach the doctrine that physical forms are void by way of not apprehending it; will teach the doctrine that feelings are impermanent by way of not apprehending it, will teach the doctrine that feelings are suffering by way of not apprehending it, will teach the doctrine that feelings are not a self by way of not apprehending it, will teach the doctrine that feelings are at

peace by way of not apprehending it, will teach the doctrine that feelings are empty by way of not apprehending it, will teach the doctrine that feelings are signless by way of not apprehending it, will teach the doctrine that feelings are wishless by way of not apprehending it, will teach the doctrine that feelings are unconditioned by way of not apprehending it, and will teach the doctrine that feelings are void by way of not apprehending it; will teach the doctrine that perceptions are impermanent by way of not apprehending it, will teach the doctrine that perceptions are suffering by way of not apprehending it, will teach the doctrine that perceptions are not a self by way of not apprehending it, will teach the doctrine that perceptions are at peace by way of not apprehending it, will teach the doctrine that perceptions are empty by way of not apprehending it, will teach the doctrine that perceptions are signless by way of not apprehending it, will teach the doctrine that perceptions are wishless by way of not apprehending it, will teach the doctrine that perceptions are unconditioned by way of not apprehending it, and will teach the doctrine that perceptions are void by way of not apprehending it; will teach the doctrine that formative predispositions are impermanent by way of not apprehending it, will teach the doctrine [F.247.b] that formative predispositions are suffering by way of not apprehending it, will teach the doctrine that formative predispositions are not a self by way of not apprehending it, will teach the doctrine that formative predispositions are at peace by way of not apprehending it, will teach the doctrine that formative predispositions are empty by way of not apprehending it, will teach the doctrine that formative predispositions are signless by way of not apprehending it, will teach the doctrine that formative predispositions are wishless by way of not apprehending it, will teach the doctrine that formative predispositions are unconditioned by way of not apprehending it, and will teach the doctrine that formative predispositions are void by way of not apprehending it; and will teach the doctrine that consciousness is impermanent by way of not apprehending it, will teach the doctrine that consciousness is suffering by way of not apprehending it, will teach the doctrine that consciousness is not a self by way of not apprehending it, will teach the doctrine that consciousness is at peace by way of not apprehending it, will teach the doctrine that consciousness is empty by way of not apprehending it, will teach the doctrine that consciousness is signless by way of not apprehending it, will teach the doctrine that consciousness is wishless by way of not apprehending it, will teach the doctrine that consciousness is unconditioned by way of not apprehending it, and will teach the doctrine that consciousness is void by way of not apprehending it.

7.172 “Subhūti, this is the perfection of generosity of bodhisattva great beings. By possessing this, those bodhisattva great beings will not be afraid, fearful, or terrified.

7.173 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, unconnected with what śrāvakas [F.248.a] or pratyekabuddhas pay attention to, they turn their attention to that impermanent aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that suffering aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that selfless aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that peaceful aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that empty aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that signless aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that wishless aspect of physical forms, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that unconditioned aspect of physical forms, paying attention by way of not apprehending it; and unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that void aspect of physical forms, paying attention by way of not apprehending it. Unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that impermanent aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to [F.248.b] that suffering aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that selfless aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that peaceful aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that empty aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to,

they turn their attention to that signless aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that wishless aspect of feelings, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that unconditioned aspect of feelings, paying attention by way of not apprehending it; and unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that void aspect of feelings, paying attention by way of not apprehending it. Unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that impermanent aspect of perceptions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that suffering aspect of perceptions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that selfless aspect of perceptions, paying attention [F.249.a] by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that peaceful aspect of perceptions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that empty aspect of perceptions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that signless aspect of perceptions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that wishless aspect of perceptions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that unconditioned aspect of perceptions, paying attention by way of not apprehending it; and unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that void aspect of perceptions, paying attention by way of not apprehending it. Unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that impermanent aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that suffering aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, [F.249.b] they turn their attention to that selfless aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they

turn their attention to that peaceful aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that empty aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that signless aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that wishless aspect of formative predispositions, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that unconditioned aspect of formative predispositions, paying attention by way of not apprehending it; and unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that void aspect of formative predispositions, paying attention by way of not apprehending it. And unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that impermanent aspect of consciousness, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that suffering aspect of consciousness, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that selfless aspect of consciousness, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that peaceful aspect of consciousness, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that empty aspect of consciousness, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that signless aspect of consciousness, [F.250.a] paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that wishless aspect of consciousness, paying attention by way of not apprehending it; unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that unconditioned aspect of consciousness, paying attention by way of not apprehending it; and unconnected with what śrāvakas or pratyekabuddhas pay attention to, they turn their attention to that void aspect of consciousness, paying attention by way of not apprehending it. This, Subhūti, is the undiminished perfection of ethical discipline of bodhisattva great beings. By possessing this, bodhisattva great beings will not be afraid, fearful, or terrified.

7.174 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they discern, tolerate, and find agreeable³⁴⁴ the impermanent aspect, suffering aspect, selflessness aspect, calm aspect, empty aspect, signless aspect, wishless aspect, unconditioned aspect, and void aspect of those phenomena. This is the perfection of tolerance of bodhisattva great beings. By possessing this, bodhisattva great beings will not be afraid, fearful, or terrified.

7.175 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are impermanent but do not apprehend that. With their attention turned toward all-aspect omniscience [F.250.b] they discern that physical forms are suffering but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are not a self but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are at peace but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are empty but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are signless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are wishless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are unconditioned but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that physical forms are void but do not apprehend that.

7.176 “With their attention turned toward all-aspect omniscience, they discern that feelings are impermanent but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are suffering but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are not a self but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are at peace but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are empty [F.251.a] but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are signless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are wishless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are unconditioned but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that feelings are void but do not apprehend that.

7.177 “With their attention turned toward all-aspect omniscience, they discern that perceptions are impermanent but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are suffering but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are not a self but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are at peace but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are empty but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are signless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are wishless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are unconditioned [F.251.b] but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that perceptions are void but do not apprehend that.

7.178 “With their attention turned toward all-aspect omniscience, they discern that formative predispositions are impermanent but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are suffering but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are not a self but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are at peace but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are empty but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are signless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are wishless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are unconditioned but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that formative predispositions are void but do not apprehend that.

7.179 “With their attention turned toward all-aspect omniscience, they discern that consciousness is impermanent but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is suffering but [F.252.a] do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is not a self but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is at

peace but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is empty but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is signless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is wishless but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is unconditioned but do not apprehend that. With their attention turned toward all-aspect omniscience they discern that consciousness is void but do not apprehend that. This nonabandonment of them in this manner, on account of their attention being turned toward all-aspect omniscience, and this nonforsaking of perseverance³⁴⁵ is the perfection of perseverance of bodhisattva great beings. By possessing this, bodhisattva great beings will not be afraid, fearful, or terrified.

7.180 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are impermanent by way of not apprehending it, and deny any opportunity³⁴⁶ for attention connected with śrāvakas and pratyekabuddhas, [F.252.b] or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are suffering by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are not a self by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are at peace by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are empty by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great

beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern [F.253.a] that physical forms are signless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are wishless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that physical forms are unconditioned by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. And with their attention turned toward all-aspect omniscience, they discern that physical forms are void by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment.

- 7.181 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are impermanent by way of not apprehending it, and deny any opportunity [F.253.b] for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are suffering by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are not a self by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are at peace by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to

impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are empty by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom [F.254.a] with their attention turned toward all-aspect omniscience, they discern that feelings are signless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are wishless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that feelings are unconditioned by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. And with their attention turned toward all-aspect omniscience, they discern that feelings are void by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment.

- 7.182 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are impermanent by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, [F.254.b] or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are suffering by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are not a self by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and

pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are at peace by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are empty by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect [F.255.a] omniscience, they discern that perceptions are signless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are wishless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that perceptions are unconditioned by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. And with their attention turned toward all-aspect omniscience, they discern that perceptions are void by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment.

- 7.183 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are impermanent by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, [F.255.b] or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are suffering by way of not

apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are not a self by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are at peace by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are empty by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect [F.256.a] omniscience, they discern that formative predispositions are signless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are wishless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that formative predispositions are unconditioned by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. And with their attention turned toward all-aspect omniscience, they discern that formative predispositions are void by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment.

7.184 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is impermanent by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, [F.256.b] or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is suffering by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is not a self by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is at peace by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is empty by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward [F.257.a] all-aspect omniscience, they discern that consciousness is signless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is wishless by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. When bodhisattva great beings practice the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern that consciousness is unconditioned by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and

pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. And with their attention turned toward all-aspect omniscience, they discern that consciousness is void by way of not apprehending it, and deny any opportunity for attention connected with śrāvakas and pratyekabuddhas, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment.

7.185 “This is the perfection of meditative concentration of bodhisattva great beings. By possessing this, bodhisattva great beings will not be afraid, fearful, or terrified.

7.186 “Moreover, Subhūti, when bodhisattva great beings practice [F.257.b] the perfection of wisdom with their attention turned toward all-aspect omniscience, they discern in this manner: that physical forms are not empty of the emptiness of physical forms, but that physical forms are emptiness, and that emptiness is indeed physical forms; that feelings are not empty of the emptiness of feelings, but that feelings are emptiness, and that emptiness is indeed feelings; that perceptions are not empty of the emptiness of perceptions, but that perceptions are emptiness, and that emptiness is indeed perceptions; that formative predispositions are not empty of the emptiness of formative predispositions, but that formative predispositions are emptiness, and that emptiness is indeed formative predispositions; that consciousness is not empty of the emptiness of consciousness, but that a consciousness is emptiness, and that emptiness is indeed consciousness; that the eyes are not empty of the emptiness of the eyes, but that eyes are emptiness, and that emptiness is indeed the eyes; that the ears are not empty of the emptiness of the ears, but that ears are emptiness, and that emptiness is indeed the ears; that the nose is not empty of the emptiness of the nose, but that the nose is emptiness, and that emptiness is indeed the nose; that the tongue is not empty of the emptiness of the tongue, but that the tongue is emptiness, and that emptiness is indeed the tongue; that the body is not empty of the emptiness of the body, but that the body is emptiness, and that emptiness is indeed the body; that the mental faculty is not empty of the emptiness of the mental faculty, but that the mental faculty is emptiness, and that emptiness is indeed the mental faculty; that sights are not empty of the emptiness of sights, but that sights are emptiness, and that emptiness is indeed sights; that sounds are not empty of the emptiness of sounds, but that sounds are emptiness, and that emptiness is indeed sounds; that odors are not empty [F.258.a] of the emptiness of odors, but that odors are emptiness, and that emptiness is indeed odors; that tastes are not empty of the emptiness of tastes, but that tastes are emptiness, and that emptiness is indeed tastes; that tangibles are not empty of the emptiness of tangibles, but that tangibles are emptiness,

and that emptiness is indeed tangibles; that mental phenomena are not empty of the emptiness of mental phenomena, but that mental phenomena are emptiness, and that emptiness is indeed mental phenomena; that visual consciousness is not empty of the emptiness of visual consciousness, but that visual consciousness is emptiness, and that emptiness is indeed visual consciousness; that auditory consciousness is not empty of the emptiness of auditory consciousness, but that auditory consciousness is emptiness, and that emptiness is indeed auditory consciousness; that olfactory consciousness is not empty of the emptiness of olfactory consciousness, but that olfactory consciousness is emptiness, and that emptiness is indeed olfactory consciousness; that gustatory consciousness is not empty of the emptiness of gustatory consciousness, but that gustatory consciousness is emptiness, and that emptiness is indeed gustatory consciousness; that tactile consciousness is not empty of the emptiness of tactile consciousness, but that tactile consciousness is emptiness, and that emptiness is indeed tactile consciousness; that mental consciousness is not empty of the emptiness of mental consciousness, but that mental consciousness is emptiness, and that emptiness is indeed mental consciousness; that visually compounded sensory contact is not empty of the emptiness of visually compounded sensory contact, but that visually compounded sensory contact is emptiness, and that emptiness is indeed visually compounded sensory contact; that aurally compounded sensory contact is not empty [F.258.b] of the emptiness of aurally compounded sensory contact, but that aurally compounded sensory contact is emptiness, and that emptiness is indeed aurally compounded sensory contact; that nasally compounded sensory contact is not empty of the emptiness of nasally compounded sensory contact, but that nasally compounded sensory contact is emptiness, and that emptiness is indeed nasally compounded sensory contact; that lingually compounded sensory contact is not empty of the emptiness of lingually compounded sensory contact, but that lingually compounded sensory contact is emptiness, and that emptiness is indeed lingually compounded sensory contact; that corporeally compounded sensory contact is not empty of the emptiness of corporeally compounded sensory contact, but that corporeally compounded sensory contact is emptiness, and that emptiness is indeed corporeally compounded sensory contact; that mentally compounded sensory contact is not empty of the emptiness of mentally compounded sensory contact, but that mentally compounded sensory contact is emptiness, and that emptiness is indeed mentally compounded sensory contact; that feelings conditioned by visually compounded sensory contact are not empty of the emptiness of feelings conditioned by visually compounded sensory contact, but that feelings conditioned by visually

compounded sensory contact are emptiness, and that emptiness is indeed feelings conditioned by visually compounded sensory contact; that feelings conditioned by aurally compounded sensory contact are not empty of the emptiness of feelings conditioned by aurally compounded sensory contact, but that feelings conditioned by aurally compounded sensory contact is emptiness, and that emptiness is indeed feelings conditioned by aurally compounded sensory contact; that feelings conditioned by nasally compounded sensory contact are not empty of the emptiness of feelings conditioned by nasally compounded sensory contact, but that feelings conditioned by nasally compounded sensory contact are emptiness, and that emptiness is indeed feelings conditioned by nasally compounded sensory contact; that feelings conditioned by lingually compounded [F.259.a] sensory contact are not empty of the emptiness of feelings conditioned by lingually compounded sensory contact, but that feelings conditioned by lingually compounded sensory contact are emptiness, and that emptiness is indeed feelings conditioned by lingually compounded sensory contact; that feelings conditioned by corporeally compounded sensory contact are not empty of the emptiness of feelings conditioned by corporeally compounded sensory contact, but that feelings conditioned by corporeally compounded sensory contact are emptiness, and that emptiness is indeed feelings conditioned by corporeally compounded sensory contact; that feelings conditioned by mentally compounded sensory contact are not empty of the emptiness of feelings conditioned by mentally compounded sensory contact, but that feelings conditioned by mentally compounded sensory contact are emptiness, and that emptiness is indeed feelings conditioned by mentally compounded sensory contact; that the earth element is not empty of the emptiness of the earth element, but that the earth element is emptiness, and that emptiness is indeed the earth element; that the water element is not empty of the emptiness of the water element, but that the water element is emptiness, and that emptiness is indeed the water element; that the fire element is not empty of the emptiness of the fire element, but that the fire element is emptiness, and that emptiness is indeed the fire element; that the wind element is not empty of the emptiness of the wind element, but that the wind element is emptiness, and that emptiness is indeed the wind element; that the space element is not empty of the emptiness of the space element, but that the space element is emptiness, and that emptiness is indeed the space element; that the consciousness element is not empty of the emptiness of the consciousness element, but that the consciousness element is emptiness, and that emptiness is indeed the consciousness element; that ignorance is not empty of the emptiness [F.259.b] of ignorance, but that ignorance is emptiness, and that emptiness is indeed ignorance; that

formative predispositions are not empty of the emptiness of formative predispositions, but that formative predispositions are emptiness, and that emptiness is indeed formative predispositions; that consciousness is not empty of the emptiness of consciousness, but that consciousness is emptiness, and that emptiness is indeed consciousness; that name and form are not empty of the emptiness of name and form, but that name and form are emptiness, and that emptiness is indeed name and form; that the six sense fields are not empty of the emptiness of the six sense fields, but that the six sense fields are emptiness, and that emptiness is indeed six sense fields; that sensory contact is not empty of the emptiness of sensory contact, but that sensory contact is emptiness, and that emptiness is indeed sensory contact; that sensation is not empty of the emptiness of sensation, but that sensation is emptiness, and that emptiness is indeed sensation; that craving is not empty of the emptiness of craving, but that craving is emptiness, and that emptiness is indeed craving; that grasping is not empty of the emptiness of grasping, but that grasping is emptiness, and that emptiness is indeed grasping; that the rebirth process is not empty of the emptiness of the rebirth process, but that the rebirth process is emptiness, and that emptiness is indeed the rebirth process; that birth is not empty of the emptiness of birth, but that birth is emptiness, and that emptiness is indeed birth; that aging and death are not empty of the emptiness of aging and death, but that aging and death are emptiness, and that emptiness is indeed aging and death; that the perfection of generosity is not empty of the emptiness of the perfection of generosity, but that the perfection of generosity is emptiness, and that emptiness is indeed the perfection of generosity; that the perfection of ethical discipline is not empty [F.260.a] of the emptiness of the perfection of ethical discipline, but that the perfection of ethical discipline is emptiness, and that emptiness is indeed the perfection of ethical discipline; that the perfection of tolerance is not empty of the emptiness of the perfection of tolerance, but that the perfection of tolerance is emptiness, and that emptiness is indeed the perfection of tolerance; that the perfection of perseverance is not empty of the emptiness of the perfection of perseverance, but that the perfection of perseverance is emptiness, and that emptiness is indeed the perfection of perseverance; that the perfection of meditative concentration is not empty of the emptiness of the perfection of meditative concentration, but that the perfection of meditative concentration is emptiness, and that emptiness is indeed the perfection of meditative concentration; that the perfection of wisdom is not empty of the emptiness of the perfection of wisdom, but that the perfection of wisdom is emptiness, and that emptiness is indeed the perfection of wisdom; that the emptiness of internal phenomena is not empty of the emptiness of the emptiness of

internal phenomena, but that the emptiness of internal phenomena is emptiness, and that emptiness is indeed the emptiness of internal phenomena; that the emptiness of external phenomena is not empty of the emptiness of the emptiness of external phenomena, but that the emptiness of external phenomena is emptiness, and that emptiness is indeed the emptiness of external phenomena; that the emptiness of external and internal phenomena is not empty of the emptiness of the emptiness of external and internal phenomena, but that the emptiness of external and internal phenomena is emptiness, and that emptiness is indeed the emptiness of external and internal phenomena; that the emptiness of emptiness is not empty of the emptiness of the emptiness of emptiness, but that the emptiness of emptiness is emptiness, and that emptiness is indeed the emptiness of emptiness; that the emptiness of great extent is not empty of the emptiness of the emptiness of great extent, [F.260.b] but that the emptiness of great extent is emptiness, and that emptiness is indeed the emptiness of great extent; that the emptiness of ultimate reality is not empty of the emptiness of the emptiness of ultimate reality, but that the emptiness of ultimate reality is emptiness, and that emptiness is indeed the emptiness of ultimate reality; that the emptiness of conditioned phenomena is not empty of the emptiness of the emptiness of conditioned phenomena, but that the emptiness of conditioned phenomena is emptiness, and that emptiness is indeed the emptiness of conditioned phenomena; that the emptiness of unconditioned phenomena is not empty of the emptiness of the emptiness of unconditioned phenomena, but that the emptiness of unconditioned phenomena is emptiness, and that emptiness is indeed the emptiness of unconditioned phenomena; that the emptiness of the unlimited is not empty of the emptiness of the emptiness of the unlimited, but that the emptiness of the unlimited is emptiness, and that emptiness is indeed the emptiness of the unlimited; that the emptiness of nonexclusion is not empty of the emptiness of the emptiness of nonexclusion, but that the emptiness of nonexclusion is emptiness, and that emptiness is indeed the emptiness of nonexclusion; that the emptiness of inherent nature is not empty of the emptiness of the emptiness of inherent nature, but that the emptiness of inherent nature is emptiness, and that emptiness is indeed the emptiness of inherent nature; that the emptiness of all phenomena is not empty of the emptiness of the emptiness of all phenomena, but that the emptiness of all phenomena is emptiness, and that emptiness is indeed the emptiness of all phenomena; that the emptiness of intrinsic defining characteristics is not empty of the emptiness of the emptiness of intrinsic defining characteristics, but that [F.261.a] the emptiness of intrinsic defining characteristics is emptiness, and that emptiness is indeed the emptiness of intrinsic defining

characteristics; that the emptiness of that which cannot be apprehended is not empty of the emptiness of the emptiness of that which cannot be apprehended, but that the emptiness of that which cannot be apprehended is emptiness, and that emptiness is indeed the emptiness of that which cannot be apprehended; that the emptiness of nonentities is not empty of the emptiness of the emptiness of nonentities, but that the emptiness of nonentities is emptiness, and that emptiness is indeed the emptiness of nonentities; that the emptiness of essential nature is not empty of the emptiness of the emptiness of essential nature, but that the emptiness of essential nature is emptiness, and that emptiness is indeed the emptiness of essential nature; that the emptiness of an essential nature of nonentities is not empty of the emptiness of the emptiness of an essential nature of nonentities, but that the emptiness of an essential nature of nonentities is emptiness, and that emptiness is indeed the emptiness of an essential nature of nonentities; that the applications of mindfulness are not empty of the emptiness of the applications of mindfulness, but that the applications of mindfulness are emptiness, and that emptiness is indeed the applications of mindfulness; that the correct exertions are not empty of the emptiness of the correct exertions, but that the correct exertions are emptiness, and that emptiness is indeed the correct exertions; that the supports for miraculous ability are not empty of the emptiness of the supports for miraculous ability, but that the supports for miraculous ability are emptiness, and that emptiness is indeed the supports for miraculous ability; that the faculties are not empty of the emptiness of the faculties, but that the faculties are emptiness, and that emptiness is indeed the faculties; that the powers are not empty of the emptiness of the powers, but that the powers are emptiness, and that emptiness is indeed the powers; [F.261.b] that the branches of enlightenment are not empty of the emptiness of the branches of enlightenment, but that the branches of enlightenment are emptiness, and that emptiness is indeed the branches of enlightenment; that the noble eightfold path is not empty of the emptiness of the noble eightfold path, but that the noble eightfold path is emptiness, and that emptiness is indeed the noble eightfold path; that the truths of the noble ones are not empty of the emptiness of the truths of the noble ones, but that the truths of the noble ones are emptiness, and that emptiness is indeed the truths of the noble ones; that the meditative concentrations are not empty of the emptiness of the meditative concentrations, but that the meditative concentrations are emptiness, and that emptiness is indeed the meditative concentrations; that the immeasurable attitudes are not empty of the emptiness of the immeasurable attitudes, but that the immeasurable attitudes are emptiness, and that emptiness is indeed the immeasurable attitudes; that the formless

absorptions are not empty of the emptiness of the formless absorptions, but that the formless absorptions are emptiness, and that emptiness is indeed the formless absorptions; that the liberations are not empty of the emptiness of the eight liberations, but that the liberations are emptiness, and that emptiness is indeed the liberations; that the serial steps of meditative absorption are not empty of the emptiness of the nine serial steps of meditative absorption, but that the serial steps of meditative absorption are emptiness, and that emptiness is indeed the serial steps of meditative absorption; that the emptiness, signlessness, and wishlessness gateways to liberation are not empty [F.262.a] of the emptiness of the emptiness, signlessness, and wishlessness gateways to liberation, but that the emptiness, signlessness, and wishlessness gateways to liberation are emptiness, and that emptiness is indeed the emptiness, signlessness, and wishlessness gateways to liberation; that the extrasensory powers are not empty of the emptiness of the extrasensory powers, but that the extrasensory powers are emptiness, and that emptiness is indeed the extrasensory powers; that the meditative stabilities are not empty of the emptiness of the meditative stabilities, but that the meditative stabilities are emptiness, and that emptiness is indeed the meditative stabilities; that the dhāraṇī gateways are not empty of the emptiness of the dhāraṇī gateways, but that the dhāraṇī gateways are emptiness, and that emptiness is indeed the dhāraṇī gateways; that the powers of the tathāgatas are not empty of the emptiness of the powers of the tathāgatas, but that the powers of the tathāgatas are emptiness, and that emptiness is indeed the powers of the tathāgatas; that the fearlessnesses are not empty of the emptiness of the fearlessnesses, but that the fearlessnesses are emptiness, and that emptiness is indeed the fearlessnesses; that the kinds of exact knowledge are not empty of the emptiness of the kinds of exact knowledge, but that the kinds of exact knowledge are emptiness, and that emptiness is indeed the kinds of exact knowledge; that great loving kindness is not empty of the emptiness of great loving kindness, but that great loving kindness is emptiness, and that emptiness is indeed great loving kindness; that great compassion is not empty of the emptiness of great compassion, but that great compassion is emptiness, and that emptiness is indeed great compassion; and that the distinct qualities of the buddhas are not empty of the emptiness of the distinct qualities of the buddhas, but that the distinct qualities of the buddhas are emptiness, and that emptiness is [F.262.b] indeed the distinct qualities of the buddhas.

7.187 “This, Subhūti, is the perfection of wisdom of bodhisattva great beings. This, Subhūti, is the skillful means of bodhisattva great beings who practice perfection of wisdom. Bodhisattva great beings who possess this skillful

means will not be afraid, fearful, or terrified on hearing this teaching.” [B19]

7.188 “Blessed Lord, who are those spiritual mentors, the spiritual mentors who have taken hold of³⁴⁷ bodhisattva great beings so that they will not be afraid, fearful, or terrified on hearing this teaching on the perfection of wisdom?”

7.189 “Subhūti,” replied the Blessed One, “the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are impermanent by way of [F.263.a] not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that consciousness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.190 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; and who teach them [F.263.b] the doctrine that consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.191 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.192 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are at peace [F.264.a] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; and who teach them the doctrine that consciousness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.193 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.264.b] or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.194 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.265.a] or to anything other than all-aspect omniscience; and who teach them the doctrine that consciousness is signless

by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.195 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that consciousness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.196 “Moreover, [F.265.b] Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the

doctrine that consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.197 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that physical forms are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine [F.266.a] that feelings are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that perceptions are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that formative predispositions are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.198 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is impermanent by way of not apprehending it, and who do not cause the dedication [F.266.b] of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is impermanent by way of not

apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.199 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is suffering by way of not apprehending it, and who do not cause the dedication [F.267.a] of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.200 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is not a self by way of not apprehending it, and who do not cause the dedication of any of the

roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is not a self by way of not apprehending it, [F.267.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.201 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is at peace [F.268.a] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.202 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or

to anything other than all-aspect omniscience; who teach them the doctrine that the ears are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [F.268.b]

7.203 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is signless by way of not

apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.204 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are wishless by way of not [F.269.a] apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.205 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.269.b] or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is unconditioned by way of not apprehending it, and who do not cause the

dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.206 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eyes are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the ears are void by way of not apprehending it, [F.270.a] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the nose is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the tongue is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the body is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the mental faculty is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.207 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other

than all-aspect omniscience; who teach them [F.270.b] the doctrine that odors are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.208 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.271.a] or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.209 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are not a self by way of not apprehending it, and who do not cause the dedication [F.271.b] of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.210 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are at peace by way of [F.272.a] not apprehending it, and who do not cause the

dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.211 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are empty by way of [F.272.b] not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.212 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the

doctrine that tastes are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.213 “Moreover, [F.273.a] Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.214 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are unconditioned by way of [F.273.b] not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who

teach them the doctrine that sounds are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.215 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that sights are void by way of not apprehending it, and who do not cause [F.274.a] the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that sounds are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that odors are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tastes are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tangibles are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental phenomena are void by way of not

apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.216 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is impermanent by way of not apprehending it, and who [F.274.b] do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.217 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.275.a] or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine

that gustatory consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.218 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that [F.275.b] olfactory consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [B20]

7.219 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the

pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.276.a] who teach them the doctrine that olfactory consciousness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that tactile consciousness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.220 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.276.b] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; and who teach them the doctrine that mental consciousness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.221 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them [F.277.a] the doctrine that gustatory consciousness is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.222 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or

to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is wishless by way of not apprehending it, [F.277.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.223 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.278.a] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.224 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visual consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that auditory consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that olfactory consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that gustatory consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that tactile consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of [F.278.b] the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mental consciousness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.225 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.279.a] or to anything

other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mentally compounded sensory contact is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.226 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.279.b] who teach them the doctrine that corporeally compounded sensory contact is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mentally compounded sensory contact is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.227 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory

contact is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mentally compounded sensory contact is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.228 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is at peace by way of not apprehending it, and who [F.280.b] do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than

all-aspect omniscience; and who teach them the doctrine that mentally compounded sensory contact is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.229 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything [F.281.a] other than all-aspect omniscience; and who teach them the doctrine that mentally compounded sensory contact is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.230 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory

contact is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them [F.281.b] the doctrine that mentally compounded sensory contact is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.231 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect [F.282.a] omniscience; and who teach them the doctrine that mentally compounded sensory contact is wishless by way of not apprehending it, and

who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.232 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other [F.282.b] than all-aspect omniscience; and who teach them the doctrine that mentally compounded sensory contact is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.233 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that visually compounded sensory contact is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that aurally compounded sensory contact is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that nasally compounded sensory contact is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the

level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that lingually compounded sensory contact is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that corporeally compounded sensory contact is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that mentally compounded [F.283.a] sensory contact is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.234 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from lingually compounded sensory contact are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are impermanent [F.283.b] by way of

not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.235 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from lingually compounded sensory contact are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine [F.284.a] that feelings arising from mentally compounded sensory contact are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.236 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the

doctrine that feelings arising from nasally compounded sensory contact are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from lingually compounded sensory contact are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.284.b] or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.237 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from lingually compounded sensory contact are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to [F.285.a] the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who

teach them the doctrine that feelings arising from mentally compounded sensory contact are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.238 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from lingually compounded sensory contact are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are empty by way of not apprehending it, [F.285.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.239 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of

virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from linguallly compounded sensory contact are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.286.a] who teach them the doctrine that feelings arising from corporeally compounded sensory contact are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.240 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from linguallly compounded sensory contact are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.286.b] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of

virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.241 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine [F.287.a] that feelings arising from lingually compounded sensory contact are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.242 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that feelings arising from visually compounded sensory contact are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other

than all-aspect omniscience; who teach them the doctrine that feelings arising from aurally compounded sensory contact are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from nasally compounded sensory contact are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.287.b] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from linguallly compounded sensory contact are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that feelings arising from corporeally compounded sensory contact are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that feelings arising from mentally compounded sensory contact are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.243 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the earth element is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is impermanent [F.288.a] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the

level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is suffering by way of not apprehending it, and who do not cause [F.288.b] the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.289.a] or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is not a self by way of not apprehending

it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than [F.289.b] all-aspect omniscience; who teach them the doctrine that the wind element is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who

teach them the doctrine that the fire element is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is empty by way of not [F.290.a] apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is signless by way of not apprehending it, and who [F.290.b] do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to

the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.291.a] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is unconditioned by way of not apprehending it, [F.291.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness

element is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine that the earth element is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the water element is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the fire element is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the wind element is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.292.a] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; who teach them the doctrine that the space element is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and who teach them the doctrine that the consciousness element is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [B21]

7.244 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that dependent origination is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that dependent origination is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that dependent origination is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect [F.292.b] omniscience; are those who teach them the doctrine that dependent origination is at peace by way of not apprehending it, and who do not cause

the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that dependent origination is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that dependent origination is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that dependent origination is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that dependent origination is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that dependent origination is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.245 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings [F.293.a] are those who teach them the doctrine that the perfection of generosity is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the

perfection of meditative concentration is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.246 “Moreover, Subhūti, [F.293.b] the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything [F.294.a] other than all-aspect omniscience.

7.247 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is not a self by way of not apprehending it, and who do not cause the

dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.294.b] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.248 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the

perfection of wisdom is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of [F.295.a] the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.249 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is empty by way of not apprehending it, and who do not cause the dedication of any [F.295.b] of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.250 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is signless by way of not apprehending it, and who do not cause

the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is signless [F.296.a] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.251 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine [F.296.b] that the perfection of wisdom is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.252 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other [F.297.a] than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.253 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the perfection of generosity is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of ethical discipline is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of tolerance is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of perseverance is void by way of not apprehending it, and who do not cause the dedication of

any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the perfection of meditative concentration is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.297.b] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the perfection of wisdom is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.254 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.298.a] or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.298.b] are those who teach them the doctrine that the emptiness of all phenomena is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of

virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is impermanent by way of not apprehending it, and who do not cause [F.299.a] the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.255 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is suffering by way of not apprehending it, and who do not cause [F.299.b] the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other

than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of [F.300.a] the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is suffering by way of not apprehending it, and who do not cause the

dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [F.300.b]

7.256 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.301.a] are those who teach them the doctrine that the emptiness of conditioned phenomena is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is not a self by way of not apprehending it, [F.301.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.257 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is at peace by way of not apprehending it, and who do not cause the

dedication of [F.302.a] any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine [F.302.b] that the emptiness of unconditioned phenomena is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is at peace by way of not apprehending it, and

who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is at peace by way of not apprehending it, and who do not cause the dedication [F.303.a] of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.258 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.303.b] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other

than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is empty by way of [F.304.a] not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or

to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.304.b] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.259 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness [F.305.a] is signless by way of not

apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is signless by way of not apprehending it, [F.305.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of

intrinsic defining characteristics is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.306.a] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.260 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than [F.306.b] all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots

of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine [F.307.a] that the emptiness of nonexclusion is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is wishless by way of not apprehending it, and who do not

cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is wishless [F.307.b] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.261 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of great extent [F.308.a] is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of unconditioned phenomena is unconditioned³⁴⁸ by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion [F.308.b] is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of

virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them [F.309.a] the doctrine that the emptiness of essential nature is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness of an essential nature of nonentities is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.262 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness of internal phenomena is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external phenomena is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of external and internal phenomena is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of emptiness is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that [F.309.b] the emptiness of great extent is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of ultimate reality is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of conditioned phenomena is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the

emptiness of unconditioned phenomena is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of the unlimited is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which has neither beginning nor end is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonexclusion is void by way of not apprehending it, and who do not cause the dedication [F.310.a] of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of inherent nature is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of all phenomena is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of intrinsic defining characteristics is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of that which cannot be apprehended is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of nonentities is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness of essential nature is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect [F.310.b] omniscience; and are those who teach them the

doctrine that the emptiness of an essential nature of nonentities is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.263 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the applications of mindfulness are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.311.a] or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the applications of mindfulness are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the applications of mindfulness are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or

to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the applications of mindfulness might be cultivated,³⁴⁹ by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.264 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the correct exertions are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them [F.311.b] the doctrine that the correct exertions are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the correct exertions are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the correct exertions are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the correct exertions are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the correct exertions are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the correct exertions are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the correct exertions [F.312.a] are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the correct exertions are void by way of not apprehending it, and who do not

cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the correct exertions might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [B22]

7.265 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the supports for miraculous ability are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.312.b] or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the supports for miraculous ability are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach

them the doctrine that the supports for miraculous ability are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect [F.313.a] omniscience. They are those who teach them the doctrine, in order that the supports for miraculous ability might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.266 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the faculties are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are signless by way of not apprehending it, and who do not cause the dedication of [F.313.b] any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the faculties are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them

the doctrine that the faculties are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the faculties might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.267 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the powers are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the powers are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the powers are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them [F.314.a] the doctrine that the powers are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the powers are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the powers are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the powers are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the powers are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the powers are void by way of not apprehending it, and who do not cause the dedication of

any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything [F.314.b] other than all-aspect omniscience. They are those who teach them the doctrine, in order that the powers might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.268 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the branches of enlightenment are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are signless [F.315.a] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the branches of enlightenment are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the

doctrine that the branches of enlightenment are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the branches of enlightenment might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.269 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the noble eightfold path is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is suffering [F.315.b] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the noble eightfold path is unconditioned by way of not [F.316.a] apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the

śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the noble eightfold path is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the noble eightfold path might be cultivated, by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.270 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the truths of the noble ones are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are at peace [F.316.b] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the truths of the noble ones are unconditioned by way of not apprehending it, and who do

not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the truths of the noble ones are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the truths of the noble ones might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.317.a] or to anything other than all-aspect omniscience.

7.271 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the meditative concentrations are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative concentrations are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative concentrations are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative concentrations are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative concentrations are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative concentrations are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative concentrations [F.317.b] are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the

meditative concentrations are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the meditative concentrations are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the meditative concentrations might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.272 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the immeasurable attitudes are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.318.a] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other

than all-aspect omniscience; are those who teach them the doctrine that the immeasurable attitudes are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the immeasurable attitudes are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the immeasurable attitudes [F.318.b] might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.273 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the formless absorptions are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue [F.319.a] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the

śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the formless absorptions are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the formless absorptions are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the formless absorptions might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.274 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the liberations are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the liberations are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything [F.319.b] other than all-aspect omniscience; are those who teach them the doctrine that the liberations are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the liberations are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the liberations are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the liberations are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the liberations are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the

level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the liberations are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the liberations are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.320.a] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the liberations might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.275 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the nine serial steps of meditative absorption are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the nine serial steps of meditative absorption are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the nine serial steps of meditative absorption are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the nine serial steps of meditative absorption are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the nine serial steps of meditative absorption are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of [F.320.b] the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the nine serial steps of meditative absorption are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the

doctrine that the nine serial steps of meditative absorption are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the nine serial steps of meditative absorption are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the nine serial steps of meditative absorption are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the nine serial steps of meditative absorption might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.276 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.321.a] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to

the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, [F.321.b] signlessness, and wishlessness gateways to liberation are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the emptiness, signlessness, and wishlessness gateways to liberation are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the emptiness, signlessness, and wishlessness gateways to liberation might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.277 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the extrasensory powers are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are not a self [F.322.a] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the

śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the extrasensory powers are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the extrasensory powers are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [F.322.b] They are those who teach them the doctrine, in order that the extrasensory powers might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.278 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the meditative stabilities are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are at peace by way of not apprehending it, and who do not cause

the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of [F.323.a] the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the meditative stabilities are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the meditative stabilities are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the meditative stabilities might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.279 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the dhāraṇī gateways are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the dhāraṇī gateways are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the dhāraṇī gateways are not a self by way of [F.323.b] not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the

dhāraṇī gateways are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the dhāraṇī gateways are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the dhāraṇī gateways are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the dhāraṇī gateways are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the dhāraṇī gateways are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the dhāraṇī gateways are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the dhāraṇī gateways might [F.324.a] be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.280 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the ten powers of the tathāgatas are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the ten powers of the tathāgatas are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the ten powers of the tathāgatas are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect

omniscience; are those who teach them the doctrine that the ten powers of the tathāgatas are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the ten powers of the tathāgatas are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the ten powers [F.324.b] of the tathāgatas are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the ten powers of the tathāgatas are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the ten powers of the tathāgatas are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the ten powers of the tathāgatas are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the ten powers of the tathāgatas might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.281 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the four fearlessnesses are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level [F.325.a] of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are not a self by way of not apprehending it, and who do not cause the

dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the fearlessnesses are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the fearlessnesses are void [F.325.b] by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the fearlessnesses might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.282 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the four kinds of exact knowledge are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the kinds of exact knowledge are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the kinds of exact

knowledge are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the kinds of exact knowledge are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the kinds of exact knowledge are empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the kinds of exact knowledge are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the kinds of exact knowledge are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the kinds of exact knowledge are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the kinds of exact knowledge are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the kinds of exact knowledge might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.283 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that great compassion³⁵⁰ is impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; [F.326.b] are those who teach them the doctrine that great compassion is suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are

those who teach them the doctrine that great compassion is not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that great compassion is at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that great compassion is empty by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that great compassion is signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that great compassion is wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that great compassion is unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, [F.327.a] or to anything other than all-aspect omniscience; and are those who teach them the doctrine that great compassion is void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that great compassion might be cultivated, by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.284 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who teach them the doctrine that the eighteen distinct qualities of the buddhas are impermanent by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are suffering by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other

than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are not a self by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are at peace by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are empty by way of not apprehending it, [F.327.b] and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are signless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are wishless by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; are those who teach them the doctrine that the distinct qualities of the buddhas are unconditioned by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience; and are those who teach them the doctrine that the distinct qualities of the buddhas are void by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that the distinct qualities of the buddhas might be cultivated, by way of not apprehending them, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who teach them the doctrine, in order that all-aspect omniscience might be cultivated, by way of not apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas [F.328.a] or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience, and who teach them the doctrine, in order that enlightenment might be cultivated, by way of not

apprehending it, and who do not cause the dedication of any of the roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. [B23]

7.285 “One should know that these, Subhūti, are the spiritual mentors of bodhisattva great beings, the spiritual mentors who have taken hold of bodhisattva great beings so that they will not be afraid, fearful, or terrified on hearing this teaching.”

7.286 Subhūti said, “Blessed Lord! How is it that when bodhisattva great beings practice the perfection of wisdom, they become afraid, fearful, and terrified on hearing this teaching on the perfection of wisdom, and, unskilled, fall into the clutches of evil associates and are abandoned by spiritual mentors?”

7.287 “Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, without having turned their attention toward all-aspect omniscience,³⁵¹ they cultivate and apprehend that perfection of wisdom, and give rise to conceit on account of that perfection of wisdom. Without having turned their attention toward all-aspect omniscience, they cultivate and apprehend that perfection of meditative concentration, and give rise to conceit on account of that perfection of meditative concentration. Without having turned their attention toward all-aspect [F.328.b] omniscience, they cultivate and apprehend that perfection of perseverance, and give rise to conceit on account of that perfection of perseverance. Without having turned their attention toward all-aspect omniscience, they cultivate and apprehend that perfection of tolerance, and give rise to conceit on account of that perfection of tolerance. Without having turned their attention toward all-aspect omniscience, they cultivate and apprehend that perfection of ethical discipline, and give rise to conceit on account of that perfection of ethical discipline. Without having turned their attention toward all-aspect omniscience, they cultivate and apprehend that perfection of generosity, and give rise to conceit on account of that perfection of generosity. One should know, Subhūti, that such bodhisattva great beings practicing the perfection of wisdom are unskilled.³⁵²

7.288 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of

wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of [F.329.a] that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of [F.329.b] the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'physical forms empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having

turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of that which [F.330.a] cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘physical forms empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.289 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of

wisdom, [F.330.b] without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice [F.331.a] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

‘feelings empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of intrinsic defining characteristics’ [F.331.b] and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.290 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the [F.332.a] perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to 'perceptions empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice [F.332.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'perceptions empty of an inherent nature' and, by way of

apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of all phenomena’ and, by way of apprehending that, [F.333.a] they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘perceptions empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.291 “Moreover, Subhūti, when bodhisattva great beings practice [F.333.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty

of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit [F.334.a] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having

turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of an inherent nature’ [F.334.b] and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom [F.335.a] without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.292 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to

conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit [F.335.b] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of nonexclusion' [F.336.a] and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that

emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice [F.336.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.293 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to

conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of emptiness' and, by way of apprehending that, [F.337.a] they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.337.b] they pay attention to 'the eyes empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the eyes empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having

turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.338.a] without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the eyes empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.294 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of

wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit [F.338.b] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise [F.339.a] to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the ears empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to ‘the ears empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of that which cannot be apprehended’ [F.339.b] and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the ears empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.295 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention [F.340.a] toward all-aspect

omniscience, they pay attention to 'the nose empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.340.b] all-aspect omniscience, they pay attention to 'the nose empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the nose empty of an inherent nature' and, by way of apprehending that, they apprehend an

emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention [F.341.a] toward all-aspect omniscience, they pay attention to ‘the nose empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the nose empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.296 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without [F.341.b] having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an

emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.342.a] all-aspect omniscience, they pay attention to 'the tongue empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the tongue empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the

perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice [F.342.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the tongue empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.297 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of external phenomena’ [F.343.a] and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on

account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of unconditioned phenomena' and, by way of apprehending that, [F.343.b] they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the body empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

‘the body empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the body empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness. [B24]

7.298 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.344.b] ‘the mental faculty empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of

wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty [F.345.a] empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the mental faculty empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without [F.345.b] having turned their attention toward

all-aspect omniscience, they pay attention to ‘the mental faculty empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the mental faculty empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit [F.346.a] on account of that emptiness.

7.299 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on

account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of ultimate reality' and, by way of apprehending that, [F.346.b] they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sights empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

‘sights empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.347.a] all-aspect omniscience, they pay attention to ‘sights empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the [F.347.b] perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sights empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.300 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom

without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit [F.348.a] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of [F.348.b] nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sounds empty of all phenomena' and, by way of

apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned [F.349.a] their attention toward all-aspect omniscience, they pay attention to ‘sounds empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.301 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they

pay attention to 'odors empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.349.b] without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When [F.350.a] they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'odors empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give

rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and [F.350.b] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘odors empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.302 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of emptiness’ and, by way of apprehending

that, they apprehend an emptiness of [F.351.a] emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of that which has neither [F.351.b] beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tastes empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the

perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.352.a] they pay attention to ‘tastes empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tastes empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.303 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.352.b] without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and

give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When [F.353.a] they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tangibles empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom

without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness [F.353.b] of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tangibles empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.304 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of external and internal phenomena’ [F.354.a] and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When

they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena [F.354.b] empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental phenomena empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having

turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention [F.355.a] toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental phenomena empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.305 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external [F.355.b] phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness

of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without [F.356.a] having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visual consciousness empty of all phenomena' and, [F.356.b] by way of apprehending that, they apprehend an

emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visual consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.306 “Moreover, Subhūti, when bodhisattva [F.357.a] great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect

omniscience, they pay attention to 'auditory consciousness empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of ultimate reality' [F.357.b] and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice [F.358.a] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'auditory consciousness empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to ‘auditory consciousness empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of [F.358.b] essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘auditory consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness. [B25]

7.307 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise

to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of emptiness' and, by way of apprehending that, they apprehend [F.359.a] an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect [F.359.b] omniscience, they pay attention to 'olfactory consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'olfactory consciousness empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent

nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot [F.360.a] be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘olfactory consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.308 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.360.b] without having turned their attention toward

all-aspect omniscience, they pay attention to 'gustatory consciousness empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice [F.361.a] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'gustatory consciousness empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom

without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of that which cannot be apprehended’ and, by way of [F.361.b] apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘gustatory consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.309 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the [F.362.a] perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external

phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and [F.362.b] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'tactile consciousness empty of nonexclusion' and, by way of apprehending that, they apprehend an

emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect [F.363.a] omniscience, they pay attention to ‘tactile consciousness empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘tactile consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of [F.363.b] an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.310 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

'mental consciousness empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of ultimate reality' and, [F.364.a] by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mental consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect

omniscience, they pay attention to ‘mental consciousness empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. [F.364.b] When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of essential nature’ and, by way of [F.365.a] apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mental consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.311 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘visually compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit

on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When [F.365.b] they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory

contact empty of that which has neither beginning nor end' and, by way of [F.366.a] apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice [F.366.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of nonentities' and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory contact empty of essential nature' and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'visually compounded sensory

contact empty of an essential nature of nonentities' and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.312 "Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of internal phenomena' and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect [F.367.a] omniscience, they pay attention to 'aurally compounded sensory contact empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned

phenomena and give rise to conceit [F.367.b] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.368.a] they pay attention to 'aurally compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aurally compounded sensory contact empty of nonentities' and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention

toward all-aspect omniscience, they pay attention to ‘aurally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aurally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.313 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.368.b] ‘nasally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of great extent’ and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of ultimate reality’ and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without [F.369.a] having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of conditioned phenomena’ and, by

way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact [F.369.b] empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'nasally compounded sensory contact empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When

they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice [F.370.a] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘nasally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.314 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.370.b] all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of great extent’ and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of [F.371.a] that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'lingually compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an

emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit [F.371.b] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘lingually compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness. [B26]

7.315 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and [F.372.a] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When

they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.372.b] they pay attention to 'corporeally compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'corporeally

compounded sensory contact empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness [F.373.a] of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘corporeally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit [F.373.b] on account of that emptiness.

7.316 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of external and internal

phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact [F.374.a] empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'mentally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and [F.374.b] give rise to conceit on account of that emptiness. When they

practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without [F.375.a] having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘mentally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.317 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by visually compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.375.b] without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.376.a] all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

'feelings conditioned by visually compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.376.b] all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of nonentities' and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by visually compounded sensory contact empty of essential nature' and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to ‘feelings conditioned by visually compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.318 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, [F.377.a] without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of great extent’ and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.377.b] they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of ultimate reality’ and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of conditioned phenomena’ and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they

practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.378.a] they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by aurally compounded sensory contact empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit

on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.378.b] ‘feelings conditioned by aurally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by aurally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.319 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.379.a] they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of great extent’ and, by way of apprehending that, they apprehend an

emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of [F.379.b] unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by nasally compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by [F.380.a] nasally compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend

an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by nasally compounded sensory contact [F.380.b] empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.320 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by lingually compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by lingually compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by lingually

compounded sensory contact empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.381.a] they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of [F.381.b] that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually

compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of that which cannot be apprehended' and, by way of [F.382.a] apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of nonentities' and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of essential nature' and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by lingually compounded sensory contact empty of an essential nature of nonentities' and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

“Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.382.b] ‘feelings conditioned by corporeally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of great extent’ and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of ultimate reality’ and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of conditioned phenomena’ [F.383.a] and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of unconditioned phenomena’ and, by way of apprehending that, they

apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of the unlimited’ and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of that which has neither beginning nor end’ and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of an inherent nature’ and, by way of [F.383.b] apprehending an entity,³⁵³ they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

‘feelings conditioned by corporeally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of essential nature’ and, [F.384.a] by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by corporeally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.322 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.384.b] ‘feelings conditioned by mentally compounded sensory contact empty of emptiness’ and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of great extent’ and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention

toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings [F.385.a] conditioned by mentally compounded sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'feelings conditioned by mentally compounded sensory contact empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.385.b] without having turned their attention toward

all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘feelings conditioned by mentally compounded sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness. [F.386.a] [B27]

- 7.323 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of

wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention [F.386.b] toward all-aspect omniscience, they pay attention to 'the earth element empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of nonexclusion' and, by way of apprehending that, [F.387.a] they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the earth element empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention

toward all-aspect omniscience, they pay attention to ‘the earth element empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When [F.387.b] they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the earth element empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.324 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of external and internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise

to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention [F.388.a] toward all-aspect omniscience, they pay attention to 'the water element empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice [F.388.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the water element empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the

perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of that which cannot be apprehended’ and, [F.389.a] by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the water element empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.325 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of [F.389.b] an emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of external and internal phenomena’ and, by way of apprehending that, they

apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of unconditioned phenomena' and, by way of apprehending that, [F.390.a] they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the fire element empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to

conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to [F.390.b] conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the fire element empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.326 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom [F.391.a] without having turned their attention toward all-aspect omniscience, they pay attention to ‘the wind element empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the wind element empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the wind element empty of

external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit [F.391.b] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention [F.392.a] toward all-aspect omniscience, they pay attention to 'the wind element empty of an inherent

nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of nonentities' and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of essential nature' and, by way of apprehending that, [F.392.b] they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the wind element empty of an essential nature of nonentities' and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.327 "Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of internal phenomena' and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to 'the space element empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness [F.393.a] and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom, [F.393.b] without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the space element empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to ‘the space element empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the space element empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the space element empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.394.a] they pay attention to ‘the space element empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the space element empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the space element empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the space element empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.328 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.394.b] ‘the consciousness element empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they

practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of conditioned phenomena' and, by way of apprehending that, they apprehend [F.395.a] an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the consciousness element empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give

rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of an inherent nature’ and, by way of apprehending that, they apprehend [F.395.b] an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and [F.396.a] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the consciousness element empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.329 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

'ignorance empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice [F.396.b] the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of that which [F.397.a] has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'ignorance empty of nonexclusion' and,

by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of that which cannot be apprehended’ and, by way of [F.397.b] apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘ignorance empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.330 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of external phenomena’ and, by way of

apprehending that, they apprehend an emptiness of external phenomena and [F.398.a] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of [F.398.b] unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'formative predispositions empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect

omniscience, they pay attention to ‘formative predispositions empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend [F.399.a] an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘formative predispositions empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.331 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that

emptiness. When they practice the perfection of wisdom without [F.399.b] having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit [F.400.a] on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'consciousness empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they

practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of all phenomena’ and, by way of [F.400.b] apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘consciousness empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.332 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.401.a] they pay attention to ‘name and form empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that

emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of conditioned phenomena' [F.401.b] and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'name and form empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they

practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay [F.402.a] attention to ‘name and form empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘name and form empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness. [V16] [F.1.b] [B1]

7.333 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of internal phenomena’ and, by way of apprehending that, they apprehend an

emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and [F.2.a] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of [F.2.b] unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the six sense fields empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither

beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of intrinsic defining characteristics’ and, by way of apprehending that, [F3.a] they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the six sense fields empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.334 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of internal

phenomena' and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to [F.3.b] 'sensory contact empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of unconditioned phenomena' and, by way of apprehending [F.4.a] that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensory contact empty of that which has neither beginning nor end' and, by way of apprehending

that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of intrinsic defining characteristics’ and, by way of [F.4.b] apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensory contact empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.335 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of internal

phenomena' and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of external phenomena' [F.5.a] and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of unconditioned phenomena' and, by way of [F.5.b] apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'sensation empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end

and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect [F.6.a] omniscience, they pay attention to ‘sensation empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘sensation empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.336 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that

emptiness. When they practice the perfection of wisdom without having turned [F.6.b] their attention toward all-aspect omniscience, they pay attention to 'craving empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving [F.7.a] empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'craving empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-

aspect omniscience, they pay attention to ‘craving empty of nonexclusion’ and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and [F.7.b] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘craving empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.337 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘grasping empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

'grasping empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise [F.8.a] to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom [F.8.b] without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of nonexclusion' and, by way of apprehending that, they

apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of an inherent nature' and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of all phenomena' and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of intrinsic defining characteristics' and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention [F.9.a] to 'grasping empty of that which cannot be apprehended' and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of nonentities' and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of essential nature' and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'grasping empty of an essential nature of nonentities' and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

7.338 "Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of internal phenomena' and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of external phenomena' and, by way of

apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of external and internal phenomena' and, by way of [F.9.b] apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and [F.10.a] give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'the rebirth process empty of nonexclusion' and, by way of apprehending that, they

apprehend an emptiness of nonexclusion and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which [F.10.b] cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘the rebirth process empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.339 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to

'birth empty of external phenomena' and, by way of apprehending that, they apprehend an emptiness of external phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. [F.11.a] When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without [F.11.b] having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of that which has neither beginning nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'birth empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion

and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward [F.12.a] all-aspect omniscience, they pay attention to ‘birth empty of nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘birth empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.340 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of internal phenomena’ and, by way of apprehending that, they apprehend an emptiness of internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of external phenomena’ and, by way of apprehending that, they apprehend an emptiness of external phenomena

and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of external and internal phenomena' and, by way of apprehending that, they apprehend an emptiness of external and internal phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom [F.12.b] without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of emptiness' and, by way of apprehending that, they apprehend an emptiness of emptiness and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of great extent' and, by way of apprehending that, they apprehend an emptiness of great extent and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of ultimate reality' and, by way of apprehending that, they apprehend an emptiness of ultimate reality and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of conditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of conditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of unconditioned phenomena' and, by way of apprehending that, they apprehend an emptiness of unconditioned phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of the unlimited' and, by way of apprehending that, they apprehend an emptiness of the unlimited and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of that which has neither beginning [F.13.a] nor end' and, by way of apprehending that, they apprehend an emptiness of that which has neither beginning nor end and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to 'aging and death empty of nonexclusion' and, by way of apprehending that, they apprehend an emptiness of nonexclusion and give rise to conceit on account

of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of an inherent nature’ and, by way of apprehending that, they apprehend an emptiness of inherent nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of all phenomena’ and, by way of apprehending that, they apprehend an emptiness of all phenomena and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of intrinsic defining characteristics’ and, by way of apprehending that, they apprehend an emptiness of intrinsic defining characteristics and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of that which cannot be apprehended’ and, by way of apprehending that, they apprehend an emptiness of that which cannot be apprehended and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of [F.13.b] nonentities’ and, by way of apprehending that, they apprehend an emptiness of nonentities and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of essential nature’ and, by way of apprehending that, they apprehend an emptiness of essential nature and give rise to conceit on account of that emptiness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they pay attention to ‘aging and death empty of an essential nature of nonentities’ and, by way of apprehending that, they apprehend an emptiness of an essential nature of nonentities and give rise to conceit on account of that emptiness.

- 7.341 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the applications of mindfulness and, by way of apprehending something, they apprehend those applications of mindfulness and give rise to conceit on account of those applications of mindfulness. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the correct exertions and, by way of apprehending something, they apprehend

those correct exertions and give rise to conceit on account of those correct exertions. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the supports for miraculous ability and, by way of apprehending something, they apprehend those supports for miraculous ability and give rise to conceit on account of those supports for miraculous ability. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, [F.14.a] they cultivate the faculties and, by way of apprehending something, they apprehend those faculties and give rise to conceit on account of those faculties. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the powers and, by way of apprehending something, they apprehend those powers and give rise to conceit on account of those powers. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the branches of enlightenment and, by way of apprehending something, they apprehend those branches of enlightenment and give rise to conceit on account of those branches of enlightenment. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the noble eightfold path and, by way of apprehending something, they apprehend that noble eightfold path and give rise to conceit on account of that noble eightfold path. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the truths of the noble ones and, by way of apprehending something, they apprehend those truths of the noble ones and give rise to conceit on account of those truths of the noble ones. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the meditative concentrations and, by way of apprehending something, they apprehend those meditative concentrations and give rise to conceit on account of those meditative concentrations. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate [F.14.b] the immeasurable attitudes and, by way of apprehending something, they apprehend those immeasurable attitudes and give rise to conceit on account of those immeasurable attitudes. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the formless absorptions and, by way of apprehending something, they apprehend those formless absorptions and give rise to conceit on account of those formless absorptions. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the liberations and, by way of

apprehending something, they apprehend those liberations and give rise to conceit on account of those liberations. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the serial steps of meditative absorption and, by way of apprehending something, they apprehend those serial steps of meditative absorption and give rise to conceit on account of those serial steps of meditative absorption. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the emptiness, signlessness, and wishlessness gateways to liberation and, by way of apprehending something, they apprehend those emptiness, signlessness, and wishlessness gateways to liberation and give rise to conceit on account of those emptiness, signlessness, and wishlessness gateways to liberation. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the extrasensory powers and, by way of apprehending something, they apprehend those extrasensory powers and give rise to conceit on account of those extrasensory powers. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the meditative stabilities and, by way of apprehending something, they apprehend those meditative stabilities and give rise to conceit [F.15.a] on account of those meditative stabilities. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the dhāraṇī gateways and, by way of apprehending something, they apprehend those dhāraṇī gateways and give rise to conceit on account of those dhāraṇī gateways. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the powers of the tathāgatas and, by way of apprehending something, they apprehend those powers of the tathāgatas and give rise to conceit on account of those powers of the tathāgatas. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the fearlessnesses and, by way of apprehending something, they apprehend those fearlessnesses and give rise to conceit on account of those fearlessnesses. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the kinds of exact knowledge and, by way of apprehending something, they apprehend those kinds of exact knowledge and give rise to conceit on account of those kinds of exact knowledge. When they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate great compassion and, by way of apprehending something, they apprehend that great compassion and

give rise to conceit on account of that great compassion. When [F.15.b] they practice the perfection of wisdom without having turned their attention toward all-aspect omniscience, they cultivate the distinct qualities of the buddhas and, by way of apprehending something, they apprehend those distinct qualities of the buddhas and give rise to conceit on account of those distinct qualities of the buddhas. [B2]

7.342 “Subhūti, when bodhisattva great beings with a lack of such skillful means practice the perfection of wisdom, they become afraid, fearful, and terrified on hearing this teaching on the perfection of wisdom.”

7.343 “Blessed Lord, how is it that bodhisattva great beings are taken hold of by evil associates and become afraid, fearful, and terrified on hearing this teaching on the perfection of wisdom? How do they fall into the clutches of evil associates?”

7.344 “Subhūti,” replied the Blessed One, “here the evil associates of bodhisattva great beings are those who dissuade them and turn³⁵⁴ them back from practicing the perfection of wisdom. They dissuade them and turn them back from practicing the perfection of meditative concentration. They dissuade them and turn them back from practicing the perfection of perseverance. They dissuade them and turn them back from practicing the perfection of tolerance. They dissuade them and turn them back from practicing the perfection of ethical discipline. And they dissuade them and turn them back from practicing the perfection of generosity, saying, ‘This has not been said by the Tathāgata. This is not the Dharma, this is not the Vinaya, so you should not train in [F.16.a] this. These sūtras are forgeries.³⁵⁵ You should not listen to them, should not take them up, should not retain them, should not recite them, should not comprehend them, should not be properly attentive to them, and you should not teach them to others.’ Subhūti, you should know such persons to be the evil associates of bodhisattva great beings.

7.345 “Moreover, Subhūti, the evil associates of bodhisattva great beings do not reveal the activities of māras and do not explain the defects of māras,³⁵⁶ that ‘malign māras disguised as buddhas approach bodhisattva great beings, turning them back and dissuading them from the six perfections, saying, “Child of a good family, what will you achieve by cultivating this perfection of wisdom? What will you achieve by cultivating the perfection of meditative concentration? What will you achieve by cultivating the perfection of perseverance? What will you achieve by cultivating the perfection of tolerance? What will you achieve by cultivating the perfection of ethical discipline? What will you achieve by cultivating the perfection of generosity?” ’ These, Subhūti, you should know to be the evil associates of bodhisattva great beings.

- 7.346 “Moreover, Subhūti, you should know that those who do not mention and reveal these sorts of aspects of the activities of māras—that ‘malign māras disguised as buddhas approach bodhisattva great beings and teach, comment on, analyze, elucidate, and completely disclose the discourses, the sayings in prose and verse, the prophetic declarations, the verses, the statements made for a purpose, the introductions, the accounts, the tales of past lives, the most extensive teachings, the marvelous events, the narratives, and [F.16.b] the established instructions connected with śrāvakas’—are the evil associates of bodhisattva great beings.
- 7.347 “Moreover, Subhūti, you should know those who do not mention and reveal these sorts of activities of māras—that malign māras disguised as buddhas approach bodhisattva great beings saying, ‘Child of a good family, you do not have the slightest [setting of] the mind on enlightenment, you are also not irreversible, and you are incapable of fully awakening to unsurpassed, perfect, complete enlightenment’—are the evil associates of bodhisattva great beings.
- 7.348 “Moreover, Subhūti, malign māras disguised as buddhas approach bodhisattva great beings, saying, ‘Child of a good family, physical forms are empty of “I” and “mine,” feelings are empty of “I” and “mine,” perceptions are empty of “I” and “mine,” formative predispositions are empty of “I” and “mine,” and consciousness is empty of “I” and “mine.”’³⁵⁷
- 7.349 “ ‘The eyes are empty of “I” and “mine,” the ears are empty of “I” and “mine,” the nose is empty of “I” and “mine,” the tongue is empty of “I” and “mine,” the body is empty of “I” and “mine,” and the mental faculty is empty of “I” and “mine.” Sights are empty of “I” and “mine,” sounds are empty of “I” and “mine,” odors are empty of “I” and “mine,” tastes are empty of “I” and “mine,” tangibles are empty of “I” and “mine,” and mental phenomena are empty of “I” and “mine.” Visual consciousness is empty of “I” and “mine.” Auditory consciousness is empty of “I” and “mine.” Olfactory consciousness is empty of “I” and “mine.” Gustatory consciousness [F.17.a] is empty of “I” and “mine.” Tactile consciousness is empty of “I” and “mine.” Mental consciousness is empty of “I” and “mine.”
- 7.350 “ ‘Visually compounded sensory contact is empty of “I” and “mine.” Aurally compounded sensory contact is empty of “I” and “mine.” Nasally compounded sensory contact is empty of “I” and “mine.” Lingually compounded sensory contact is empty of “I” and “mine.” Corporeally compounded sensory contact is empty of “I” and “mine.” Mentally compounded sensory contact is empty of “I” and “mine.” Feelings conditioned by visually compounded sensory contact are empty of “I” and “mine.” Feelings conditioned by aurally compounded sensory contact are empty of “I” and “mine.” Feelings conditioned by nasally compounded

sensory contact are empty of "I" and "mine." Feelings conditioned by lingually compounded sensory contact are empty of "I" and "mine." Feelings conditioned by corporeally compounded sensory contact are empty of "I" and "mine." Feelings conditioned by mentally compounded sensory contact are empty of "I" and "mine."

7.351 " 'The earth element is empty of "I" and "mine." The water element is empty of "I" and "mine." The fire element is empty of "I" and "mine." The wind element is empty of "I" and "mine." The space element is empty of "I" and "mine." The consciousness element is empty of "I" and "mine."

7.352 " 'Ignorance is empty of "I" and "mine." Formative predispositions are empty of "I" and "mine." Consciousness is empty of "I" and "mine." Name and form are empty of "I" and "mine." The six sense fields are empty of "I" and "mine." Sensory contact is empty of "I" and "mine." Sensation is empty of "I" and "mine." Craving is empty of "I" and "mine." Grasping is empty of "I" and "mine." The rebirth process is empty of [F.17.b] "I" and "mine." Birth is empty of "I" and "mine." Aging and death are empty of "I" and "mine."

7.353 " 'The perfection of generosity is empty of "I" and "mine." The perfection of ethical discipline is empty of "I" and "mine." The perfection of tolerance is empty of "I" and "mine." The perfection of perseverance is empty of "I" and "mine." The perfection of meditative concentration is empty of "I" and "mine." The perfection of wisdom is empty of "I" and "mine."

7.354 " 'The emptiness of internal phenomena is empty of "I" and "mine." The emptiness of external phenomena is empty of "I" and "mine." The emptiness of external and internal phenomena is empty of "I" and "mine." The emptiness of emptiness is empty of "I" and "mine." The emptiness of great extent is empty of "I" and "mine." The emptiness of ultimate reality is empty of "I" and "mine." The emptiness of conditioned phenomena is empty of "I" and "mine." The emptiness of unconditioned phenomena is empty of "I" and "mine." The emptiness of the unlimited is empty of "I" and "mine." The emptiness of that which has neither beginning nor end is empty of "I" and "mine." The emptiness of nonexclusion is empty of "I" and "mine." The emptiness of inherent nature is empty of "I" and "mine." The emptiness of all phenomena is empty of "I" and "mine." The emptiness of intrinsic defining characteristics is empty of "I" and "mine." The emptiness of that which cannot be apprehended is empty of "I" and "mine." The emptiness of nonentities is empty of "I" and "mine." The emptiness of essential nature is empty of "I" and "mine." The emptiness of an essential nature of nonentities is empty of "I" and "mine."

7.355 " 'The applications of mindfulness are empty of "I" and "mine." The correct exertions are empty of "I" and "mine." The supports [F.18.a] for miraculous ability are empty of "I" and "mine." The faculties are empty of

"I" and "mine." The powers are empty of "I" and "mine." The branches of enlightenment are empty of "I" and "mine." The noble eightfold path is empty of "I" and "mine."

7.356 "The truths of the noble ones are empty of "I" and "mine." The meditative concentrations are empty of "I" and "mine." The immeasurable attitudes are empty of "I" and "mine." The formless absorptions are empty of "I" and "mine." The liberations are empty of "I" and "mine." The nine serial steps of meditative absorption are empty of "I" and "mine." The emptiness, signlessness, and wishlessness gateways to liberation are empty of "I" and "mine." The extrasensory powers are empty of "I" and "mine." The meditative stabilities are empty of "I" and "mine." The dhāraṇī gateways are empty of "I" and "mine." the powers of the tathāgatas are empty of "I" and "mine." The fearlessnesses are empty of "I" and "mine." The kinds of exact knowledge are empty of "I" and "mine." Great compassion is empty of "I" and "mine." The distinct qualities of the buddhas are empty of "I" and "mine." And if they are thus empty of "I" and "mine," what use will fully awakening to unsurpassed, perfect, complete enlightenment be to you? You should know that those who do not mention and reveal these sorts of activities of māras are the evil associates of bodhisattva great beings.

7.357 "Moreover, Subhūti, you should know that those who do not mention and reveal these sorts of activities of māras—that [F.18.b] malign māras disguised as buddhas approach bodhisattva great beings saying, 'Child of a good family, the eastern direction is empty of lord buddhas, bodhisattvas, and śrāvakas. In it there is no buddha, there is no bodhisattva, and there is no śrāvaka. Similarly, the southern direction, western direction, northern direction, northeastern direction, southeastern direction, southwestern direction, and northwestern direction, the nadir and the zenith—all ten directions—are also empty of lord buddhas, bodhisattvas, and śrāvakas. In them there is no buddha, there is no bodhisattva, and there is no śrāvaka—are the evil associates of bodhisattva great beings.

7.358 "Moreover, Subhūti, you should know that those who do not mention and reveal these sorts of demonic activities—that malign māras disguised as śrāvakas, having approached bodhisattva great beings, turn them back from directing their attention to all-aspect omniscience, and advise³⁵⁸ and instruct them in the attentions connected with śrāvakas and pratyekabuddhas—are the evil associates of bodhisattva great beings.

7.359 "Moreover, Subhūti, malign māras, disguised as monastic preceptors or authentic masters, having approached bodhisattva great beings, turn them back from the conduct of the bodhisattvas, and turn them back from directing their attention toward all-aspect omniscience. They cause them to engage with the applications of mindfulness, cause them to engage with the

correct exertions, cause them to engage with the supports for miraculous ability, cause them to engage with the faculties, cause them to engage with the powers, cause them to engage with the branches of enlightenment, and cause them to engage with the noble [F.19.a] eightfold path, and cause them to engage with the truths of the noble ones, cause them to engage with the meditative concentrations, cause them to engage with the immeasurable attitudes, cause them to engage with the formless absorptions, cause them to engage with the liberation, cause them to engage with the serial steps of meditative absorption, and cause them to engage with the emptiness, signlessness, and wishlessness gateways to liberation, saying, ‘Child of a good family, you should cultivate these sort of attributes and actualize the level of the śrāvakas. What use will unsurpassed, perfect, complete enlightenment be to you?’ You should know that those who do not mention and reveal these sorts of demonic activities are the evil associates of bodhisattva great beings.

7.360 “Moreover, Subhūti, malign māras, disguised as a mother or father, approach bodhisattva great beings, saying, ‘What use is fully awakening to unsurpassed, perfect, complete enlightenment to you? For the sake of that you roam in saṃsāra, for inestimable countless eons, afflicted by countless amputations of the hands and feet, and decapitations. You should persevere for the fruit of entering the stream that is there to be actualized, the fruit of once-returner that is there to be actualized, the fruit of non-returner that is there to be actualized, and the fruit of arhat that is there to be actualized.’ You should know those who do not mention or reveal these sorts of demonic activities to be the evil associates of bodhisattva great beings.

7.361 “Moreover, Subhūti, malign māras disguised as monks, having approached bodhisattva great beings, teach that physical forms are impermanent, [F.19.b] and that physical forms are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that feelings are impermanent, and that feelings are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that perceptions are impermanent, and that perceptions are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that formative predispositions are impermanent, and that formative predispositions are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. And they teach that

consciousness is impermanent, and that consciousness is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.362 “They teach that the eyes are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are [F.20.a] wishless, are unconditioned, and are void, by way of apprehending something. They teach that the ears are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the nose is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the tongue is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the body is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. And they teach that the mental faculty is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.363 “They teach that sights are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, [F.20.b] and are void, by way of apprehending something. They teach that sounds are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that odors are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that tastes are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that tangibles are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. And they teach that mental phenomena are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something.

7.364 “They teach that visual consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, [F.21.a] by way of apprehending something. They teach that auditory consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of

apprehending something. They teach that olfactory consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that gustatory consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that tactile consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that mental consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.365 “They teach that visually compounded sensory contact is impermanent, is suffering, is not a self, is at peace, is empty, [F.21.b] is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that aurally compounded sensory contact is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that nasally compounded sensory contact is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that lingually compounded sensory contact is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that corporeally compounded sensory contact is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that mentally compounded sensory contact is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.366 “They teach that feelings conditioned by visually compounded [F.22.a] sensory contact are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that feelings conditioned by aurally compounded sensory contact are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that feelings conditioned by nasally compounded sensory contact are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that feelings conditioned by lingually compounded sensory contact are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of

apprehending something. They teach that feelings conditioned by corporeally compounded sensory contact are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. And they teach that feelings conditioned by mentally compounded sensory contact are impermanent, are suffering, are not a self, are at peace, are empty, [F.22.b] are signless, are wishless, are unconditioned, and are void, by way of apprehending something.

7.367 “They teach that the earth element is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the water element is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the fire element is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the wind element is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the space element is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the consciousness element is impermanent, is suffering, is not a self, is at peace, is empty, [F.23.a] is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.368 “They teach that ignorance is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach formative predispositions are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that consciousness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach name and form are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the six sense fields are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that sensory contact is impermanent, is suffering, is not a self, is at peace, [F.23.b] is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that sensation is impermanent, is suffering, is not a self, is at peace, is

empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that craving is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that grasping is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the rebirth process is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that birth is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. And they teach that aging and death are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are [F.24.a] unconditioned, and are void, by way of apprehending something.

7.369 “They teach that the perfection of generosity is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the perfection of ethical discipline is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the perfection of tolerance is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the perfection of perseverance is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the perfection of meditative concentration is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. And they teach that the perfection of wisdom is impermanent, is suffering, is not [F.24.b] a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.370 “They teach that the emptiness of internal phenomena is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of external phenomena is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of external and internal phenomena is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of

emptiness is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of great extent is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of ultimate reality is impermanent, is suffering, is not a self, is at peace, is empty, [F.25.a] is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of conditioned phenomena is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of unconditioned phenomena is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of the unlimited is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of that which has neither beginning nor end is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of nonexclusion is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of inherent nature is impermanent, is suffering, is not a self, [F.25.b] is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of all phenomena is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of intrinsic defining characteristics is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of that which cannot be apprehended is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of nonentities is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that the emptiness of essential nature is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. And they teach that the emptiness of an essential nature of nonentities

[F.26.a] is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.371 “They teach that the applications of mindfulness are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the correct exertions are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the supports for miraculous ability are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the faculties are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the powers are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the branches of enlightenment are [F.26.b] impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. And they teach that the noble eightfold path is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something.

7.372 “They teach that the truths of the noble ones are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the meditative concentrations are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the immeasurable attitudes are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the formless absorptions are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. [F.27.a] They teach that the liberations are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the serial steps of meditative absorption are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the emptiness, signlessness, and

wishlessness gateways to liberation are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the extrasensory powers are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the meditative stabilities are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the dhāraṇī gateways are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are [F.27.b] wishless, are unconditioned, and are void, by way of apprehending something. They teach that the powers of the tathāgatas are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the fearlessnesses are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that the kinds of exact knowledge are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. They teach that great loving kindness is impermanent, is suffering, is not a self, is at peace, [F.28.a] is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. They teach that great compassion is impermanent, is suffering, is not a self, is at peace, is empty, is signless, is wishless, is unconditioned, and is void, by way of apprehending something. And they teach that the distinct qualities of the buddhas are impermanent, are suffering, are not a self, are at peace, are empty, are signless, are wishless, are unconditioned, and are void, by way of apprehending something. You should know that those who do not mention and reveal the aspects of these sorts of demonic activities are the evil associates of bodhisattva great beings. So it is that bodhisattva great beings should know these evil associates. Having understood them in that manner, they should abandon them.”

7.373 *This completes the seventh chapter from The Perfection of Wisdom in One Hundred Thousand Lines. [B3]*

8.

CHAPTER 8

8.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, when you say ‘bodhisattva,’ what is the actual entity denoted by this word *bodhisattva*?”

8.2 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, the actual entity denoted by the word *bodhisattva* is not an actual entity denoted by a word. If you ask why, it is because *bodhi* (enlightenment) does not arise nor does *sattva* (a being) arise. Subhūti, in enlightenment there is no word, and in a being there is no word. Therefore, the actual entity that is the word *bodhisattva* is not an actual entity that is a word.

8.3 “Subhūti, to illustrate, just as in the sky there are no tracks left by birds, in the same way, Subhūti, there is not actual entity denoted by a word *bodhisattva*. Subhūti, just as a dream is without any basis,³⁵⁹ in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as an illusion is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*.

8.4 “Subhūti, just as the moon [F.28.b] in water is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as an echo is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as an optical aberration is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as a reflection is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as a magical display of the tathāgata is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*.

8.5 “Subhūti, just as the real nature is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as the unmistakable real nature is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti,

just as the one and only real nature is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as the reality of phenomena is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as the realm of phenomena is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as the abiding nature of phenomena is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as the maturity of phenomena is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*. Subhūti, just as the truth itself is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*.

8.6 “Subhūti, just as the physical form of an illusory person is without any basis, [F.29.a] the feelings are without any basis, the perceptions are without any basis, the formative predispositions are without any basis, and the consciousness is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.7 “Subhūti, just as the eyes of an illusory person are without any basis, the ears are without any basis, the nose is without any basis, the tongue is without any basis, the body is without any basis, and the mental faculty is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.8 “Subhūti, just as the sights of an illusory person are without any basis, the sounds are without any basis, the odors are without any basis, the tastes are without any basis, the tangibles are without any basis, and the mental phenomena are without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.9 “Subhūti, just as the visual consciousness of an illusory person is without any basis, the auditory consciousness is without any basis, the olfactory consciousness is without any basis, the gustatory consciousness is without any basis, the tactile consciousness is without any basis, and the mental consciousness is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.10 “Subhūti, just as the visually compounded sensory contact of an illusory person is without any basis, the aurally compounded sensory contact is without any basis, the nasally compounded sensory contact is without any basis, the lingually compounded sensory contact is without any basis, the

corporeally compounded sensory contact is without any basis, and the mentally compounded sensory contact is without any basis, [F.29.b] in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.11 “Subhūti, just as feelings conditioned by the visually compounded sensory contact of an illusory person are without any basis, feelings conditioned by the aurally compounded sensory contact are without any basis, feelings conditioned by the nasally compounded sensory contact are without any basis, feelings conditioned by the lingually compounded sensory contact are without any basis, feelings conditioned by the corporeally compounded sensory contact are without any basis, and feelings conditioned by the mentally compounded sensory contact are without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.12 “Subhūti, just as the earth element of an illusory person is without any basis, the water element is without any basis, the fire element is without any basis, the wind element is without any basis, the space element is without any basis, and the consciousness element is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.³⁶⁰

8.13 “Subhūti, just as the ignorance of an illusory person is without any basis, the formative predispositions are without any basis, the consciousness is without any basis, the name and form are without any basis, the six sense fields are without any basis, the sensory contact is without any basis, the sensation is without any basis, the craving is without any basis, the grasping is without any basis, the rebirth process is without any basis, the birth is without any basis, and the aging and death are without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.14 “Subhūti, just as there is [F.30.a] no actual entity denoted by the words for an illusory person practicing the perfection of generosity; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the perfection of ethical discipline; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the perfection of tolerance; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the perfection of perseverance; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the perfection of meditative concentration; and Subhūti, just as there is no actual entity denoted by the words for an illusory person

practicing the perfection of wisdom, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.15 “Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of internal phenomena; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of external phenomena; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of external and internal phenomena; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of emptiness; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of great extent; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of ultimate reality; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of conditioned phenomena; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of unconditioned phenomena; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of the unlimited; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of that which has neither beginning nor end; Subhūti, just as there is [F.30.b] no actual entity denoted by the words for an illusory person practicing the emptiness of nonexclusion; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of inherent nature; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of all phenomena; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of intrinsic defining characteristics; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of that which cannot be apprehended; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of nonentities; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of essential nature; and, Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness of an essential nature of nonentities, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.16 “Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the applications of mindfulness; Subhūti, just as there is no actual entity denoted by the words for an illusory person

practicing the correct exertions; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the supports for miraculous ability; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the faculties; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the powers; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the branches of enlightenment; and, Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the noble eightfold path, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, [F.31.a] in the sense of a bodhisattva great being practicing the perfection.

8.17 “Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the truths of the noble ones; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the meditative concentrations; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the immeasurable attitudes; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the formless absorptions; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the eight liberations; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the nine serial steps of meditative absorption; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the emptiness, the signlessness, and the wishlessness gateways to liberation; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the extrasensory powers; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the meditative stabilities; and Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the dhāraṇī gateways, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.18 “Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the powers of the tathāgatas; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the fearlessnesses; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the kinds of exact knowledge; Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing great loving kindness; Subhūti, [F.31.b] just as there is no actual entity denoted by the words for an illusory person practicing great compassion; and, Subhūti, just as there is no actual entity denoted by the words for an illusory person practicing the eighteen distinct qualities of the

buddhas, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection.

8.19 “Subhūti, just as the physical form of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that physical form is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*,³⁶¹ in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the feelings of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those feelings are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the perceptions of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those perceptions are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the formative predispositions of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those formative predispositions are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the consciousness of a tathāgata, arhat, perfectly complete buddha is [F.32.a] without any basis (if you ask why, it is because that consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.20 “Subhūti, just as the eyes of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those eyes are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the ears of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those ears are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the nose of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that nose is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the tongue of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that tongue is nonexistent), in the same way, Subhūti,

there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the body of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that body is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, [F.32.b] in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the mental faculty of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that mental faculty is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.21 “Subhūti, just as the sights of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those sights are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the sounds of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those sounds are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the odors of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those odors are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the tastes of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those tastes are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the tangibles of a tathāgata, arhat, perfectly complete buddha are [F.33.a] without any basis (if you ask why, it is because those tangibles are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the mental phenomena of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those mental phenomena are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.22 “Subhūti, just as the visual consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that visual consciousness is nonexistent), in the same way, Subhūti, there is no

actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the auditory consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that auditory consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the olfactory consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that olfactory consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the gustatory consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis [F.33.b] (if you ask why, it is because that gustatory consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the tactile consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that tactile consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the mental consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that mental consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.23 “Subhūti, just as the visually compounded sensory contact of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that visually compounded sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the aurally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that aurally compounded sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the nasally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because [F.34.a] that nasally compounded sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the lingually compounded sensory contact of a

tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that lingually compounded sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the corporeally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that corporeally compounded sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the mentally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that mentally compounded sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

- 8.24 “Subhūti, just as the feelings conditioned by the visually compounded sensory contact of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those feelings conditioned by visually compounded sensory contact are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the feelings conditioned by the aurally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha [F.34.b] are without any basis (if you ask why, it is because those feelings conditioned by aurally compounded sensory contact are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the feelings conditioned by the nasally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those feelings conditioned by nasally compounded sensory contact are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the feelings conditioned by the lingually compounded sensory contact of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those feelings conditioned by lingually compounded sensory contact are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the feelings conditioned by the corporeally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is

because those feelings conditioned by corporeally compounded sensory contact are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the feelings conditioned by the mentally compounded sensory contact of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those feelings conditioned by mentally compounded sensory contact are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, [F.35.a] in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.25 “Subhūti, just as the earth element of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that earth element is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the water element of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that water element is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the fire element of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that fire element is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the wind element of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that wind element is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the space element of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that space element is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing [F.35.b] the perfection of wisdom. Subhūti, just as the consciousness element of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that consciousness element is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.26 “Subhūti, just as the ignorance of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that ignorance is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the

perfection of wisdom. Subhūti, just as the formative predispositions of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those formative predispositions are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the consciousness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that consciousness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the name and form of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those name and form are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing [F.36.a] the perfection of wisdom. Subhūti, just as the six sense fields of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those six sense fields are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the sensory contact of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that sensory contact is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the sensation of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that sensation is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the craving of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that craving is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the grasping of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that grasping is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the rebirth process of a tathāgata, arhat, perfectly complete buddha [F.36.b] is without any basis (if you ask why, it is because that rebirth process is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the birth of a tathāgata, arhat, perfectly complete

buddha is without any basis (if you ask why, it is because that birth is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the aging and death of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because that aging and death is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.27 “Subhūti, just as the perfection of generosity of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that perfection of generosity is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the perfection of ethical discipline of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that perfection of ethical discipline is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the perfection of tolerance [F.37.a] of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that perfection of tolerance is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the perfection of perseverance of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that perfection of perseverance is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the perfection of meditative concentration of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that perfection of meditative concentration is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the perfection of wisdom of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that perfection of wisdom is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.28 “Subhūti, just as the emptiness of internal phenomena of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of internal phenomena is nonexistent), in the same way, Subhūti, there is [F.37.b] no actual entity denoted by the word

bodhisattva, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of external phenomena of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of external phenomena is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of external and internal phenomena of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of external and internal phenomena is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of emptiness of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of emptiness is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of great extent of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of great extent is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of ultimate reality of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of ultimate reality is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, [F.38.a] in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of conditioned phenomena of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of conditioned phenomena is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of unconditioned phenomena of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of unconditioned phenomena is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of the unlimited of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of the unlimited is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as

the emptiness of that which has neither beginning nor end of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of that which has neither beginning nor end is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of nonexclusion of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of nonexclusion is nonexistent), in the same way, Subhūti, there is [F.38.b] no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of inherent nature of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of inherent nature is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of all phenomena of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of all phenomena is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of intrinsic defining characteristics of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of intrinsic defining characteristics is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of that which cannot be apprehended of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of that which cannot be apprehended is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of nonentities of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of nonentities [F.39.a] is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of essential nature of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of essential nature is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness of an essential nature of nonentities of a tathāgata, arhat,

perfectly complete buddha is without any basis (if you ask why, it is because that emptiness of an essential nature of nonentities is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.29 “Subhūti, just as the applications of mindfulness of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those applications of mindfulness are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the correct exertions of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those correct exertions are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the supports for miraculous ability of a tathāgata, arhat, perfectly complete buddha [F.39.b] are without any basis (if you ask why, it is because those supports for miraculous ability are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the faculties of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those faculties are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the powers of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those powers are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the branches of enlightenment of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those branches of enlightenment are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the path of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that path is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.30 “Subhūti, just as the truths of the noble ones of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, [F.40.a] it is because those truths of the noble ones are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a

bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the meditative concentrations of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those meditative concentrations are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the immeasurable attitudes of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those immeasurable attitudes are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the formless absorptions of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those formless absorptions are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the liberations of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those liberations are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the serial steps of meditative absorption of a tathāgata, arhat, perfectly complete buddha [F.40.b] are without any basis (if you ask why, it is because those serial steps of meditative absorption are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the emptiness, signlessness, and wishlessness gateways to liberation of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those emptiness, signlessness, and wishlessness gateways to liberation are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the extrasensory powers of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those extrasensory powers are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the meditative stabilities of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those meditative stabilities are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the dhāraṇī gateways of a tathāgata, arhat, perfectly

complete buddha are without any basis (if you ask why, it is because those dhāraṇī gateways are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. [F.41.a]

8.31 “Subhūti, just as the ten powers of the tathāgatas of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those powers of the tathāgatas are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the fearlessnesses of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those fearlessnesses are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the kinds of exact knowledge of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those kinds of exact knowledge are nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the great compassion of a tathāgata, arhat, perfectly complete buddha is without any basis (if you ask why, it is because that great compassion is nonexistent), in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the eighteen distinct qualities of the buddhas of a tathāgata, arhat, perfectly complete buddha are without any basis (if you ask why, it is because those distinct qualities of the buddhas are nonexistent), [F.41.b] in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. [B4]

8.32 “Subhūti, just as the conditioned element is without any basis in the unconditioned element, and the unconditioned element is without any basis in the conditioned element, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.33 “Subhūti, just as nonarising is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as nonceasing is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as nondefilement is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva

great being practicing the perfection of wisdom. Subhūti, just as nonpurification is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as nonconditioning is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as nonorigination is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as [F.42.a] nonapprehensibility is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.”

8.34 Subhūti then asked, “Blessed Lord, the nonarising of what is without any basis? The nonceasing of what is without any basis? The nondefilement and the nonpurification of what is without any basis? The nonconditioning of what is without any basis? The nonorigination of what is without any basis? The nonapprehensibility of what is without any basis?”

8.35 “Subhūti,” replied the Blessed One, “the nonarising of physical forms is without any basis. The nonceasing of physical forms is without any basis. The nondefilement and the nonpurification of physical forms are without any basis. The nonconditioning of physical forms is without any basis. The nonorigination of physical forms is without any basis. The nonapprehensibility of physical forms is without any basis.

8.36 “Subhūti, the nonarising of feelings is without any basis. The nonceasing of feelings is without any basis. The nondefilement and the nonpurification of feelings are without any basis. The nonconditioning of feelings is without any basis. The nonorigination of feelings is without any basis. The nonapprehensibility of feelings is without any basis. Subhūti, the nonarising of perceptions is without any basis. The nonceasing of perceptions is without any basis. The nondefilement and the nonpurification of perceptions are without any basis. The nonconditioning of perceptions is without any basis. The nonorigination of perceptions is without any basis. The nonapprehensibility of perceptions is without any basis. Subhūti, the nonarising of formative predispositions is without any basis. The nonceasing of formative predispositions is without any basis. The nondefilement [F.42.b] and the nonpurification of formative predispositions are without any basis. The nonconditioning of formative predispositions is without any basis. The nonorigination of formative predispositions is without any basis. The nonapprehensibility of formative predispositions is without any basis. Subhūti, the nonarising of consciousness is without any

basis. The nonceasing of consciousness is without any basis. The nondefilement and the nonpurification of consciousness are without any basis. The nonconditioning of consciousness is without any basis. The nonorigination of consciousness is without any basis. The nonapprehensibility of consciousness is without any basis.

8.37 “Subhūti, the nonarising of the eyes is without any basis. The nonceasing of the eyes is without any basis. The nondefilement and the nonpurification of the eyes are without any basis. The nonconditioning of the eyes is without any basis. The nonorigination of the eyes is without any basis. The nonapprehensibility of the eyes is without any basis. Subhūti, the nonarising of the ears is without any basis. The nonceasing of the ears is without any basis. The nondefilement and the nonpurification of the ears are without any basis. The nonconditioning of the ears is without any basis. The nonorigination of the ears is without any basis. The nonapprehensibility of the ears is without any basis. Subhūti, the nonarising of the nose is without any basis. The nonceasing of the nose is without any basis. The nondefilement and the nonpurification of the nose are without any basis. The nonconditioning of the nose is without any basis. The nonorigination of the nose is without any basis. The nonapprehensibility of the nose is without any basis. Subhūti, the nonarising of the tongue is without any basis. The nonceasing of the tongue is without any basis. The nondefilement and the nonpurification of the tongue are without any basis. The nonconditioning [F43.a] of the tongue is without any basis. The nonorigination of the tongue is without any basis. The nonapprehensibility of the tongue is without any basis. Subhūti, the nonarising of the body is without any basis. The nonceasing of the body is without any basis. The nondefilement and the nonpurification of the body are without any basis. The nonconditioning of the body is without any basis. The nonorigination of the body is without any basis. The nonapprehensibility of the body is without any basis. Subhūti, the nonarising of the mental faculty is without any basis. The nonceasing of the mental faculty is without any basis. The nondefilement and the nonpurification of the mental faculty are without any basis. The nonconditioning of the mental faculty is without any basis. The nonorigination of the mental faculty is without any basis. The nonapprehensibility of the mental faculty is without any basis.

8.38 “Subhūti, the nonarising of sights is without any basis. The nonceasing of sights is without any basis. The nondefilement and the nonpurification of sights are without any basis. The nonconditioning of sights is without any basis. The nonorigination of sights is without any basis. The nonapprehensibility of sights is without any basis. Subhūti, the nonarising of sounds is without any basis. The nonceasing of sounds is without any basis.

The nondefilement and the nonpurification of sounds are without any basis. The nonconditioning of sounds is without any basis. The nonorigination of sounds is without any basis. The nonapprehensibility of sounds is without any basis. Subhūti, the nonarising of odors is without any basis. The nonceasing of odors is without any basis. The nondefilement and the nonpurification of odors are without any basis. The nonconditioning of odors is without any basis. The nonorigination of odors is without any basis. The nonapprehensibility of odors is without any basis. Subhūti, the nonarising of tastes is without any basis. The nonceasing of tastes is without any basis. The nondefilement and the nonpurification of tastes are without any basis. [F.43.b] The nonconditioning of tastes is without any basis. The nonorigination of tastes is without any basis. The nonapprehensibility of tastes is without any basis. Subhūti, the nonarising of tangibles is without any basis. The nonceasing of tangibles is without any basis. The nondefilement and the nonpurification of tangibles are without any basis. The nonconditioning of tangibles is without any basis. The nonorigination of tangibles is without any basis. The nonapprehensibility of tangibles is without any basis. Subhūti, the nonarising of mental phenomena is without any basis. The nonceasing of mental phenomena is without any basis. The nondefilement and the nonpurification of mental phenomena are without any basis. The nonconditioning of mental phenomena is without any basis. The nonorigination of mental phenomena is without any basis. The nonapprehensibility of mental phenomena is without any basis.

- 8.39 “Subhūti, the nonarising of visual consciousness is without any basis. The nonceasing of visual consciousness is without any basis. The nondefilement and the nonpurification of visual consciousness are without any basis. The nonconditioning of visual consciousness is without any basis. The nonorigination of visual consciousness is without any basis. The nonapprehensibility of visual consciousness is without any basis. Subhūti, the nonarising of auditory consciousness is without any basis. The nonceasing of auditory consciousness is without any basis. The nondefilement and the nonpurification of auditory consciousness are without any basis. The nonconditioning of auditory consciousness is without any basis. The nonorigination of auditory consciousness is without any basis. The nonapprehensibility of auditory consciousness is without any basis. Subhūti, the nonarising of olfactory consciousness is without any basis. The nonceasing of olfactory consciousness is without any basis. The nondefilement and the nonpurification [F.44.a] of olfactory consciousness are without any basis. The nonconditioning of olfactory consciousness is without any basis. The nonorigination of olfactory consciousness is without any basis. The nonapprehensibility of olfactory consciousness is without any

basis. Subhūti, the nonarising of gustatory consciousness is without any basis. The nonceasing of gustatory consciousness is without any basis. The nondefilement and the nonpurification of gustatory consciousness are without any basis. The nonconditioning of gustatory consciousness is without any basis. The nonorigination of gustatory consciousness is without any basis. The nonapprehensibility of gustatory consciousness is without any basis. Subhūti, the nonarising of tactile consciousness is without any basis. The nonceasing of tactile consciousness is without any basis. The nondefilement and the nonpurification of tactile consciousness are without any basis. The nonconditioning of tactile consciousness is without any basis. The nonorigination of tactile consciousness is without any basis. The nonapprehensibility of tactile consciousness is without any basis. Subhūti, the nonarising of mental consciousness is without any basis. The nonceasing of mental consciousness is without any basis. The nondefilement and the nonpurification of mental consciousness are without any basis. The nonconditioning of mental consciousness is without any basis. The nonorigination of mental consciousness is without any basis. The nonapprehensibility of mental consciousness is without any basis.

8.40 “Subhūti, the nonarising of visually compounded sensory contact is without any basis. The nonceasing of visually compounded sensory contact is without any basis. The nondefilement and the nonpurification [F.44.b] of visually compounded sensory contact are without any basis. The nonconditioning of visually compounded sensory contact is without any basis. The nonorigination of visually compounded sensory contact is without any basis. The nonapprehensibility of visually compounded sensory contact is without any basis. Subhūti, the nonarising of aurally compounded sensory contact is without any basis. The nonceasing of aurally compounded sensory contact is without any basis. The nondefilement and the nonpurification of aurally compounded sensory contact are without any basis. The nonconditioning of aurally compounded sensory contact is without any basis. The nonorigination of aurally compounded sensory contact is without any basis. The nonapprehensibility of aurally compounded sensory contact is without any basis. Subhūti, the nonarising of nasally compounded sensory contact is without any basis. The nonceasing of nasally compounded sensory contact is without any basis. The nondefilement and the nonpurification of nasally compounded sensory contact are without any basis. The nonconditioning of nasally compounded sensory contact is without any basis. The nonorigination of nasally compounded sensory contact is without any basis. The nonapprehensibility of nasally compounded sensory contact is without any basis. Subhūti, the nonarising of linguallly compounded sensory contact is without any basis.

The nonceasing of lingually compounded sensory contact is without any basis. The nondefilement and the nonpurification of lingually compounded sensory contact are without any basis. The nonconditioning of lingually compounded sensory contact is without any basis. The nonorigination of lingually compounded sensory contact is without any basis. The nonapprehensibility of lingually compounded sensory contact is without any basis. Subhūti, the nonarising of corporeally compounded sensory contact is without any basis. The nonceasing of corporeally compounded sensory contact is without any basis. The nondefilement and the nonpurification of corporeally [F.45.a] compounded sensory contact are without any basis. The nonconditioning of corporeally compounded sensory contact is without any basis. The nonorigination of corporeally compounded sensory contact is without any basis. The nonapprehensibility of corporeally compounded sensory contact is without any basis. Subhūti, the nonarising of mentally compounded sensory contact is without any basis. The nonceasing of mentally compounded sensory contact is without any basis. The nondefilement and the nonpurification of mentally compounded sensory contact are without any basis. The nonconditioning of mentally compounded sensory contact is without any basis. The nonorigination of mentally compounded sensory contact is without any basis. The nonapprehensibility of mentally compounded sensory contact is without any basis.

- 8.41 “Subhūti, the nonarising of the feelings conditioned by visually compounded sensory contact is without any basis. The nonceasing of the feelings conditioned by visually compounded sensory contact is without any basis. The nondefilement and the nonpurification of the feelings conditioned by visually compounded sensory contact are without any basis. The nonconditioning of the feelings conditioned by visually compounded sensory contact is without any basis. The nonorigination of the feelings conditioned by visually compounded sensory contact is without any basis. The nonapprehensibility of the feelings conditioned by visually compounded sensory contact is without any basis. Subhūti, the nonarising of the feelings conditioned by aurally compounded sensory contact is without any basis. The nonceasing of the feelings conditioned by aurally compounded sensory contact is without any basis. The nondefilement and the nonpurification of the feelings conditioned by aurally compounded sensory contact are without any basis. The nonconditioning of the feelings conditioned by aurally compounded sensory contact is without any basis. The nonorigination of the feelings conditioned by aurally compounded sensory contact is without any basis. The nonapprehensibility of the feelings conditioned by aurally compounded sensory contact is without any basis. Subhūti, the nonarising [F.45.b] of the feelings conditioned by nasally

compounded sensory contact is without any basis. The nonceasing of the feelings conditioned by nasally compounded sensory contact is without any basis. The nondefilement and the nonpurification of the feelings conditioned by nasally compounded sensory contact are without any basis. The nonconditioning of the feelings conditioned by nasally compounded sensory contact is without any basis. The nonorigination of the feelings conditioned by nasally compounded sensory contact is without any basis. The nonapprehensibility of the feelings conditioned by nasally compounded sensory contact is without any basis. Subhūti, the nonarising of the feelings conditioned by lingually compounded sensory contact is without any basis. The nonceasing of the feelings conditioned by lingually compounded sensory contact is without any basis. The nondefilement and the nonpurification of the feelings conditioned by lingually compounded sensory contact are without any basis. The nonconditioning of the feelings conditioned by lingually compounded sensory contact is without any basis. The nonorigination of the feelings conditioned by lingually compounded sensory contact is without any basis. The nonapprehensibility of the feelings conditioned by lingually compounded sensory contact is without any basis. Subhūti, the nonarising of the feelings conditioned by corporeally compounded sensory contact is without any basis. The nonceasing of the feelings conditioned by corporeally compounded sensory contact is without any basis. The nondefilement and the nonpurification of the feelings conditioned by corporeally compounded sensory contact are without any basis. The nonconditioning of the feelings conditioned by corporeally compounded sensory contact is without any basis. The nonorigination of the feelings conditioned by corporeally compounded sensory contact is without any basis. The nonapprehensibility of the feelings conditioned by corporeally compounded sensory contact is without any basis. Subhūti, the nonarising of the feelings conditioned by mentally compounded sensory contact is without any basis. The nonceasing of the feelings conditioned by mentally compounded sensory contact is without any basis. The nondefilement and the nonpurification of the feelings conditioned by [F.46.a] mentally compounded sensory contact are without any basis. The nonconditioning of the feelings conditioned by mentally compounded sensory contact is without any basis. The nonorigination of the feelings conditioned by mentally compounded sensory contact is without any basis. The nonapprehensibility of the feelings conditioned by mentally compounded sensory contact is without any basis.

- 8.42 “Subhūti, the nonarising of the earth element is without any basis. The nonceasing of the earth element is without any basis. The nondefilement and the nonpurification of earth element are without any basis. The

nonconditioning of the earth element is without any basis. The nonorigination of the earth element is without any basis. The nonapprehensibility of the earth element is without any basis. Subhūti, the nonarising of the water element is without any basis. The nonceasing of the water element is without any basis. The nondefilement and the nonpurification of water element are without any basis. The nonconditioning of the water element is without any basis. The nonorigination of the water element is without any basis. The nonapprehensibility of the water element is without any basis. Subhūti, the nonarising of the fire element is without any basis. The nonceasing of the fire element is without any basis. The nondefilement and the nonpurification of fire element are without any basis. The nonconditioning of the fire element is without any basis. The nonorigination of the fire element is without any basis. The nonapprehensibility of the fire element is without any basis. Subhūti, the nonarising of the wind element is without any basis. The nonceasing of the wind element is without any basis. The nondefilement and the nonpurification of wind element are without any basis. The nonconditioning of the wind element is without any basis. The nonorigination of the wind element is without any basis. The nonapprehensibility of the wind element is without any basis. Subhūti, [F.46.b] the nonarising of the space element is without any basis. The nonceasing of the space element is without any basis. The nondefilement and the nonpurification of space element are without any basis. The nonconditioning of the space element is without any basis. The nonorigination of the space element is without any basis. The nonapprehensibility of the space element is without any basis. Subhūti, the nonarising of the earth element is without any basis. The nonceasing of the earth element is without any basis. The nondefilement and the nonpurification of earth element are without any basis. The nonconditioning of the earth element is without any basis. The nonorigination of the earth element is without any basis. The nonapprehensibility of the earth element is without any basis.

- 8.43 “Subhūti, the nonarising of ignorance is without any basis. The nonceasing of ignorance is without any basis. The nondefilement and the nonpurification of ignorance are without any basis. The nonconditioning of ignorance is without any basis. The nonorigination of ignorance is without any basis. The nonapprehensibility of ignorance is without any basis. Subhūti, the nonarising of formative predispositions is without any basis. The nonceasing of formative predispositions is without any basis. The nondefilement and the nonpurification of formative predispositions are without any basis. The nonconditioning of formative predispositions is without any basis. The nonorigination of formative predispositions is

without any basis. The nonapprehensibility of formative predispositions is without any basis. Subhūti, the nonarising of consciousness is without any basis. The nonceasing of consciousness is without any basis. The nondefilement and the nonpurification of consciousness are without any basis. The nonconditioning of consciousness is without any basis. The nonorigination [F.47.a] of consciousness is without any basis. The nonapprehensibility of consciousness is without any basis. Subhūti, the nonarising of name and form is without any basis. The nonceasing of name and form is without any basis. The nondefilement and the nonpurification of name and form are without any basis. The nonconditioning of name and form is without any basis. The nonorigination of name and form is without any basis. The nonapprehensibility of name and form is without any basis. Subhūti, the nonarising of the six sense fields is without any basis. The nonceasing of the six sense fields is without any basis. The nondefilement and the nonpurification of the six sense fields are without any basis. The nonconditioning of the six sense fields is without any basis. The nonorigination of the six sense fields is without any basis. The nonapprehensibility of the six sense fields is without any basis. Subhūti, the nonarising of sensory contact is without any basis. The nonceasing of sensory contact is without any basis. The nondefilement and the nonpurification of sensory contact are without any basis. The nonconditioning of sensory contact is without any basis. The nonorigination of sensory contact is without any basis. The nonapprehensibility of sensory contact is without any basis. Subhūti, the nonarising of sensation is without any basis. The nonceasing of sensation is without any basis. The nondefilement and the nonpurification of sensation are without any basis. The nonconditioning of sensation is without any basis. The nonorigination of sensation is without any basis. The nonapprehensibility of sensation is without any basis. Subhūti, the nonarising of craving is without any basis. The nonceasing of craving is without any basis. The nondefilement and the nonpurification of craving are without any basis. The nonconditioning of craving is without any basis. The nonorigination [F.47.b] of craving is without any basis. The nonapprehensibility of craving is without any basis. Subhūti, the nonarising of grasping is without any basis. The nonceasing of grasping is without any basis. The nondefilement and the nonpurification of grasping are without any basis. The nonconditioning of grasping is without any basis. The nonorigination of grasping is without any basis. The nonapprehensibility of grasping is without any basis. Subhūti, the nonarising of the rebirth process is without any basis. The nonceasing of the rebirth process is without any basis. The nondefilement and the nonpurification of the rebirth process are without any basis. The

nonconditioning of the rebirth process is without any basis. The nonorigination of the rebirth process is without any basis. The nonapprehensibility of the rebirth process is without any basis. Subhūti, the nonarising of birth is without any basis. The nonceasing of birth is without any basis. The nondefilement and the nonpurification of birth are without any basis. The nonconditioning of birth is without any basis. The nonorigination of birth is without any basis. The nonapprehensibility of birth is without any basis. Subhūti, the nonarising of aging and death is without any basis. The nonceasing of aging and death is without any basis. The nondefilement and the nonpurification of aging and death are without any basis. The nonconditioning of aging and death is without any basis. The nonorigination of aging and death is without any basis. The nonapprehensibility of aging and death is without any basis.

8.44 “Subhūti, the nonarising of the perfection of generosity is without any basis. The nonceasing of the perfection of generosity is without any basis. The nondefilement and the nonpurification of the perfection of generosity are without any basis. The nonconditioning of the perfection of generosity is without any basis. The nonorigination of the perfection of generosity [F.48.a] is without any basis. The nonapprehensibility of the perfection of generosity is without any basis. Subhūti, the nonarising of the perfection of ethical discipline is without any basis. The nonceasing of the perfection of ethical discipline is without any basis. The nondefilement and the nonpurification of the perfection of ethical discipline are without any basis. The nonconditioning of the perfection of ethical discipline is without any basis. The nonorigination of the perfection of ethical discipline is without any basis. The nonapprehensibility of the perfection of ethical discipline is without any basis. Subhūti, the nonarising of the perfection of tolerance is without any basis. The nonceasing of the perfection of tolerance is without any basis. The nondefilement and the nonpurification of the perfection of tolerance are without any basis. The nonconditioning of the perfection of tolerance is without any basis. The nonorigination of the perfection of tolerance is without any basis. The nonapprehensibility of the perfection of tolerance is without any basis. Subhūti, the nonarising of the perfection of perseverance is without any basis. The nonceasing of the perfection of perseverance is without any basis. The nondefilement and the nonpurification of the perfection of perseverance are without any basis. The nonconditioning of the perfection of perseverance is without any basis. The nonorigination of the perfection of perseverance is without any basis. The nonapprehensibility of the perfection of perseverance is without any basis. Subhūti, the nonarising of the perfection of meditative concentration is without any basis. The nonceasing of the perfection of meditative

concentration is without any basis. The nondefilement and the nonpurification of the perfection of meditative concentration [F.48.b] are without any basis. The nonconditioning of the perfection of meditative concentration is without any basis. The nonorigination of the perfection of meditative concentration is without any basis. The nonapprehensibility of the perfection of meditative concentration is without any basis. Subhūti, the nonarising of the perfection of wisdom is without any basis. The nonceasing of the perfection of wisdom is without any basis. The nondefilement and the nonpurification of the perfection of wisdom are without any basis. The nonconditioning of the perfection of wisdom is without any basis. The nonorigination of the perfection of wisdom is without any basis. The nonapprehensibility of the perfection of wisdom is without any basis.

8.45 “Subhūti, the nonarising of the emptiness of internal phenomena is without any basis. The nonceasing of the emptiness of internal phenomena is without any basis. The nondefilement and the nonpurification of the emptiness of internal phenomena are without any basis. The nonconditioning of the emptiness of internal phenomena is without any basis. The nonorigination of the emptiness of internal phenomena is without any basis. The nonapprehensibility of the emptiness of internal phenomena is without any basis. Subhūti, the nonarising of the emptiness of external phenomena is without any basis. The nonceasing of the emptiness of external phenomena is without any basis. The nondefilement and the nonpurification of the emptiness of external phenomena are without any basis. The nonconditioning of the emptiness of external phenomena is without any basis. The nonorigination of the emptiness of external phenomena is without any basis. The nonapprehensibility of the emptiness of external phenomena is without any basis. Subhūti, the nonarising of the emptiness of external and internal phenomena is without any basis. The nonceasing of the emptiness of external and internal phenomena is without any basis. The nondefilement and the nonpurification of the emptiness of external and internal phenomena are without any basis. The nonconditioning of the emptiness of external and internal phenomena is without any basis. The nonorigination of the emptiness [F.49.a] of external and internal phenomena is without any basis. The nonapprehensibility of the emptiness of external and internal phenomena is without any basis. Subhūti, the nonarising of the emptiness of emptiness is without any basis. The nonceasing of the emptiness of emptiness is without any basis. The nondefilement and the nonpurification of the emptiness of emptiness are without any basis. The nonconditioning of the emptiness of emptiness is without any basis. The nonorigination of the emptiness of emptiness is without any basis. The nonapprehensibility of the emptiness of emptiness is

without any basis. Subhūti, the nonarising of the emptiness of great extent is without any basis. The nonceasing of the emptiness of great extent is without any basis. The nondefilement and the nonpurification of the emptiness of great extent are without any basis. The nonconditioning of the emptiness of great extent is without any basis. The nonorigination of the emptiness of great extent is without any basis. The nonapprehensibility of the emptiness of great extent is without any basis. Subhūti, the nonarising of the emptiness of ultimate reality is without any basis. The nonceasing of the emptiness of ultimate reality is without any basis. The nondefilement and the nonpurification of the emptiness of ultimate reality are without any basis. The nonconditioning of the emptiness of ultimate reality is without any basis. The nonorigination of the emptiness of ultimate reality is without any basis. The nonapprehensibility of the emptiness of ultimate reality is without any basis. Subhūti, the nonarising of the emptiness of conditioned phenomena is without any basis. The nonceasing of the emptiness of conditioned phenomena is without any basis. The nondefilement and the nonpurification of the emptiness of conditioned phenomena are without any basis. The nonconditioning of the emptiness of conditioned phenomena is without any basis. The nonorigination of the emptiness of conditioned phenomena is without any basis. The nonapprehensibility of the emptiness [F.49.b] of conditioned phenomena is without any basis. Subhūti, the nonarising of the emptiness of unconditioned phenomena is without any basis. The nonceasing of the emptiness of unconditioned phenomena is without any basis. The nondefilement and the nonpurification of the emptiness of unconditioned phenomena are without any basis. The nonconditioning of the emptiness of unconditioned phenomena is without any basis. The nonorigination of the emptiness of unconditioned phenomena is without any basis. The nonapprehensibility of the emptiness of unconditioned phenomena is without any basis. Subhūti, the nonarising of the emptiness of the unlimited is without any basis. The nonceasing of the emptiness of the unlimited is without any basis. The nondefilement and the nonpurification of the emptiness of the unlimited are without any basis. The nonconditioning of the emptiness of the unlimited is without any basis. The nonorigination of the emptiness of the unlimited is without any basis. The nonapprehensibility of the emptiness of the unlimited is without any basis. Subhūti, the nonarising of the emptiness of that which has neither beginning nor end is without any basis. The nonceasing of the emptiness of that which has neither beginning nor end is without any basis. The nondefilement and the nonpurification of the emptiness of that which has neither beginning nor end are without any basis. The nonconditioning of the emptiness of that which has neither beginning nor end is without any basis. The

nonorigination of the emptiness of that which has neither beginning nor end is without any basis. The nonapprehensibility of the emptiness of that which has neither beginning nor end is without any basis. Subhūti, the nonarising of the emptiness of nonexclusion is without any basis. The nonceasing of the emptiness of nonexclusion is without any basis. The nondefilement and the nonpurification of the emptiness of nonexclusion are without any basis. The nonconditioning of the emptiness of nonexclusion is without any basis. [F.50.a] The nonorigination of the emptiness of nonexclusion is without any basis. The nonapprehensibility of the emptiness of nonexclusion is without any basis. Subhūti, the nonarising of the emptiness of inherent nature is without any basis. The nonceasing of the emptiness of inherent nature is without any basis. The nondefilement and the nonpurification of the emptiness of inherent nature are without any basis. The nonconditioning of the emptiness of inherent nature is without any basis. The nonorigination of the emptiness of inherent nature is without any basis. The nonapprehensibility of the emptiness of inherent nature is without any basis. Subhūti, the nonarising of the emptiness of all phenomena is without any basis. The nonceasing of the emptiness of all phenomena is without any basis. The nondefilement and the nonpurification of the emptiness of all phenomena are without any basis. The nonconditioning of the emptiness of all phenomena is without any basis. The nonorigination of the emptiness of all phenomena is without any basis. The nonapprehensibility of the emptiness of all phenomena is without any basis. Subhūti, the nonarising of the emptiness of intrinsic defining characteristics is without any basis. The nonceasing of the emptiness of intrinsic defining characteristics is without any basis. The nondefilement and the nonpurification of the emptiness of intrinsic defining characteristics are without any basis. The nonconditioning of the emptiness of intrinsic defining characteristics is without any basis. The nonorigination of the emptiness of intrinsic defining characteristics is without any basis. The nonapprehensibility of the emptiness of intrinsic defining characteristics is without any basis. Subhūti, the nonarising of the emptiness of that which cannot be apprehended is without any basis. The nonceasing of the emptiness of that which cannot be apprehended is without any basis. The nondefilement and the nonpurification of the emptiness of that which cannot be apprehended are without any basis. The nonconditioning of the emptiness of that which cannot be apprehended [F.50.b] is without any basis. The nonorigination of the emptiness of that which cannot be apprehended is without any basis. The nonapprehensibility of the emptiness of that which cannot be apprehended is without any basis. Subhūti, the nonarising of the emptiness of nonentities is without any basis. The nonceasing of the emptiness of nonentities is without any basis. The

nondefilement and the nonpurification of the emptiness of nonentities are without any basis. The nonconditioning of the emptiness of nonentities is without any basis. The nonorigination of the emptiness of nonentities is without any basis. The nonapprehensibility of the emptiness of nonentities is without any basis. Subhūti, the nonarising of the emptiness of essential nature is without any basis. The nonceasing of the emptiness of essential nature is without any basis. The nondefilement and the nonpurification of the emptiness of essential nature are without any basis. The nonconditioning of the emptiness of essential nature is without any basis. The nonorigination of the emptiness of essential nature is without any basis. The nonapprehensibility of the emptiness of essential nature is without any basis. Subhūti, the nonarising of the emptiness of an essential nature of nonentities is without any basis. The nonceasing of the emptiness of an essential nature of nonentities is without any basis. The nondefilement and the nonpurification of the emptiness of an essential nature of nonentities are without any basis. The nonconditioning of the emptiness of an essential nature of nonentities is without any basis. The nonorigination of the emptiness of an essential nature of nonentities is without any basis. The nonapprehensibility of the emptiness of an essential nature of nonentities is without any basis.

- 8.46 “Subhūti, the nonarising of the applications of mindfulness is without any basis. The nonceasing of the applications of mindfulness is without any basis. The nondefilement and the nonpurification of the applications of mindfulness are without any basis. The nonconditioning of the applications of mindfulness [F.51.a] is without any basis. The nonorigination of the applications of mindfulness is without any basis. The nonapprehensibility of the applications of mindfulness is without any basis. Subhūti, the nonarising of the correct exertions is without any basis. The nonceasing of the correct exertions is without any basis. The nondefilement and the nonpurification of the correct exertions are without any basis. The nonconditioning of the correct exertions is without any basis. The nonorigination of the correct exertions is without any basis. The nonapprehensibility of the correct exertions is without any basis. Subhūti, the nonarising of the supports for miraculous ability is without any basis. The nonceasing of the supports for miraculous ability is without any basis. The nondefilement and the nonpurification of the supports for miraculous ability are without any basis. The nonconditioning of the supports for miraculous ability is without any basis. The nonorigination of the supports for miraculous ability is without any basis. The nonapprehensibility of the supports for miraculous ability is without any basis. Subhūti, the nonarising of the faculties is without any basis. The nonceasing of the faculties is without any basis. The

nondefilement and the nonpurification of the faculties are without any basis. The nonconditioning of the faculties is without any basis. The nonorigination of the faculties is without any basis. The nonapprehensibility of the faculties is without any basis. Subhūti, the nonarising of the powers is without any basis. The nonceasing of the powers is without any basis. The nondefilement and the nonpurification of the powers are without any basis. The nonconditioning of the powers is without any basis. The nonorigination of the powers [F.51.b] is without any basis. The nonapprehensibility of the powers is without any basis. Subhūti, the nonarising of the branches of enlightenment is without any basis. The nonceasing of the branches of enlightenment is without any basis. The nondefilement and the nonpurification of the branches of enlightenment are without any basis. The nonconditioning of the branches of enlightenment is without any basis. The nonorigination of the branches of enlightenment is without any basis. The nonapprehensibility of the branches of enlightenment is without any basis. Subhūti, the nonarising of the noble eightfold path is without any basis. The nonceasing of the noble eightfold path is without any basis. The nondefilement and the nonpurification of the noble eightfold path are without any basis. The nonconditioning of the noble eightfold path is without any basis. The nonorigination of the noble eightfold path is without any basis. The nonapprehensibility of the noble eightfold path is without any basis.

- 8.47 “Subhūti, the nonarising of the truths of the noble ones is without any basis. The nonceasing of the truths of the noble ones is without any basis. The nondefilement and the nonpurification of the truths of the noble ones are without any basis. The nonconditioning of the truths of the noble ones is without any basis. The nonorigination of the truths of the noble ones is without any basis. The nonapprehensibility of the truths of the noble ones is without any basis. Subhūti, the nonarising of the meditative concentrations is without any basis. The nonceasing of the meditative concentrations is without any basis. The nondefilement and the nonpurification of the meditative concentrations are without any basis. The nonconditioning of the meditative concentrations [F.52.a] is without any basis. The nonorigination of the meditative concentrations is without any basis. The nonapprehensibility of the meditative concentrations is without any basis. Subhūti, the nonarising of the immeasurable attitudes is without any basis. The nonceasing of the immeasurable attitudes is without any basis. The nondefilement and the nonpurification of the immeasurable attitudes are without any basis. The nonconditioning of the immeasurable attitudes is without any basis. The nonorigination of the immeasurable attitudes is without any basis. The nonapprehensibility of the immeasurable attitudes is

without any basis. Subhūti, the nonarising of the formless absorptions is without any basis. The nonceasing of the formless absorptions is without any basis. The nondefilement and the nonpurification of the formless absorptions are without any basis. The nonconditioning of the formless absorptions is without any basis. The nonorigination of the formless absorptions is without any basis. The nonapprehensibility of the formless absorptions is without any basis. Subhūti, the nonarising of the liberations is without any basis. The nonceasing of the liberations is without any basis. The nondefilement and the nonpurification of the liberations are without any basis. The nonconditioning of the liberations is without any basis. The nonorigination of the liberations is without any basis. The nonapprehensibility of the liberations is without any basis. Subhūti, the nonarising of the serial steps of meditative absorption is without any basis. The nonceasing of the serial steps of meditative absorption is without any basis. The nondefilement [F.52.b] and the nonpurification of the serial steps of meditative absorption are without any basis. The nonconditioning of the serial steps of meditative absorption is without any basis. The nonorigination of the serial steps of meditative absorption is without any basis. The nonapprehensibility of the serial steps of meditative absorption is without any basis. Subhūti, the nonarising of the emptiness, signlessness, and wishlessness gateways to liberation is without any basis. The nonceasing of the emptiness, signlessness, and wishlessness gateways to liberation is without any basis. The nondefilement and the nonpurification of the emptiness, signlessness, and wishlessness gateways to liberation are without any basis. The nonconditioning of the emptiness, signlessness, and wishlessness gateways to liberation is without any basis. The nonorigination of the emptiness, signlessness, and wishlessness gateways to liberation is without any basis. The nonapprehensibility of the emptiness, signlessness, and wishlessness gateways to liberation is without any basis. Subhūti, the nonarising of the extrasensory powers is without any basis. The nonceasing of the extrasensory powers is without any basis. The nondefilement and the nonpurification of the extrasensory powers are without any basis. The nonconditioning of the extrasensory powers is without any basis. The nonorigination of the extrasensory powers is without any basis. The nonapprehensibility of the extrasensory powers is without any basis. Subhūti, the nonarising of the meditative stabilities is without any basis. The nonceasing of the meditative stabilities is without any basis. The nondefilement and the nonpurification [F.53.a] of the meditative stabilities are without any basis. The nonconditioning of the meditative stabilities is without any basis. The nonorigination of the meditative stabilities is without any basis. The nonapprehensibility of the meditative stabilities is without

any basis. Subhūti, the nonarising of the dhāraṇī gateways is without any basis. The nonceasing of the dhāraṇī gateways is without any basis. The nondefilement and the nonpurification of the dhāraṇī gateways are without any basis. The nonconditioning of the dhāraṇī gateways is without any basis. The nonorigination of the dhāraṇī gateways is without any basis. The nonapprehensibility of the dhāraṇī gateways is without any basis.

8.48 “Subhūti, the nonarising of the powers of the tathāgatas is without any basis. The nonceasing of the powers of the tathāgatas is without any basis. The nondefilement and the nonpurification of the powers of the tathāgatas are without any basis. The nonconditioning of the powers of the tathāgatas is without any basis. The nonorigination of the powers of the tathāgatas is without any basis. The nonapprehensibility of the powers of the tathāgatas is without any basis. Subhūti, the nonarising of the fearlessnesses is without any basis. The nonceasing of the fearlessnesses is without any basis. The nondefilement and the nonpurification of the fearlessnesses are without any basis. The nonconditioning of the fearlessnesses is without any basis. The nonorigination of the fearlessnesses is without any basis. The nonapprehensibility of the fearlessnesses is without any basis. Subhūti, the nonarising of the kinds of exact knowledge is without any basis. The nonceasing of the kinds of exact knowledge is [F.53.b] without any basis. The nondefilement and the nonpurification of the kinds of exact knowledge are without any basis. The nonconditioning of the kinds of exact knowledge is without any basis. The nonorigination of the kinds of exact knowledge is without any basis. The nonapprehensibility of the kinds of exact knowledge is without any basis. Subhūti, the nonarising of great loving kindness is without any basis. The nonceasing of great loving kindness is without any basis. The nondefilement and the nonpurification of great loving kindness are without any basis. The nonconditioning of great loving kindness is without any basis. The nonorigination of great loving kindness is without any basis. The nonapprehensibility of great loving kindness is without any basis. Subhūti, the nonarising of great compassion is without any basis. The nonceasing of great compassion is without any basis. The nondefilement and the nonpurification of great compassion are without any basis. The nonconditioning of great compassion is without any basis. The nonorigination of great compassion is without any basis. The nonapprehensibility of great compassion is without any basis. Subhūti, the nonarising of the distinct qualities of the buddhas is without any basis. The nonceasing of the distinct qualities of the buddhas is without any basis. The nondefilement and the nonpurification of the distinct qualities of the buddhas are without any basis. The nonconditioning of the distinct qualities

of the buddhas is without any basis. The nonorigination of the distinct qualities of the buddhas is without any basis. The nonapprehensibility of the distinct qualities of the buddhas is without any basis.

8.49 “Subhūti, just as a mental image of the utter purity of physical forms is without any basis; a mental image of the utter purity of [F.54.a] feelings is without any basis; a mental image of the utter purity of perceptions is without any basis; a mental image of the utter purity of formative predispositions is without any basis; and a mental image of the utter purity of consciousness is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.50 “Subhūti, just as a mental image of the utter purity of the eyes is without any basis; a mental image of the utter purity of the ears is without any basis; a mental image of the utter purity of the nose is without any basis; a mental image of the utter purity of the tongue is without any basis; a mental image of the utter purity of the body is without any basis; and a mental image of the utter purity of the mental faculty is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.51 “Subhūti, just as a mental image of the utter purity of sights is without any basis; a mental image of the utter purity of sounds is without any basis; a mental image of the utter purity of odors is without any basis; a mental image of the utter purity of tastes is without any basis; a mental image of the utter purity of tangibles is without any basis; and a mental image of the utter purity of the mental phenomena is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.52 “Subhūti, just as a mental image of the utter purity of visual consciousness is without any basis; a mental image of the utter purity of auditory consciousness is without any basis; a mental image [F.54.b] of the utter purity of olfactory consciousness is without any basis; a mental image of the utter purity of gustatory consciousness is without any basis; a mental image of the utter purity of tactile consciousness is without any basis; and a mental image of the utter purity of mental consciousness is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.53 “Subhūti, just as a mental image of the utter purity of visually compounded sensory contact is without any basis; a mental image of the utter purity of aurally compounded sensory contact is without any basis; a mental image of the utter purity of nasally compounded sensory contact is without any basis; a mental image of the utter purity of lingually

compounded sensory contact is without any basis; a mental image of the utter purity of corporeally compounded sensory contact is without any basis; and a mental image of the utter purity of mentally compounded sensory contact is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.54 “Subhūti, just as a mental image of the utter purity of feelings conditioned by visually compounded sensory contact is without any basis; a mental image of the utter purity of feelings conditioned by aurally compounded sensory contact is without any basis; a mental image of the utter purity of feelings conditioned by nasally compounded sensory contact is without any basis; a mental image of the utter purity of feelings conditioned by lingually compounded sensory contact is without any basis; a mental image of the utter purity of feelings conditioned by corporeally compounded sensory contact is without any basis; and a mental image of the utter purity of feelings conditioned by mentally compounded sensory contact is without any basis, [F.55.a] in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.55 “Subhūti, just as a mental image of the utter purity of the earth element is without any basis; a mental image of the utter purity of the water element is without any basis; a mental image of the utter purity of the fire element is without any basis; a mental image of the utter purity of the wind element is without any basis; a mental image of the utter purity of the space element is without any basis; and a mental image of the utter purity of the consciousness element is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.56 “Subhūti, just as a mental image of the utter purity of ignorance is without any basis; a mental image of the utter purity of formative predispositions is without any basis; a mental image of the utter purity of consciousness is without any basis; a mental image of the utter purity of name and form is without any basis; a mental image of the utter purity of the six sense fields is without any basis; a mental image of the utter purity of sensory contact is without any basis; a mental image of the utter purity of sensation is without any basis; a mental image of the utter purity of craving is without any basis; a mental image of the utter purity of grasping is without any basis; a mental image of the utter purity of the rebirth process is without any basis; a mental image of the utter purity of birth is without any basis; and a mental image of the utter purity of aging and death is without any basis, in the same way,

Subhūti, there is no actual entity denoted by the word *bodhisattva*, [F.55.b] in the sense of a bodhisattva great being practicing the perfection of wisdom. [B5]

8.57 “Subhūti, just as a mental image of the utter purity of the perfection of generosity is without any basis; a mental image of the utter purity of the perfection of ethical discipline is without any basis; a mental image of the utter purity of the perfection of tolerance is without any basis; a mental image of the utter purity of the perfection of perseverance is without any basis; a mental image of the utter purity of the perfection of meditative concentration is without any basis; and a mental image of the utter purity of the perfection of wisdom is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.58 “Subhūti, just as a mental image of the utter purity of the emptiness of internal phenomena is without any basis; a mental image of the utter purity of the emptiness of external phenomena is without any basis; a mental image of the utter purity of the emptiness of external and internal phenomena is without any basis; a mental image of the utter purity of the emptiness of emptiness is without any basis; a mental image of the utter purity of the emptiness of great extent is without any basis; a mental image of the utter purity of the emptiness of ultimate reality is without any basis; a mental image of the utter purity of the emptiness of conditioned phenomena is without any basis; a mental image of the utter purity of the emptiness of unconditioned phenomena is without any basis; a mental image of the utter purity of the emptiness of the unlimited is without any basis; a mental image of the utter purity of the emptiness of that which has neither beginning nor end is without any [F.56.a] basis; a mental image of the utter purity of the emptiness of nonexclusion is without any basis; a mental image of the utter purity of the emptiness of inherent nature is without any basis; a mental image of the utter purity of the emptiness of all phenomena is without any basis; a mental image of the utter purity of the emptiness of intrinsic defining characteristics is without any basis; a mental image of the utter purity of the emptiness of that which cannot be apprehended is without any basis; a mental image of the utter purity of the emptiness of nonentities is without any basis; a mental image of the utter purity of the emptiness of essential nature is without any basis; and a mental image of the utter purity of the emptiness of an essential nature of nonentities is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

- 8.59 “Subhūti, just as a mental image of the utter purity of the applications of mindfulness is without any basis; a mental image of the utter purity of the correct exertions is without any basis; a mental image of the utter purity of the supports for miraculous ability is without any basis; a mental image of the utter purity of the faculties is without any basis; a mental image of the utter purity of the powers is without any basis; a mental image of the utter purity of the branches of enlightenment is without any basis; and a mental image of the utter purity of the noble eightfold path is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.
- 8.60 “Subhūti, just as a mental image of the utter purity of the truths of the noble ones is without any basis; a mental image of the utter purity of the meditative concentrations is without any basis; a mental image of the utter purity [F.56.b] of the immeasurable attitudes is without any basis; a mental image of the utter purity of the formless absorptions is without any basis; a mental image of the utter purity of the liberations is without any basis; a mental image of the utter purity of the serial steps of meditative absorption is without any basis; a mental image of the utter purity of the emptiness, signlessness, and wishlessness gateways to liberation is without any basis; a mental image of the utter purity of the extrasensory powers is without any basis; a mental image of the utter purity of the meditative stabilities is without any basis; and a mental image of the utter purity of the dhāraṇī gateways is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.
- 8.61 “Subhūti, just as a mental image of the utter purity of the powers of the tathāgatas is without any basis; a mental image of the utter purity of the fearlessnesses is without any basis; a mental image of the utter purity of the kinds of exact knowledge is without any basis; a mental image of the utter purity of great compassion is without any basis; and a mental image of the utter purity of the distinct qualities of the buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.
- 8.62 “Subhūti, just as a mental image of the utter purity of the self is without any basis on account of the nonexistence of a self, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of a being is without any basis on account of the [F.57.a] nonexistence of a being, in the same way, Subhūti, there is no

actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of a life form is without any basis on account of the nonexistence of a life form, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of life is without any basis on account of the nonexistence of life, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of an individual is without any basis on account of the nonexistence of an individual, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of a person is without any basis on account of the nonexistence of a person, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of one born of Manu is without any basis on account of the nonexistence of one born of Manu, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of a child of Manu is without any basis on account of the nonexistence of a child of Manu, in the same way, [F.57.b] Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of an agent is without any basis on account of the nonexistence of an agent, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of an experiencer is without any basis on account of the nonexistence of an experiencer, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of a knower is without any basis on account of the nonexistence of a knower, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as a mental image of the utter purity of a viewer is without any basis on account of the nonexistence of a viewer, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

- 8.63 “Subhūti, just as, when the disk of the sun rises, darkness is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.
- 8.64 “Subhūti, just as, during the eon of conflagration,³⁶² all types of conditioned phenomena are without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, [F.58.a] in the sense of a bodhisattva great being practicing the perfection of wisdom.
- 8.65 “Subhūti, just as degenerate morality in the ethical discipline of the tathāgatas, arhats, perfectly complete buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as distraction in the meditative stability of the tathāgatas, arhats, perfectly complete buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as intellectual confusion in the wisdom of the tathāgatas, arhats, perfectly complete buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as nonliberation in the liberation of the tathāgatas, arhats, perfectly complete buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the absence of seeing the transcendental knowledge of liberation in the seeing of the transcendental knowledge of liberation of the tathāgatas, arhats, perfectly complete buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing [F.58.b] the perfection of wisdom.
- 8.66 “Subhūti, just as the light of the sun and moon is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the planets, stars, gemstones, and lightning bolts is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.
- 8.67 “Subhūti, just as the light of the gods of the Cāturmahārājika realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of

the Trayastrīṃśa realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Yāma realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Tuṣita realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Nirmāṇarati realm is without any basis, in the same way, Subhūti, [F.59.a] there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Paranirmitavaśavartin realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.68 “Subhūti, just as the light of the gods of the Brahmakāyika realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Brahmāpurohita realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Brahmāparīṣadya realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Mahābrahmā realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.69 “Subhūti, just as the light of the gods of the Ābha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Parīttābha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva [F.59.b] great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Apramāṇābha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Ābhāsvara realm is without any

basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.70 “Subhūti, just as the light of the gods of the Śubha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Parīttasubha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Apramāṇasubha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Śubhakṛtsna realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.71 “Subhūti, just as the light of the gods of the Vṛha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. [F.60.a] Subhūti, just as the light of the gods of the Parīttavṛha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the gods of the Apramāṇavṛha realm is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.72 “Subhūti, just as the light of the gods of the Śuddhāvāsa realms is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.73 “Subhūti, just as the light of bodhisattva great beings is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom. Subhūti, just as the light of the tathāgatas, arhats, perfectly complete buddhas is without any basis, in the same way, Subhūti, there is no actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom.

8.74 “If you ask why, Subhūti, it is because all those phenomena—that enlightenment, that bodhisattva, and that actual entity denoted by the word *bodhisattva*—are neither conjoined nor disjoined, and are immaterial,

impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics. Subhūti, bodhisattva great beings should train in the fact that all phenomena are falsehoods.³⁶³ [F.60.b] Bodhisattva great beings should know all phenomena.”

8.75 “Blessed Lord, what are all phenomena? Blessed Lord, how do bodhisattva great beings train in falsehoods? How will bodhisattva great beings know all phenomena?”

8.76 “Subhūti,” replied the Blessed One, “regarding ‘all phenomena,’ they are virtuous or nonvirtuous, determinate or indeterminate, mundane or supramundane, contaminated or uncontaminated, conditioned or unconditioned, a basic transgression or not a basic transgression, and common or uncommon. Subhūti, these are called *all phenomena*. Bodhisattva great beings should train in the fact that all those phenomena are false. Those are all the phenomena that bodhisattva great beings should indeed know.”

8.77 “Blessed Lord, what are the mundane virtuous phenomena?”

“Subhūti,” replied the Blessed One, “regarding ‘mundane virtuous phenomena,’ they are respect for one’s father, respect for one’s mother, respect for a virtuous ascetic, respect for those born as priests, acts of service undertaken on behalf of elderly family members, bases of meritorious deeds originating from generosity, bases of meritorious deeds originating from ethical discipline and originating from meditation, and bases from having carried out one’s assigned duty,³⁶⁴ the path of the ten virtuous actions, the nine mundane perceptions—namely, the perception of [a corpse as] bloated, the perception of it as worm-infested, [F.61.a] the perception of it as putrefied, the perception of it as bloodied, the perception of it as black and blue, the perception of it as chewed on, the perception of it as dismembered, the perception of it as bones, and the perception of it as immolated—the four mundane meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, and the ten mundane mindfulnesses—namely, mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Saṅgha, mindfulness of ethical discipline, mindfulness of giving away, mindfulness of the gods, mindfulness of the inhalation and exhalation of breath, mindfulness of the body, mindfulness of disillusionment, and mindfulness of death. These are called *mundane virtuous phenomena*.”

8.78 “Blessed Lord, what are the mundane nonvirtuous phenomena?”

“The mundane nonvirtuous phenomena are the paths of the ten nonvirtuous actions,” replied the Blessed One. “That is to say, Subhūti, the slaying of living creatures is a mundane nonvirtuous phenomenon. Stealing,

Subhūti, is a mundane nonvirtuous phenomenon. Sexual misconduct because of lust, Subhūti, is a mundane nonvirtuous phenomenon. Lying, Subhūti, is a mundane nonvirtuous phenomenon. Back-biting, Subhūti, is a mundane nonvirtuous phenomenon. Verbal abuse,³⁶⁵ Subhūti, is a mundane nonvirtuous phenomenon. Irresponsible chatter, Subhūti, is a mundane nonvirtuous phenomenon. Coveting, Subhūti, is a mundane nonvirtuous phenomenon. Bearing malice, Subhūti, is a mundane nonvirtuous phenomenon. Wrong view, Subhūti, is a mundane nonvirtuous phenomenon. And, Subhūti, anger, holding a grudge, hypocrisy, nursing pent-up anger, violence, jealousy, miserliness, pride, [F.61.b] and perverse pride³⁶⁶—these are *mundane nonvirtuous phenomena*.”

8.79 “Blessed Lord, what are the mundane indeterminate phenomena?”

“Physical actions are indeterminate,”³⁶⁷ replied the Blessed One. “Verbal actions are indeterminate. Mental actions are indeterminate. The four primary elements are indeterminate. The five sense faculties are indeterminate. The six sense fields are indeterminate. The four formless absorptions³⁶⁸ are indeterminate. The aggregates are indeterminate. The sensory elements are indeterminate. The sense fields are indeterminate. All the maturations are indeterminate. Subhūti, these are called *mundane indeterminate phenomena*.”

8.80 “Blessed Lord, what are the mundane phenomena?”

“Subhūti,” replied the Blessed One, “regarding those called ‘mundane phenomena,’ they are the five aggregates, the twelve sense fields, the eighteen sensory elements, the path of the ten virtuous actions, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, and whatever other mundane phenomena there may be that are not supramundane phenomena. These are called *mundane phenomena*.”

8.81 “Blessed Lord, what are the supramundane phenomena?”

“Subhūti,” replied the Blessed One, “regarding those called ‘supramundane phenomena,’ they are the four applications of mindfulness, the four correct exertions, the four supports for miraculous abilities, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; the emptiness gateway to liberation, [F.62.a] signlessness gateway to liberation, and wishlessness gateway to liberation; the faculty of coming to fully understand what has not been understood, the faculty of fully understanding, and the faculty of knowing one has fully understood;³⁶⁹ the meditative stability with an initial mental application and with a sustained mental application, the meditative stability without an initial mental application but with just a sustained mental application, and

the meditative stability without an initial mental application and without a sustained mental application;³⁷⁰ knowledge, freedom, mindfulness, alertness, and appropriate attention; and the eight liberations.

8.82 “If you ask what these eight are, those with physical forms observe physical forms. This is the first liberation. Those with the perception of no internal physical forms observe external physical forms. This is the second liberation. They are intent on pleasant states. This is the third liberation. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, those who do not direct their attention to perceptions of diversity achieve and dwell in the sphere of infinite space, thinking, ‘Space is infinite.’ This is the fourth liberation. Having completely transcended the sphere of infinite space in all respects, they achieve and dwell in the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ This is the fifth liberation. Having completely transcended the sphere of infinite consciousness in all respects, they achieve and dwell in the sphere of nothing-at-all, thinking, ‘There is nothing at all.’ This is the sixth liberation. Having completely transcended the sphere of nothing-at-all in all respects, they achieve and dwell in the sphere of neither perception nor nonperception. This is the seventh liberation. Having completely transcended the sphere of neither perception nor nonperception in all respects, [F.62.b] they achieve and dwell in the cessation of perceptions and feelings. This is the eighth liberation. Those are the eight liberations.

8.83 “And there are the nine serial steps of meditative absorption. If you ask what these nine are, they are as follows. [Practitioners] achieve and maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy about which the noble ones say, ‘They are mindful, abiding in bliss, and equanimous.’ On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, they achieve and maintain the fourth meditative concentration without bliss and suffering, and in which equanimity and mindfulness are utterly purified. Having completely transcended the perception of physical forms so that

perceptions of obstruction have subsided, those who do not direct their attention to perceptions of diversity achieve and maintain the sphere of infinite space, thinking, ‘Space is infinite.’ Having completely transcended the sphere of infinite space in all respects, [F.63.a] they achieve and maintain the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, ‘There is nothing at all.’ Having completely transcended the sphere of nothing-at-all in all respects, they achieve and dwell in the sphere of neither perception nor nonperception. Having completely transcended the sphere of neither perception nor nonperception in all respects, they achieve and maintain the cessation of perceptions and feelings.

8.84 “So, those nine serial steps of meditative absorption, and the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities, as well as the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas—these are called *supramundane phenomena*.”

8.85 “Blessed Lord, what are the contaminated phenomena?”

“Subhūti,” replied the Blessed One, “regarding those called ‘contaminated phenomena,’ they are the five aggregates, the twelve sense fields, [F.63.b] the eighteen sensory elements, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers. These are called *contaminated phenomena*.”

8.86 “Blessed Lord, what are the uncontaminated phenomena?”

“Subhūti,” replied the Blessed One, “regarding those called ‘uncontaminated phenomena,’ they are the four applications of mindfulness, the four correct exertions, the four supports for miraculous abilities, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path, and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, all the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four

kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. These are called *uncontaminated phenomena*."

8.87 "Blessed Lord, what are the conditioned phenomena?"

"Subhūti," replied the Blessed One, "regarding those called 'conditioned phenomena,' they are the realm of desire, the realm of form, the realm of formlessness, and the other phenomena apart from these that are included in the sphere of conditioned phenomena—the four applications of mindfulness, the four correct exertions, the four supports for miraculous abilities, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path, and the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four [F.64.a] formless absorptions, the eight liberations, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the five extrasensory powers, the six perfections, all the emptinesses, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. These are called *conditioned phenomena*."

8.88 "Blessed Lord, what are the unconditioned phenomena?"

"Subhūti," replied the Blessed One, "regarding those called 'unconditioned phenomena,' they are those that do not arise, disintegrate, and transform, which is to say, the extinction of desire, the extinction of hatred, the extinction of delusion, the real nature, the unmistakable real nature, the one and only real nature, the reality of phenomena, the realm of phenomena, the maturity of phenomena, the realm of the inconceivable, and the very limit of reality. These, Subhūti, are called *unconditioned phenomena*."

8.89 "Blessed Lord, what are the common phenomena?"

"Subhūti," replied the Blessed One, "regarding those called 'common phenomena,' they are the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers. These are called *phenomena shared in common* with ordinary persons."

8.90 "Blessed Lord, what are the uncommon phenomena?"

"Subhūti," replied the Blessed One, "regarding those called 'uncommon phenomena,' they are the four applications of mindfulness, the four correct exertions, the four supports for miraculous abilities, the five faculties, the five powers, the [F.64.b] seven branches of enlightenment, and the noble eightfold path, and the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, all the meditative stabilities, all the dhāraṇī gateways, the ten

powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. These are called *uncommon phenomena*.”

8.91 “Since bodhisattva great beings who practice the perfection of wisdom are without ideation, they should not become attached to any of those phenomena that are empty of their own defining characteristics. Since they are without ideation and without conceptual thought, they should comprehend all phenomena in accordance with nonduality.”

8.92 Then Venerable Subhūti asked the Blessed One, “Blessed Lord, why, when you say ‘bodhisattva great beings,’ do you call bodhisattvas ‘great beings’?”

8.93 “Subhūti,” replied the Blessed One, “bodhisattvas are called *great beings* because they will lead a great number of beings with certainty to consummation.”³⁷¹

8.94 “Blessed Lord, who are such a great number of beings with certainty, such a great number of beings with certainty, that bodhisattva great beings will lead to consummation?

8.95 “Subhūti,” replied the Blessed One, “regarding that great number of beings—those on the level of the spiritual family, those who are the eighth, those who have entered the stream, once-returners, non-returners, arhats, [F.65.a] pratyekabuddhas, and bodhisattvas who have initially set their minds on enlightenment, up to bodhisattva great beings who dwell on the level at which progress has become irreversible—they, Subhūti, are called *the great number of beings with certainty*. Those bodhisattva great beings will lead such beings as those to consummation. There the bodhisattva great beings’ setting of the vajra-like mind on enlightenment is called *the consummation of the great number of beings with certainty*.”

8.96 “Blessed Lord, what is this setting of the vajra-like mind on enlightenment?”

“Here, Subhūti,” replied the Blessed One, “bodhisattva great beings set their minds on enlightenment, thinking, ‘I should don armor for the sake of all beings in inestimable saṃsāra. I should renounce all possessions. I should develop equanimity toward all beings.’³⁷² I should enable all beings to attain final nirvāṇa by means of the three vehicles. I should understand that despite enabling all beings to attain final nirvāṇa, since there are indeed no beings who will attain final nirvāṇa, all phenomena are nonarising and unceasing. I should practice the six perfections with the unadulterated³⁷³ mind of all-aspect omniscience. I should train in the realization of the [ultimate] attribute that is followed everywhere by completion. I should comprehend the accomplishment of the attributes in a single principle.³⁷⁴ I should train in order to achieve all the inestimable attributes.’ They set their

mind in that way. Subhūti, that is the bodhisattva great beings' setting of the vajra-like mind on enlightenment. [F.65.b] Keeping to it, without apprehending anything, bodhisattva great beings lead the great number of beings with certainty to consummation.

8.97 “Moreover, Subhūti, bodhisattva great beings set their minds in this way: ‘For the sake of all those beings I should experience all those feelings of suffering, the suffering that the denizens of the hells, the animal realm, and the world of Yama, as many as there are, feel.’ On top of that,³⁷⁵ bodhisattva great beings set their minds in this way, thinking, ‘Even for the sake of each being, individually, over many hundreds of thousands of tens of millions of billions of eons, I should experience all those sufferings of the denizens of the hells as long as a being has not attained final nirvāṇa in the expanse of nirvāṇa where no residue of the aggregates is left behind.’ In just that way, ‘For the sake of all beings, I should also experience all those sufferings of the denizens of the hells as long as all beings have not passed into final nirvāṇa in the expanse of nirvāṇa where no residue of the aggregates is left behind.’ And from then on, they will set their mind, thinking, ‘For my own sake, I should plant the roots of virtue, and, after many hundreds of thousands of tens of millions of billions of eons accumulating manifold provisions of enlightenment, I should fully awaken to unsurpassed, perfect, complete enlightenment.’ Subhūti, that is the bodhisattva great beings' setting of the vajra-like mind. Keeping to it, without apprehending anything, bodhisattva great beings lead the great number of beings with certainty to consummation.

8.98 “Moreover, Subhūti, bodhisattva great [F.66.a] beings should always and uninterruptedly develop a sublime mind, a sublime mind on account of which all beings will be led to consummation.³⁷⁶ In this regard, the sublime mind of bodhisattva great beings is, from the time when they first set their mind on enlightenment, not having a greedy mind, not having a hateful mind, not having a deluded mind, not setting their mind on harming, not having a śrāvaka's mind, and not having a pratyekabuddha's mind. This is the sublime mind of bodhisattva great beings. Through that sublime mind they lead all beings to their consummation, but still they should not give rise to conceits because of that.

8.99 “Moreover, Subhūti, bodhisattva great beings should have an unshakeable mind. In this regard, the unshakeable mind of bodhisattva great beings is attention turned toward all-aspect omniscience without giving rise to conceit because of that. This is the unshakeable mind of bodhisattva great beings. Through that, without apprehending anything, they will lead all beings to consummation.

- 8.100 “Moreover, Subhūti, bodhisattva great beings should set their mind on the benefit and happiness of all beings. In this regard, the bodhisattva great beings’ mind set on benefit and happiness is a refuge to all beings, and does not abandon them, but without giving rise to conceit because of that. This, Subhūti, is the bodhisattva great beings’ mind set on benefit and happiness. Keeping to it, without apprehending anything, bodhisattva great beings lead the great number of beings with certainty to consummation. [F.66.b]
- 8.101 “Moreover, Subhūti, bodhisattva great beings should always and uninterruptedly wish for the Dharma, enjoy Dharma, appreciate the Dharma, and practice and engage in having an appreciation for the Dharma. In this regard, if you ask what is Dharma, it is this: the indivisibility of all dharmas.
- 8.102 “If you ask what it is to wish for the Dharma, it is to wish for and appreciate the Dharma. That is called *to wish for the Dharma*.
- 8.103 “If you ask what it is to enjoy the Dharma, it is to enjoy and take pleasure in the Dharma. That is called *to enjoy the Dharma*.
- 8.104 “If you ask what it is to appreciate the Dharma, it is to see the good qualities of the Dharma. That is called *to appreciate the Dharma*.
- 8.105 “If you ask what it is to practice and engage in³⁷⁷ having an appreciation for the Dharma, it is to cultivate and magnify just that Dharma. That is called *to practice and engage in having an appreciation for the Dharma*.
- 8.106 “In this way, Subhūti, without apprehending anything, bodhisattva great beings who practice the perfection of wisdom should lead the great number of beings with certainty to consummation.
- 8.107 “Moreover, Subhūti, without apprehending anything, bodhisattva great beings who practice the perfection of wisdom should lead the great number of beings with certainty to consummation while abiding in the emptiness of internal phenomena, while abiding in the emptiness of external phenomena, while abiding in the emptiness of external and internal phenomena, while abiding in the emptiness of emptiness, while abiding in the emptiness of great extent, while abiding in the emptiness of ultimate reality, while abiding in the emptiness of conditioned phenomena, while abiding in the emptiness of unconditioned phenomena, while abiding in the emptiness of the unlimited, while abiding in the emptiness of that which has neither beginning nor end, while abiding in the emptiness of nonexclusion, while abiding in the emptiness of inherent nature, while abiding in the emptiness of all phenomena, while abiding in the emptiness of intrinsic defining characteristics, while abiding in the emptiness of that which cannot be apprehended, while abiding in the emptiness of nonentities, while abiding in the emptiness of essential nature, [F.67.a] and while abiding in the emptiness of an essential nature of nonentities.

8.108 “Moreover, Subhūti, without apprehending anything, bodhisattva great beings who practice the perfection of wisdom should lead the great number of beings with certainty to consummation while abiding in the applications of mindfulness, the correct exertions, the supports for miraculous abilities, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, and the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.

8.109 “Moreover, Subhūti, without apprehending anything, bodhisattva great beings who practice the perfection of wisdom should lead the great number of beings with certainty to consummation while abiding in the meditative stability *heroic valor*, while abiding in the meditative stability *precious seal*, while abiding in the meditative stability *lion’s play*, while abiding in the meditative stability *beautiful moon*, while abiding in the meditative stability [F.67.b] *crest of the moon’s victory banner*, while abiding in the meditative stability *surpassing all phenomena*, while abiding in the meditative stability *seal of all phenomena*, while abiding in the meditative stability *surveying the crown pinnacle*, while abiding in the meditative stability *certainty in the realm of phenomena*, while abiding in the meditative stability *crest of certainty’s victory banner*, while abiding in the meditative stability *vajra*, while abiding in the meditative stability *seal of entry into all phenomena*, while abiding in the meditative stability *well established as the king of meditative stabilities*, while abiding in the meditative stability *excellently well established*,³⁷⁸ while abiding in the meditative stability *well-engaging king of meditative stabilities*, while abiding in the meditative stability *diffusion of light rays*, while abiding in the meditative stability *without mistakes*, while abiding in the meditative stability *because of the diffusion of light rays not making mistakes*, while abiding in the meditative stability *power of effort*, while abiding in the meditative stability *array of power*, while abiding in the meditative stability *exalted*, while abiding in the meditative stability *engaging with certainty in lexical explanations*, while abiding in the meditative stability *entry into designations*, while abiding in the meditative stability *observation of spatial directions*, while abiding in the meditative stability *sealed with the seal*, while abiding in the meditative stability *unimpaired*, while abiding in the meditative stability *oceanic seal gathering all phenomena*, while abiding in the meditative stability *seal of the king*,³⁷⁹ while abiding in the meditative stability *permeation of space*, while abiding in the

meditative stability *vajra maṇḍala*, while abiding in the meditative stability *purified of the three spheres*,³⁸⁰ while abiding in the meditative stability *shoulder ornament of the victory banner's crest*, while abiding in the meditative stability *Indra's crest*, while abiding in the meditative stability *pursuit of the stream*,³⁸¹ while abiding in the meditative stability *yawning lion*,³⁸² while abiding in the meditative stability *stretching lion*,³⁸³ [F.68.a] while abiding in the meditative stability *stretching-out lion*, while abiding in the meditative stability *beyond sequence*, while abiding in the meditative stability *without attachment or obstruction*,³⁸⁴ while abiding in the meditative stability *repudiation of afflicted mental states*,³⁸⁵ while abiding in the meditative stability *illumination*, while abiding in the meditative stability *unseeking*, while abiding in the meditative stability *no fixed abode*, while abiding in the meditative stability *free from mentation*, while abiding in the meditative stability *taming the four māras*,³⁸⁶ while abiding in the meditative stability *stainless lamplight*, while abiding in the meditative stability *boundless light*, while abiding in the meditative stability *illuminator*, while abiding in the meditative stability *total illumination*, while abiding in the meditative stability *pure supremacy*, while abiding in the meditative stability *stainless light*, while abiding in the meditative stability *bringer of joy*, while abiding in the meditative stability *lightning lamp*, while abiding in the meditative stability *inexhaustible*, while abiding in the meditative stability *unvanquished*, while abiding in the meditative stability *majestic*, while abiding in the meditative stability *free from extinction*, while abiding in the meditative stability *unmoving*, while abiding in the meditative stability *calmed*,³⁸⁷ while abiding in the meditative stability *imperishable*,³⁸⁸ abiding in the meditative stability *lamp of the sun*, while abiding in the meditative stability *immaculate moon*, while abiding in the meditative stability *clear-eyed*,³⁸⁹ while abiding in the meditative stability *lamp of wisdom*, while abiding in the meditative stability *clear appearance*, while abiding in the meditative stability *moon lamp*,³⁹⁰ while abiding in the meditative stability *illuminating*, while abiding in the meditative stability *does what needs to be done*, while abiding in the meditative stability *glory of transcendental knowledge*, while abiding in the meditative stability *vajra-like*, while abiding in the meditative stability *stability of mind*, while abiding in the meditative stability *total illumination*, while abiding in the meditative stability *well situated*, while abiding in the meditative stability *jewel cusp*, while abiding in the meditative stability *seal of the supreme phenomenon*, while abiding in [F.68.b] the meditative stability *sameness of all phenomena*, the meditative stability *renunciation of delight*, while abiding in the meditative stability *elevated by phenomena*, while abiding in the meditative stability *expanded on account of being elevated by phenomena*,³⁹¹ while abiding in the meditative stability *jewel state*, while

abiding in the meditative stability *forsaking fights*, while abiding in the meditative stability *dispersal*, while abiding in the meditative stability *distinguishing the terms associated with all phenomena*, while abiding in the meditative stability *determination*,³⁹² while abiding in the meditative stability *stainless performance*, while abiding in the meditative stability *arranging the sameness of letters*, while abiding in the meditative stability *devoid of letters*, while abiding in the meditative stability *cutting off the objective support*,³⁹³ while abiding in the meditative stability *unmodified*, while abiding in the meditative stability *aspectless*, while abiding in the meditative stability *entering into names and signs*,³⁹⁴ while abiding in the meditative stability *free from activity*, while abiding in the meditative stability *entering into the ascertainment of names*, while abiding in the meditative stability *a practitioner without a dwelling*, while abiding in the meditative stability *devoid of darkness*, while abiding in the meditative stability *endowed with practice*, while abiding in the meditative stability *unwavering*, while abiding in the meditative stability *transcendence of the range*, while abiding in the meditative stability *accumulation of all attributes*, while abiding in the meditative stability *abiding without mentation*,³⁹⁵ while abiding in the meditative stability *abiding with certainty*,³⁹⁶ while abiding in the meditative stability *blossoming and vibrance of the flowers of virtue*, while abiding in the meditative stability *endowed with the branches of enlightenment*, while abiding in the meditative stability *boundless eloquence*, while abiding in the meditative stability *boundless lamplight*,³⁹⁷ while abiding in the meditative stability *equal to the unequaled*, while abiding in the meditative stability *transcending all phenomena*, while abiding in the meditative stability *delineator*, while abiding in the meditative stability *dispelling doubt*, while abiding in the meditative stability [F.69.a] *without settled focus*, while abiding in the meditative stability *single array*, while abiding in the meditative stability *manifest attainment of aspects*, the meditative stability *single aspect*, while abiding in the meditative stability *nonexclusion of the aspect*, while abiding in the meditative stability *supreme performance*,³⁹⁸ while abiding in the meditative stability *comprehension of all bases of existence through realization*, while abiding in the meditative stability *entrance to symbols and sounds*, while abiding in the meditative stability *jewel heart*,³⁹⁹ while abiding in the meditative stability *unattached to any phenomena*, while abiding in the meditative stability *array of flashes of lightning*, while abiding in the meditative stability *forsaking*, while abiding in the meditative stability *lamp of doctrine*, while abiding in the meditative stability *lamp of transcendental knowledge*, while abiding in the meditative stability *manifest attainment of the miraculous ability to not return*, while abiding in the meditative stability *devoid of vocalic syllables*, while abiding in the meditative stability *burning lamp*, while abiding in the

meditative stability *purification of defining characteristics*, while abiding in the meditative stability *manifestly imperceptible*, while abiding in the meditative stability *endowed with a distinct forbearance*, while abiding in the meditative stability *endowed with all finest aspects*,⁴⁰⁰ while abiding in the meditative stability *endowed with dhāraṇīs*, while abiding in the meditative stability *absence of joy with respect to all happiness and suffering*, while abiding in the meditative stability *inexhaustible cornucopia*, while abiding in the meditative stability *dhāraṇī intelligence*, while abiding in the meditative stability *perfect elimination of right and wrong*, while abiding in the meditative stability *perfect calming of all contradictions and refutations*, while abiding in the meditative stability *no harmony or disharmony*, while abiding in the meditative stability *taintless light*, while abiding in the meditative stability *endowed with the essence*, while abiding in the meditative stability *taintless light of the full moon*, while abiding in the meditative stability *lightning light*, while abiding in the meditative stability [F.69.b] *great ornament*,⁴⁰¹ while abiding in the meditative stability *illuminator in all respects*, while abiding in the meditative stability *protector of all worlds*,⁴⁰² while abiding in the meditative stability *sameness of meditative stability*, while abiding in the meditative stability *with a dustless and dust-free principle*, while abiding in the meditative stability *convergence in nonaffliction*, while abiding in the meditative stability *convergence of all afflicted mental states in nonaffliction*,⁴⁰³ while abiding in the meditative stability *intent on a dwelling that has not been apprehended*, while abiding in the meditative stability *abiding in the real nature without mentation*, while abiding in the meditative stability *self-originated from the vessel*,⁴⁰⁴ while abiding in the meditative stability *incinerating all afflicted mental states*, while abiding in the meditative stability *lamp of great transcendental knowledge*, while abiding in the meditative stability *origin of the ten powers*, while abiding in the meditative stability *opener of the gateways*, while abiding in the meditative stability *dispelling the defects of corporeality*, while abiding in the meditative stability *obliterating defects of speech, transforming them as if into space*,⁴⁰⁵ while abiding in the meditative stability *dispelling the defects of the mind*,⁴⁰⁶ while abiding in the meditative stability *thorough investigation*, while abiding in the meditative stability *space-like*, and while abiding in the meditative stability *space-like and without attachment, hence free and without blemish*.

8.110 “Abiding in these attributes, Subhūti, bodhisattva great beings practice the perfection of wisdom and lead the great number of beings with certainty to consummation. This is why bodhisattvas are called *great beings*.” [F.70.a] [B6]

8.111 Then the venerable Śāradvatīputra said to the Blessed One, “Blessed Lord, I too am inspired to say in what sense bodhisattvas are called *great beings*.”

“Śāradvatīputra,” replied the Blessed One, “be inspired to speak of why bodhisattvas are called *great beings*.”

8.112 Śāradvatīputra then explained, “Blessed Lord, although bodhisattva great beings teach the Dharma to beings in order that they might abandon the view of the self; might abandon the view of a being; might abandon the view of a life form; might abandon the view of a person; might abandon the view of a life; might abandon the view of an individual; might abandon the view of one born of Manu; might abandon the view of a child of Manu; might abandon the view of an agent; might abandon the view of an instigator of an agent; might abandon the view of a motivator; might abandon the view of an inciter; might abandon the view of an experiencer; might abandon the view of an instigator of an experiencer; might abandon the view of a knower; and might abandon the view of a viewer; might abandon the nihilist view and might abandon the eternalist view; might abandon the view of existence and might abandon the view of nonexistence; might abandon the view of aggregates, might abandon the view of sensory elements, and might abandon the view of sense fields; might abandon the view of dependent origination; might abandon the view of the truths; might abandon the view of the perfections; might abandon the view of emptiness; might abandon the view of the applications of mindfulness, might abandon the view of the correct exertions, might abandon the view of the supports for miraculous ability, might abandon the view of the faculties, [F.70.b] might abandon the view of the powers, might abandon the view of the branches of enlightenment, and might abandon the view of the noble eightfold path; might abandon the view of the truths of the noble ones; might abandon the view of the meditative concentrations, might abandon the view of the immeasurable attitudes, might abandon the view of the formless absorptions, might abandon the view of the liberations, and might abandon the view of the serial steps of meditative absorption; might abandon the view of the emptiness, signlessness, and wishlessness gateways to liberation; might abandon the view of the extrasensory powers; might abandon the view of the meditative stabilities and might abandon the view of the dhāraṇī gateways; might abandon the view of the powers of the tathāgatas, might abandon the view of the fearlessnesses, might abandon the view of the kinds of exact knowledge, might abandon the view of great loving kindness, might abandon the view of great compassion, and might abandon the view of the distinct qualities of the buddhas; might abandon the view of beings to be matured; might abandon the view of buddhafi elds to be refined; might abandon the view of enlightenment; might abandon the view of the Buddha, might abandon the view of the Dharma, and might abandon the view of the Saṅgha; might abandon the view of the turning of

the wheel of the Dharma; and, although they teach the Dharma to beings in order that they might abandon the view of the attainment of final nirvāṇa, they do so by way of not apprehending anything. This is why bodhisattvas are called *great beings*.”

- 8.113 Then the venerable Subhūti asked the venerable Śāradvatīputra, “Venerable Śāradvatīputra, why would bodhisattva great beings have a view [F.71.a] concerning physical forms, have a view concerning feelings, have a view concerning perceptions, have a view concerning formative predispositions, and have a view concerning consciousness; have a view concerning the eyes, have a view concerning the ears, have a view concerning the nose, have a view concerning the tongue, have a view concerning the body, and have a view concerning the mental faculty; have a view concerning sights, have a view concerning sounds, have a view concerning odors, have a view concerning tastes, have a view concerning tangibles, and have a view concerning mental phenomena; have a view concerning visual consciousness, have a view concerning auditory consciousness, have a view concerning olfactory consciousness, have a view concerning gustatory consciousness, have a view concerning tactile consciousness, and have a view concerning mental consciousness; have a view concerning visually compounded sensory contact, have a view concerning aurally compounded sensory contact, have a view concerning nasally compounded sensory contact, have a view concerning lingually compounded sensory contact, have a view concerning corporeally compounded sensory contact, and have a view concerning mentally compounded sensory contact; have a view concerning feelings conditioned by visually compounded sensory contact, have a view concerning feelings conditioned by aurally compounded sensory contact, have a view concerning feelings conditioned by nasally compounded sensory contact, have a view concerning feelings conditioned by lingually compounded sensory contact, have a view concerning feelings conditioned by corporeally compounded sensory contact, and have a view concerning feelings conditioned by mentally compounded sensory contact; have a view concerning the earth element, have a view concerning the water element, have a view concerning the fire element, have a view concerning the wind element, have a view concerning [F.71.b] the space element, and have a view concerning the consciousness element; have a view concerning ignorance, have a view concerning formative predispositions, have a view concerning consciousness, have a view concerning name and form, have a view concerning the six sense fields, have a view concerning sensory contact, have a view concerning sensation, have a view concerning craving, have a view concerning grasping, have a view concerning the rebirth process, have

a view concerning birth, and have a view concerning aging and death; have a view concerning the perfection of generosity, have a view concerning the perfection of ethical discipline, have a view concerning the perfection of tolerance, have a view concerning the perfection of perseverance, have a view concerning the perfection of meditative concentration, and have a view concerning the perfection of wisdom; have a view concerning the emptiness of internal phenomena, have a view concerning the emptiness of external phenomena, have a view concerning the emptiness of external and internal phenomena, have a view concerning the emptiness of emptiness, have a view concerning the emptiness of great extent, have a view concerning the emptiness of ultimate reality, have a view concerning the emptiness of conditioned phenomena, have a view concerning the emptiness of unconditioned phenomena, have a view concerning the emptiness of the unlimited, have a view concerning the emptiness of that which has neither beginning nor end, have a view concerning the emptiness of nonexclusion, have a view concerning the emptiness of inherent nature, have a view concerning the emptiness of all phenomena, have a view concerning the emptiness of intrinsic defining characteristics, have a view concerning the emptiness of that which cannot be apprehended, have a view concerning the emptiness of nonentities, have a view concerning the emptiness of essential nature, and have a view concerning [F.72.a] the emptiness of an essential nature of nonentities; have a view concerning the applications of mindfulness, have a view concerning the correct exertions, have a view concerning the supports for miraculous ability, have a view concerning the faculties, have a view concerning the powers, have a view concerning the branches of enlightenment, and have a view concerning the noble eightfold path; have a view concerning the truths of the noble ones; have a view concerning the meditative concentrations, have a view concerning the immeasurable attitudes, have a view concerning the formless absorptions, have a view concerning the liberations, and have a view concerning the serial steps of meditative absorption; have a view concerning the emptiness, signlessness, and wishlessness gateways to liberation; have a view concerning the extrasensory powers; have a view concerning the meditative stabilities and have a view concerning the dhāraṇī gateways; have a view concerning the powers of the tathāgatas, have a view concerning the fearlessnesses, have a view concerning the kinds of exact knowledge, have a view concerning great loving kindness, have a view concerning great compassion, and have a view concerning the distinct qualities of the buddhas; have a view concerning the beings to be matured; have a view concerning the buddhafi elds to be refined; have a view concerning enlightenment; have a view concerning the Buddha, have a view concerning

the Dharma, and have a view concerning the Saṅgha; have a view concerning the turning of the wheel of the Dharma; and have a view concerning the attainment of final nirvāṇa?”

- 8.114 “Venerable Subhūti, in this regard, bodhisattva great beings who practice the perfection of wisdom [F.72.b] without skill in means apprehend physical forms and develop a view of them by way of apprehending, without skill in means apprehend feelings and develop a view of them by way of apprehending, without skill in means apprehend perceptions and develop a view of them by way of apprehending, without skill in means apprehend formative predispositions and develop a view of them by way of apprehending, and without skill in means apprehend consciousness and develop a view of it by way of apprehending; without skill in means apprehend the eyes and develop a view of them by way of apprehending, without skill in means apprehend the ears and develop a view of them by way of apprehending, without skill in means apprehend the nose and develop a view of it by way of apprehending, without skill in means apprehend the tongue and develop a view of it by way of apprehending, without skill in means apprehend the body and develop a view of it by way of apprehending, and without skill in means apprehend the mental faculty and develop a view of it by way of apprehending; without skill in means apprehend sights and develop a view of them by way of apprehending, without skill in means apprehend sounds and develop a view of them by way of apprehending, without skill in means apprehend odors and develop a view of them by way of apprehending, without skill in means apprehend tastes and develop a view of them by way of apprehending, without skill in means apprehend tangibles and develop a view of them by way of apprehending, and without skill in means apprehend mental phenomena and develop a view of them by way of apprehending; without skill in means apprehend visual consciousness and develop a view of it by way of apprehending, without skill in means apprehend auditory consciousness and develop a view of it by way of apprehending, without skill in means apprehend olfactory consciousness and develop a view of it by way of apprehending, without skill in means apprehend gustatory consciousness and develop a view of it by way of apprehending, without skill in means apprehend tactile consciousness and develop a view of it by way of apprehending, and without skill in means apprehend mental consciousness and develop a view of it by way of apprehending; without skill in means apprehend visually compounded sensory contact and develop a view of it by way of apprehending, without skill in means apprehend aurally compounded sensory contact and develop a view of it by way of apprehending, without skill in means apprehend nasally compounded

sensory contact and develop a view of it [F.73.a] by way of apprehending, without skill in means apprehend lingually compounded sensory contact and develop a view of it by way of apprehending, without skill in means apprehend corporeally compounded sensory contact and develop a view of it by way of apprehending, and without skill in means apprehend mentally compounded sensory contact and develop a view of it by way of apprehending; without skill in means apprehend feelings conditioned by visually compounded sensory contact and develop a view of them by way of apprehending, without skill in means apprehend feelings conditioned by aurally compounded sensory contact and develop a view of them by way of apprehending, without skill in means apprehend feelings conditioned by nasally compounded sensory contact and develop a view of them by way of apprehending, without skill in means apprehend feelings conditioned by lingually compounded sensory contact and develop a view of them by way of apprehending, without skill in means apprehend feelings conditioned by corporeally compounded sensory contact and develop a view of them by way of apprehending, and without skill in means apprehend feelings conditioned by mentally compounded sensory contact and develop a view of them by way of apprehending; without skill in means apprehend the earth element and develop a view of it by way of apprehending, without skill in means apprehend the water element and develop a view of it by way of apprehending, without skill in means apprehend the fire element and develop a view of it by way of apprehending, without skill in means apprehend the wind element and develop a view of it by way of apprehending, without skill in means apprehend the space element and develop a view of it by way of apprehending, and without skill in means apprehend the consciousness element and develop a view of it by way of apprehending; without skill in means apprehend ignorance and develop a view of it by way of apprehending, without skill in means apprehend formative predispositions and develop a view of them by way of apprehending, without skill in means apprehend consciousness and develop a view of it by way of apprehending, without skill in means apprehend name and form and develop a view of them by way of apprehending, without skill in means apprehend the six sense fields and develop a view of them by way of apprehending, without skill in means apprehend sensory contact and develop a view of it by way of apprehending, without skill in means apprehend sensation and develop a view of it by way of apprehending, without skill in means apprehend [F.73.b] craving and develop a view of it by way of apprehending, without skill in means apprehend grasping and develop a view of it by way of apprehending, without skill in means apprehend the rebirth process and

develop a view of it by way of apprehending, without skill in means apprehend birth and develop a view of it by way of apprehending, and without skill in means apprehend aging and death and develop a view of them by way of apprehending; without skill in means apprehend the perfection of generosity and develop a view of it by way of apprehending, without skill in means apprehend the perfection of ethical discipline and develop a view of it by way of apprehending, without skill in means apprehend the perfection of tolerance and develop a view of it by way of apprehending, without skill in means apprehend the perfection of perseverance and develop a view of it by way of apprehending, without skill in means apprehend the perfection of meditative concentration and develop a view of it by way of apprehending, and without skill in means apprehend the perfection of wisdom and develop a view of it by way of apprehending; without skill in means apprehend the emptiness of internal phenomena and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of external phenomena and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of external and internal phenomena and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of emptiness and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of great extent and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of ultimate reality and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of conditioned phenomena and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of unconditioned phenomena and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of the unlimited and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of that which has neither beginning nor end and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of nonexclusion and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of inherent nature and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of all phenomena [F.74.a] and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of intrinsic defining characteristics and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of that which cannot be apprehended and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of nonentities and develop a view of it by way of apprehending, without skill in means apprehend the emptiness of essential nature and develop a view of

it by way of apprehending, and without skill in means apprehend the emptiness of an essential nature of nonentities and develop a view of it by way of apprehending; without skill in means apprehend the applications of mindfulness and develop a view of them by way of apprehending, without skill in means apprehend the correct exertions and develop a view of them by way of apprehending, without skill in means apprehend the supports for miraculous ability and develop a view of them by way of apprehending, without skill in means apprehend the faculties and develop a view of them by way of apprehending, without skill in means apprehend the powers and develop a view of them by way of apprehending, without skill in means apprehend the branches of enlightenment and develop a view of them by way of apprehending, and without skill in means apprehend the noble eightfold path and develop a view of it by way of apprehending; without skill in means apprehend the truths of the noble ones and develop a view of them by way of apprehending; without skill in means apprehend the meditative concentrations and develop a view of them by way of apprehending, without skill in means apprehend the immeasurable attitudes and develop a view of them by way of apprehending, without skill in means apprehend the formless absorptions and develop a view of them by way of apprehending, without skill in means apprehend the liberations and develop a view of them by way of apprehending, and without skill in means apprehend the serial steps of meditative absorption and develop a view of them by way of apprehending; without skill in means apprehend the emptiness, signlessness, and wishlessness gateways to liberation and develop a view of them by way of apprehending; without skill in means apprehend the extrasensory powers and develop a view of them by way of apprehending; without skill in means apprehend the meditative stabilities [F.74.b] and develop a view of them by way of apprehending, and without skill in means apprehend the dhāraṇī gateways and develop a view of them by way of apprehending; without skill in means apprehend the powers of the tathāgatas and develop a view of them by way of apprehending, without skill in means apprehend the fearlessnesses and develop a view of them by way of apprehending, without skill in means apprehend the kinds of exact knowledge and develop a view of them by way of apprehending, without skill in means apprehend great loving kindness and develop a view of it by way of apprehending, without skill in means apprehend great compassion and develop a view of it by way of apprehending, and without skill in means apprehend the distinct qualities of the buddhas and develop a view of them by way of apprehending; without skill in means apprehend the beings to be matured and develop a view of them by way of apprehending; without skill in means apprehend the buddhafi elds to be refined and develop a view of

them by way of apprehending; without skill in means apprehend enlightenment and develop a view of it by way of apprehending; without skill in means apprehend the Buddha and develop a view of him by way of apprehending, without skill in means apprehend the Dharma and develop a view of it by way of apprehending, and without skill in means apprehend the Saṅgha and develop a view of it by way of apprehending; without skill in means apprehend the turning of the wheel of the Dharma and develop a view of it by way of apprehending; and without skill in means apprehend the attainment of final nirvāṇa and develop a view of it by way of apprehending.

- 8.115 “Venerable Subhūti, for these reasons bodhisattva great beings have a view concerning physical forms, a view concerning feelings, a view concerning perceptions, a view concerning formative predispositions, and a view concerning consciousness; for these reasons they have a view concerning the eyes, a view concerning the ears, a view concerning the nose, a view concerning the tongue, a view concerning the body, and a view concerning the mental faculty; for these reasons they have a view concerning sights, a view concerning sounds, a view concerning odors, a view concerning tastes, a view concerning tangibles, and a view concerning mental phenomena; for these reasons they have a view concerning visual consciousness, a view concerning auditory consciousness, a view concerning [F.75.a] olfactory consciousness, a view concerning gustatory consciousness, a view concerning tactile consciousness, and a view concerning mental consciousness; for these reasons they have a view concerning visually compounded sensory contact, a view concerning aurally compounded sensory contact, a view concerning nasally compounded sensory contact, a view concerning lingually compounded sensory contact, a view concerning corporeally compounded sensory contact, and a view concerning mentally compounded sensory contact; for these reasons they have a view concerning feelings conditioned by visually compounded sensory contact, a view concerning feelings conditioned by aurally compounded sensory contact, a view concerning feelings conditioned by nasally compounded sensory contact, a view concerning feelings conditioned by lingually compounded sensory contact, a view concerning feelings conditioned by corporeally compounded sensory contact, and a view concerning feelings conditioned by mentally compounded sensory contact; for these reasons they have a view concerning the earth element, a view concerning the water element, a view concerning the fire element, a view concerning the wind element, a view concerning the space element, and a view concerning the consciousness element; for these reasons they have a view concerning ignorance, a view concerning formative

predispositions, a view concerning consciousness, a view concerning name and form, a view concerning the six sense fields, a view concerning sensory contact, a view concerning sensation, a view concerning craving, a view concerning grasping, a view concerning the rebirth process, a view concerning birth, and a view concerning aging and death; for these reasons they have a view concerning the perfection of generosity, a view concerning the perfection of ethical discipline, a view concerning the perfection of tolerance, a view concerning the perfection of perseverance, a view concerning the perfection of meditative concentration, and a view concerning the perfection of wisdom; for these reasons they have a view concerning the emptiness of internal phenomena, a view concerning the emptiness of external phenomena, a view concerning the emptiness of external and internal phenomena, a view concerning the emptiness of emptiness, a view concerning the emptiness of great extent, [F.75.b] a view concerning the emptiness of ultimate reality, a view concerning the emptiness of conditioned phenomena, a view concerning the emptiness of unconditioned phenomena, a view concerning the emptiness of the unlimited, a view concerning the emptiness of that which has neither beginning nor end, a view concerning the emptiness of nonexclusion, a view concerning the emptiness of inherent nature, a view concerning the emptiness of all phenomena, a view concerning the emptiness of intrinsic defining characteristics, a view concerning the emptiness of that which cannot be apprehended, a view concerning the emptiness of nonentities, a view concerning the emptiness of essential nature, and a view concerning the emptiness of an essential nature of nonentities; for these reasons they have a view concerning the applications of mindfulness, a view concerning the correct exertions, a view concerning the supports for miraculous ability, a view concerning the faculties, a view concerning the powers, a view concerning the branches of enlightenment, and a view concerning the noble eightfold path; for these reasons they have a view concerning the truths of the noble ones, a view concerning the meditative concentrations, a view concerning the immeasurable attitudes, a view concerning the formless absorptions, a view concerning the liberations, a view concerning the serial steps of meditative absorption, a view concerning the emptiness, signlessness, and wishlessness gateways to liberation, a view concerning the extrasensory powers, a view concerning the meditative stabilities, and a view concerning the dhāraṇī gateways; for these reasons they have a view concerning the powers of the tathāgatas, a view concerning the fearlessnesses, a view concerning the kinds of exact knowledge, a view concerning great loving kindness, a view concerning great compassion, and a view concerning the distinct qualities of the buddhas; and for these

reasons they have a view concerning the beings to be matured, a view concerning the buddhafi elds to be refined, a view concerning enlightenment, a view concerning the Buddha, a view concerning the Dharma, a view concerning the Saṅgha, a view concerning the turning of the wheel of the Dharma, and a view concerning the attainment of final nirvāṇa. However, in this regard, when bodhisattva great beings practice the perfection of wisdom [F.76.a] with skill in means they teach the Dharma, without apprehending anything, in order that those views might be abandoned.

8.116 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, I too am inspired to say why a bodhisattva is called a *great being*.”

“Subhūti, be inspired to speak of that!” replied the Blessed One.

8.117 Subhūti then explained, “Blessed Lord, they are without attachment even to such a mind as the mind set on enlightenment that is equal to the unequaled and is not shared in common with any śrāvakas or pratyekabuddhas. It is for that reason bodhisattvas are called *great beings*. If you ask why, it is because the mind set on omniscience is free from contaminants and not part of the three realms. So, owing to its emptiness of inherent nature, they are not attached even to that mind—that mind set on omniscience that is free from contaminants and that is not part of the three realms. That is why bodhisattvas are reckoned to be great beings.”⁴⁰⁷

8.118 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, what is the mind of bodhisattva great beings that is equal to the unequaled, and that is not shared in common with the śrāvakas and pratyekabuddhas?”

8.119 “In this regard, Venerable Śāradvatīputra,” replied Subhūti, “bodhisattva great beings, starting from the time when they first set their mind on enlightenment, do not observe any phenomenon at all that is arising, and they do not observe any phenomenon at all that is ceasing, increasing or decreasing, coming or going, defiled or purified. Venerable Śāradvatīputra, in that [mind] that has no arising, no ceasing, no increasing, no decreasing, [F.76.b] no coming, no going, no defilement, and no purification there is no mind of the śrāvakas, no mind of the pratyekabuddhas, no mind of the bodhisattvas, and no mind of the perfectly complete buddhas. Venerable Śāradvatīputra, this is the mind of bodhisattva great beings—equal to the unequaled, and not shared in common with all śrāvakas or pratyekabuddhas.”

8.120 “Venerable Subhūti, you said, ‘They are not attached even to that mind—that mind set on omniscience, free from contaminants and not part of the three realms,’ so would it not be the case, Venerable Subhūti, that physical forms would therefore be without attachment,⁴⁰⁸ that feelings would be

without attachment, that perceptions would be without attachment, that formative predispositions would be without attachment, and that consciousness would be without attachment; that the eyes would be without attachment, that the ears would be without attachment, that the nose would be without attachment, that the tongue would be without attachment, that the body would be without attachment, and that the mental faculty would be without attachment; that sights would be without attachment, that sounds would be without attachment, that odors would be without attachment, that tastes would be without attachment, that tangibles would be without attachment, and that mental phenomena would be without attachment; that visual consciousness would be without attachment, that auditory consciousness would be without attachment, that olfactory consciousness would be without attachment, that gustatory consciousness would be without attachment, that tactile consciousness would be without attachment, and that mental consciousness would be without attachment; that visually compounded sensory contact would be without attachment, that aurally compounded sensory contact would be without attachment, that nasally compounded sensory contact would be without attachment, that lingually compounded sensory contact would be without attachment, that corporeally compounded sensory contact [F.77.a] would be without attachment, and that mentally compounded sensory contact would be without attachment; that feelings conditioned by visually compounded sensory contact would be without attachment, that feelings conditioned by aurally compounded sensory contact would be without attachment, that feelings conditioned by nasally compounded sensory contact would be without attachment, that feelings conditioned by lingually compounded sensory contact would be without attachment, that feelings conditioned by corporeally compounded sensory contact would be without attachment, and that feelings conditioned by mentally compounded sensory contact would be without attachment; that the earth element would be without attachment, that the water element would be without attachment, that the fire element would be without attachment, that the wind element would be without attachment, that the space element would be without attachment, and that the consciousness element would be without attachment; that ignorance would be without attachment, that formative predispositions would be without attachment, that consciousness would be without attachment, that name and form would be without attachment, that the six sense fields would be without attachment, that sensory contact would be without attachment, that sensation would be without attachment, that craving would be without attachment, that grasping would be without attachment, that the rebirth process would be without attachment, that birth would be without

attachment, and that aging and death would be without attachment; that the perfection of generosity would be without attachment, that the perfection of ethical discipline would be without attachment, that the perfection of tolerance would be without attachment, that the perfection of perseverance would be without attachment, that the perfection of meditative concentration would be without attachment, and that the perfection of wisdom would be without attachment; that the emptiness of internal phenomena would be without attachment, that the emptiness of external phenomena would be without attachment, that the emptiness of external and internal phenomena would be without attachment, that the emptiness of emptiness would be without attachment, that the emptiness of great extent would be without attachment, that the emptiness of ultimate reality would be without attachment, that the emptiness of conditioned phenomena would be [F.77.b] without attachment, that the emptiness of unconditioned phenomena would be without attachment, that the emptiness of the unlimited would be without attachment, that the emptiness of that which has neither beginning nor end would be without attachment, that the emptiness of nonexclusion would be without attachment, that the emptiness of inherent nature would be without attachment, that the emptiness of all phenomena would be without attachment, that the emptiness of intrinsic defining characteristics would be without attachment, that the emptiness of that which cannot be apprehended would be without attachment, that the emptiness of nonentities would be without attachment, that the emptiness of essential nature would be without attachment, and that the emptiness of an essential nature of nonentities would be without attachment; that the applications of mindfulness would be without attachment, that the correct exertions would be without attachment, that the supports for miraculous ability would be without attachment, that the faculties would be without attachment, that the powers would be without attachment, that the branches of enlightenment would be without attachment, and that the noble eightfold path would be without attachment; that the truths of the noble ones would be without attachment, that the meditative concentrations would be without attachment, that the immeasurable attitudes would be without attachment, that the formless absorptions would be without attachment, that the liberations would be without attachment, that the serial steps of meditative absorption would be without attachment, that the emptiness, signlessness, and wishlessness gateways to liberation would be without attachment, that the extrasensory powers would be without attachment, that the meditative stabilities would be without attachment, and that the dhāraṇī gateways would be without attachment; that the powers of the tathāgatas would be without attachment, that the fearlessnesses would be without attachment,

that the kinds of exact knowledge would be without attachment, that great loving kindness would be without attachment, that great compassion would be without attachment, and that the distinct qualities of the buddhas would be without attachment; and that omniscience would be without attachment, [F.78.a] that the knowledge of the aspects of the path would be without attachment, and that all-aspect omniscience would be without attachment?"

8.121 "Venerable Śāradvatīputra, that is so," replied Subhūti. "Physical forms are without attachment, feelings are without attachment, perceptions are without attachment, formative predispositions are without attachment, and consciousness is without attachment; the eyes are without attachment, the ears are without attachment, the nose is without attachment, the tongue is without attachment, the body is without attachment, and the mental faculty is without attachment; sights are without attachment, sounds are without attachment, odors are without attachment, tastes are without attachment, tangibles are without attachment, and mental phenomena are without attachment; visual consciousness is without attachment, auditory consciousness is without attachment, olfactory consciousness is without attachment, gustatory consciousness is without attachment, tactile consciousness is without attachment, and mental consciousness is without attachment; visually compounded sensory contact is without attachment, aurally compounded sensory contact is without attachment, nasally compounded sensory contact is without attachment, lingually compounded sensory contact is without attachment, corporeally compounded sensory contact is without attachment, and mentally compounded sensory contact is without attachment; feelings conditioned by visually compounded sensory contact are without attachment, feelings conditioned by aurally compounded sensory contact are without attachment, feelings conditioned by nasally compounded sensory contact are without attachment, feelings conditioned by lingually compounded sensory contact are without attachment, feelings conditioned by corporeally compounded sensory contact are without attachment, and feelings conditioned by mentally compounded sensory contact are without attachment; the earth element is without attachment, [F.78.b] the water element is without attachment, the fire element is without attachment, the wind element is without attachment, the space element is without attachment, and the consciousness element is without attachment; ignorance is without attachment, formative predispositions are without attachment, consciousness is without attachment, name and form are without attachment, the six sense fields are without attachment, sensory contact is without attachment, sensation is without attachment, craving is without attachment, grasping is without attachment, the rebirth process is without attachment, birth is without

attachment, and aging and death are without attachment; the perfection of generosity is without attachment, the perfection of ethical discipline is without attachment, the perfection of tolerance is without attachment, the perfection of perseverance is without attachment, the perfection of meditative concentration is without attachment, and the perfection of wisdom is without attachment; the emptiness of internal phenomena is without attachment, the emptiness of external phenomena is without attachment, the emptiness of external and internal phenomena is without attachment, the emptiness of emptiness is without attachment, the emptiness of great extent is without attachment, the emptiness of ultimate reality is without attachment, the emptiness of conditioned phenomena is without attachment, the emptiness of unconditioned phenomena is without attachment, the emptiness of the unlimited is without attachment, the emptiness of that which has neither beginning nor end is without attachment, the emptiness of nonexclusion is without attachment, the emptiness of inherent nature is without attachment, the emptiness of all phenomena is without attachment, the emptiness of intrinsic defining characteristics is without attachment, the emptiness of that which cannot be apprehended is without attachment, the emptiness of nonentities is without attachment, the emptiness of essential nature is without attachment, and the emptiness of an essential nature of nonentities is without [F.79.a] attachment; the applications of mindfulness are without attachment, the correct exertions are without attachment, the supports for miraculous ability are without attachment, the faculties are without attachment, the powers are without attachment, the branches of enlightenment are without attachment, and the noble eightfold path is without attachment; the truths of the noble ones are without attachment, the meditative concentrations are without attachment, the immeasurable attitudes are without attachment, the formless absorptions are without attachment, the liberations are without attachment, the serial steps of meditative absorption are without attachment, the emptiness, signlessness, and wishlessness gateways to liberation are without attachment, the extrasensory powers are without attachment, the meditative stabilities are without attachment, and the dhāraṇī gateways are without attachment; the powers of the tathāgatas are without attachment, the fearlessnesses are without attachment, the kinds of exact knowledge are without attachment, great loving kindness is without attachment, great compassion is without attachment, and the distinct qualities of the buddhas are without attachment; and omniscience is without attachment, the knowledge of the aspects of the path is without attachment, and all-aspect omniscience is without attachment.”

- 8.122 “Venerable Subhūti, you said, ‘That mind set on omniscience is free from contaminants and not part of the three realms,’ so, Venerable Subhūti, in that case not only that, but also would the minds of ordinary persons be free from contaminants and not part of the three realms, owing to their emptiness of inherent nature? Would the minds of the śrāvakas and pratyekabuddhas, as well as [F.79.b] the minds of the lord buddhas, also be free from contaminants and not part of the three realms, owing to their emptiness of inherent nature?”
- 8.123 “They are, Venerable Śāradvatīputra,” replied Subhūti. “The minds of ordinary persons are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. The minds of the śrāvakas are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. The minds of the pratyekabuddhas are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. The minds of the lord buddhas are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.”
- 8.124 “Venerable Subhūti, in that case, physical forms would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; perceptions would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; formative predispositions would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.
- 8.125 “The eyes would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the ears would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the nose would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the tongue would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the body would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the mental faculty would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Sights would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; sounds would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; odors would also be free [F.80.a] from

contaminants and not part of the three realms, owing to the emptiness of inherent nature; tastes would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; tangibles would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and mental phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Visual consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; auditory consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; olfactory consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; gustatory consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; tactile consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and mental consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Visually compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; aurally compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; nasally compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; lingually compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; corporeally compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and mentally compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Feelings conditioned by visually compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by aurally compounded sensory contact would also be free from contaminants and not part of the three realms, [F.80.b] owing to the emptiness of inherent nature; feelings conditioned by nasally compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by lingually compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by corporeally compounded sensory

contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and feelings conditioned by mentally compounded sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.126 “The earth element would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the water element would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the fire element would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the wind element would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the space element would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the consciousness element would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.127 “Ignorance would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; formative predispositions would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; consciousness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; name and form would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the six sense fields would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; sensory contact would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; sensation would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; craving would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; [F.81.a] grasping would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the rebirth process would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; birth would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and aging and death would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.128 “The perfection of generosity would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the perfection of ethical discipline would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the

perfection of tolerance would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the perfection of perseverance would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the perfection of meditative concentration would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the perfection of wisdom would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.129 “The emptiness of internal phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of external phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of external and internal phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of emptiness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of great extent would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of ultimate reality would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of conditioned phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of unconditioned phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; [F.81.b] the emptiness of the unlimited would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of that which has neither beginning nor end would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of nonexclusion would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of inherent nature would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of all phenomena would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of intrinsic defining characteristics would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of that which cannot be apprehended would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of nonentities would also be free from contaminants and not part of the three realms, owing to the

emptiness of inherent nature; the emptiness of essential nature would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the emptiness of an essential nature of nonentities would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.130 “The applications of mindfulness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the correct exertions would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the supports for miraculous ability would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the faculties would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the powers would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the branches of enlightenment would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the noble eightfold path would also be free [F.82.a] from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.131 “The truths of the noble ones would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the meditative concentrations would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the immeasurable attitudes would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the formless absorptions would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the liberations would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the serial steps of meditative absorption would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness, signlessness, and wishlessness gateways to liberation would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the extrasensory powers would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the meditative stabilities would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the dhāraṇī gateways would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

- 8.132 “the powers of the tathāgatas would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the fearlessnesses would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the kinds of exact knowledge would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; great loving kindness would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; great compassion would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the distinct qualities of the buddhas would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.
- 8.133 “Omniscience would also be free from contaminants [F.82.b] and not part of the three realms, owing to the emptiness of inherent nature; the knowledge of the aspects of the path would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and all-aspect omniscience would also be free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.” [B7]
- 8.134 “Venerable Śāradvatīputra, it is as you have said!” replied Subhūti. “Physical forms are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; perceptions are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; formative predispositions are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.
- 8.135 “The eyes are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the ears are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the nose is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the tongue is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the body is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the mental faculty is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Sights are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; sounds are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; odors are also free

from contaminants and not part of the three realms, owing to the emptiness of inherent nature; tastes are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; tangibles are also [F.83.a] free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and mental phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Visual consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; auditory consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; olfactory consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; gustatory consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; tactile consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and mental consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Visually compounded sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; aurally compounded sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; nasally compounded sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; linguistically compounded sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; corporeally compounded sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and mentally compounded sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature. Feelings conditioned by visually compounded sensory contact are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by aurally compounded sensory contact are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by nasally compounded sensory contact are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by linguistically compounded sensory contact [F.83.b] are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; feelings conditioned by corporeally compounded sensory contact are also free from contaminants and not part of the three realms,

owing to the emptiness of inherent nature; and feelings conditioned by mentally compounded sensory contact are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.136 “The earth element is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the water element is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the fire element is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the wind element is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the space element is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the consciousness element is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.137 “Ignorance is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; formative predispositions are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; consciousness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; name and form are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the six sense fields are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; sensory contact is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; sensation is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; craving is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; grasping is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the rebirth process is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; birth is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and aging and death are also [F.84.a] free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.138 “The perfection of generosity is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the perfection of ethical discipline is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the perfection of tolerance is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the perfection of perseverance is also free from contaminants and not part of the three realms, owing to the

emptiness of inherent nature; the perfection of meditative concentration is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the perfection of wisdom is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

- 8.139 “The emptiness of internal phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of external phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of external and internal phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of emptiness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of great extent is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of ultimate reality is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of conditioned phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of unconditioned phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of the unlimited is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of that which has neither beginning nor end is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of nonexclusion is also free from contaminants [F.84.b] and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of inherent nature is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of all phenomena is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of intrinsic defining characteristics is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of that which cannot be apprehended is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of nonentities is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness of essential nature is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the emptiness of an essential nature of nonentities is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.140 “The applications of mindfulness are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the correct exertions are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the supports for miraculous ability are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the faculties are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the powers are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the branches of enlightenment are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the noble eightfold path is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.141 “The truths of the noble ones are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the meditative concentrations are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the immeasurable attitudes are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the formless absorptions are also free [F.85.a] from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the liberations are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the serial steps of meditative absorption are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the emptiness, signlessness, and wishlessness gateways to liberation are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the extrasensory powers are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the meditative stabilities are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and the dhāraṇī gateways are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.142 “the powers of the tathāgatas are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the fearlessnesses are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the kinds of exact knowledge are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; great loving kindness is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature;⁴⁰⁹ great compassion is also free from contaminants and

not part of the three realms, owing to the emptiness of inherent nature; and the distinct qualities of the buddhas are also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.

8.143 “Omniscience is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; the knowledge of the aspects of the path is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature; and all-aspect omniscience is also free from contaminants and not part of the three realms, owing to the emptiness of inherent nature.”

8.144 “Venerable Subhūti, you said, ‘Because of nonexistent mind, they are not attached even to this mind.’⁴¹⁰ So, Venerable Subhūti, in that case not only that, [F.85.b] but nonexistent physical forms also would be without attachment to physical forms,⁴¹¹ nonexistent feelings also would be without attachment to feelings, nonexistent perceptions also would be without attachment to perceptions, nonexistent formative predispositions also would be without attachment to formative predispositions, and nonexistent consciousness would also be without attachment to consciousness.

8.145 “The nonexistent eyes would also be without attachment to the eyes; the nonexistent ears would also be without attachment to the ears; the nonexistent nose would also be without attachment to the nose; the nonexistent tongue would also be without attachment to the tongue; the nonexistent body would also be without attachment to the body; and the nonexistent mental faculty would also be without attachment to the mental faculty. Nonexistent sights would also be without attachment to sights; nonexistent sounds would also be without attachment to sounds; nonexistent odors would also be without attachment to odors; nonexistent tastes would also be without attachment to tastes; nonexistent tangibles would also be without attachment to tangibles; and nonexistent mental phenomena would also be without attachment to mental phenomena. Nonexistent visual consciousness would also be without attachment to visual consciousness; nonexistent auditory consciousness would also be without attachment to auditory consciousness; nonexistent olfactory consciousness would also be without attachment to olfactory consciousness; nonexistent gustatory consciousness would also be without attachment to gustatory consciousness; nonexistent tactile consciousness would also be without attachment to tactile consciousness; and nonexistent mental consciousness would also be without attachment to mental consciousness. Nonexistent visually compounded sensory contact would also be without attachment to visually compounded sensory contact; nonexistent aurally compounded sensory contact would also be without attachment to aurally compounded sensory contact; nonexistent nasally compounded sensory

contact would also be without attachment to nasally compounded sensory contact; nonexistent lingually compounded sensory contact would also be without attachment to lingually compounded sensory contact; nonexistent corporeally compounded sensory contact would also be without attachment to corporeally compounded sensory contact; and nonexistent mentally compounded sensory contact would also be without attachment to mentally compounded sensory contact. Nonexistent feelings conditioned by visually compounded sensory contact [F.86.a] would also be without attachment to feelings conditioned by visually compounded sensory contact; nonexistent feelings conditioned by aurally compounded sensory contact would also be without attachment to feelings conditioned by aurally compounded sensory contact; nonexistent feelings conditioned by nasally compounded sensory contact would also be without attachment to feelings conditioned by nasally compounded sensory contact; nonexistent feelings conditioned by lingually compounded sensory contact would also be without attachment to feelings conditioned by lingually compounded sensory contact; nonexistent feelings conditioned by corporeally compounded sensory contact would also be without attachment to feelings conditioned by corporeally compounded sensory contact; and nonexistent feelings conditioned by mentally compounded sensory contact would also be without attachment to feelings conditioned by mentally compounded sensory contact.

8.146 “The nonexistent earth element would also be without attachment to the earth element; the nonexistent water element would also be without attachment to the water element; the nonexistent fire element would also be without attachment to the fire element; the nonexistent wind element would also be without attachment to the wind element; the nonexistent space element would also be without attachment to the space element; and the nonexistent consciousness element would also be without attachment to the consciousness element.

8.147 “Nonexistent ignorance would also be without attachment to ignorance; nonexistent formative predispositions would also be without attachment to formative predispositions; nonexistent consciousness would also be without attachment to consciousness; nonexistent name and form would also be without attachment to name and form; the nonexistent six sense fields would also be without attachment to the six sense fields; nonexistent sensory contact would also be without attachment to sensory contact; nonexistent sensation would also be without attachment to sensation; nonexistent craving would also be without attachment to craving; nonexistent grasping would also be without attachment to grasping; the nonexistent rebirth

process would also be without attachment to the rebirth process; nonexistent birth would also be without attachment to birth; and nonexistent aging and death would also be without attachment to aging and death.

8.148 “The nonexistent perfection of generosity would also [F.86.b] be without attachment to the perfection of generosity; the nonexistent perfection of ethical discipline would also be without attachment to the perfection of ethical discipline; the nonexistent perfection of tolerance would also be without attachment to the perfection of tolerance; the nonexistent perfection of perseverance would also be without attachment to the perfection of perseverance; the nonexistent perfection of meditative concentration would also be without attachment to the perfection of meditative concentration; and the nonexistent perfection of wisdom would also be without attachment to the perfection of wisdom.

8.149 “The nonexistent emptiness of internal phenomena would also be without attachment to the emptiness of internal phenomena; the nonexistent emptiness of external phenomena would also be without attachment to the emptiness of external phenomena; the nonexistent emptiness of external and internal phenomena would also be without attachment to the emptiness of external and internal phenomena; the nonexistent emptiness of emptiness would also be without attachment to the emptiness of emptiness; the nonexistent emptiness of great extent would also be without attachment to the emptiness of great extent; the nonexistent emptiness of ultimate reality would also be without attachment to the emptiness of ultimate reality; the nonexistent emptiness of conditioned phenomena would also be without attachment to the emptiness of conditioned phenomena; the nonexistent emptiness of unconditioned phenomena would also be without attachment to the emptiness of unconditioned phenomena; the nonexistent emptiness of the unlimited would also be without attachment to the emptiness of the unlimited; the nonexistent emptiness of that which has neither beginning nor end would also be without attachment to the emptiness of that which has neither beginning nor end; the nonexistent emptiness of nonexclusion would also be without attachment to the emptiness of nonexclusion; the nonexistent emptiness of inherent nature would also be without attachment to the emptiness of inherent nature; the nonexistent emptiness of all phenomena would also be without attachment to the emptiness of all phenomena; the nonexistent emptiness of intrinsic defining characteristics would also be without attachment to the emptiness of intrinsic defining characteristics; the nonexistent emptiness of that which cannot be apprehended would also be without attachment to the emptiness of that which cannot be apprehended; the nonexistent emptiness of nonentities would also be [F.87.a] without attachment to the emptiness of nonentities;

the nonexistent emptiness of essential nature would also be without attachment to the emptiness of essential nature; and the nonexistent emptiness of an essential nature of nonentities would also be without attachment to the emptiness of an essential nature of nonentities.

8.150 “The nonexistent applications of mindfulness would also be without attachment to the applications of mindfulness; the nonexistent correct exertions would also be without attachment to the correct exertions; the nonexistent supports for miraculous ability would also be without attachment to the supports for miraculous ability; the nonexistent faculties would also be without attachment to the faculties; the nonexistent powers would also be without attachment to the powers; the nonexistent branches of enlightenment would also be without attachment to the branches of enlightenment; and the nonexistent noble eightfold path would also be without attachment to the noble eightfold path.

8.151 “The nonexistent truths of the noble ones would also be without attachment to the truths of the noble ones; the nonexistent meditative concentrations would also be without attachment to the meditative concentrations; the nonexistent immeasurable attitudes would also be without attachment to the immeasurable attitudes; the nonexistent formless absorptions would also be without attachment to the formless absorptions; the nonexistent liberations would also be without attachment to the liberations; the nonexistent serial steps of meditative absorption would also be without attachment to the serial steps of meditative absorption; the nonexistent emptiness, signlessness, and wishlessness gateways to liberation would also be without attachment to the emptiness, signlessness, and wishlessness gateways to liberation; the nonexistent extrasensory powers would also be without attachment to the extrasensory powers; the nonexistent meditative stabilities would also be without attachment to the meditative stabilities; and the nonexistent dhāraṇī gateways would also be without attachment to [F.87.b] the dhāraṇī gateways.

8.152 “The nonexistent powers of the tathāgatas would also be without attachment to the powers of the tathāgatas; the nonexistent fearlessnesses would also be without attachment to the fearlessnesses; the nonexistent kinds of exact knowledge would also be without attachment to the kinds of exact knowledge; nonexistent great loving kindness would also be without attachment to great loving kindness; nonexistent great compassion would also be without attachment to great compassion; and the nonexistent distinct qualities of the buddhas would also be without attachment to the distinct qualities of the buddhas.

- 8.153 “Nonexistent omniscience would also be without attachment to omniscience; the nonexistent knowledge of the aspects of the path would also be without attachment to the knowledge of the aspects of the path; and nonexistent all-aspect omniscience would also be without attachment to the knowledge of all-aspect omniscience.”
- 8.154 “Venerable Śāradvatīputra, it is so!” he replied. “Nonexistent physical forms are without attachment to physical forms, nonexistent feelings are without attachment to feelings, nonexistent perceptions are without attachment to perceptions, nonexistent formative predispositions are without attachment to formative predispositions, and nonexistent consciousness is without attachment to consciousness.
- 8.155 “The nonexistent eyes are without attachment to the eyes; the nonexistent ears are without attachment to the ears; the nonexistent nose is without attachment to the nose; the nonexistent tongue is without attachment to the tongue; the nonexistent body is without attachment to the body; and the nonexistent mental faculty is without attachment to the mental faculty. Nonexistent sights are without attachment to sights; nonexistent sounds are without attachment to sounds; nonexistent odors are without attachment to odors; nonexistent tastes are without attachment to tastes; nonexistent tangibles are without attachment to tangibles; and nonexistent mental phenomena are without attachment to mental phenomena. Nonexistent visual consciousness is without attachment to [F.88.a] visual consciousness; nonexistent auditory consciousness is without attachment to auditory consciousness; nonexistent olfactory consciousness is without attachment to olfactory consciousness; nonexistent gustatory consciousness is without attachment to gustatory consciousness; nonexistent tactile consciousness is without attachment to tactile consciousness; and nonexistent mental consciousness is without attachment to mental consciousness. Nonexistent visually compounded sensory contact is without attachment to visually compounded sensory contact; nonexistent aurally compounded sensory contact is without attachment to aurally compounded sensory contact; nonexistent nasally compounded sensory contact is without attachment to nasally compounded sensory contact; nonexistent lingually compounded sensory contact is without attachment to lingually compounded sensory contact; nonexistent corporeally compounded sensory contact is without attachment to corporeally compounded sensory contact; and nonexistent mentally compounded sensory contact is without attachment to mentally compounded sensory contact. Nonexistent feelings conditioned by visually compounded sensory contact are without attachment to feelings conditioned by visually compounded sensory contact; nonexistent feelings conditioned by aurally compounded sensory contact are without attachment to feelings

conditioned by aurally compounded sensory contact; nonexistent feelings conditioned by nasally compounded sensory contact are without attachment to feelings conditioned by nasally compounded sensory contact; nonexistent feelings conditioned by lingually compounded sensory contact are without attachment to feelings conditioned by lingually compounded sensory contact; nonexistent feelings conditioned by corporeally compounded sensory contact are without attachment to feelings conditioned by corporeally compounded sensory contact; and nonexistent feelings conditioned by mentally compounded sensory contact are without attachment to feelings conditioned by mentally compounded sensory contact.

8.156 “The nonexistent earth element is without attachment to the earth element; the nonexistent [F.88.b] water element is without attachment to the water element; the nonexistent fire element is without attachment to the fire element; the nonexistent wind element is without attachment to the wind element; the nonexistent space element is without attachment to the space element; and the nonexistent consciousness element is without attachment to the consciousness element.

8.157 “Nonexistent ignorance is without attachment to ignorance; nonexistent formative predispositions are without attachment to formative predispositions; nonexistent consciousness is without attachment to consciousness; nonexistent name and form are without attachment to name and form; the nonexistent six sense fields are without attachment to the six sense fields; nonexistent sensory contact is without attachment to sensory contact; nonexistent sensation is without attachment to sensation; nonexistent craving is without attachment to craving; nonexistent grasping is without attachment to grasping; the nonexistent rebirth process is without attachment to the rebirth process; nonexistent birth is without attachment to birth; and nonexistent aging and death are without attachment to aging and death.

8.158 “The nonexistent perfection of generosity is without attachment to the perfection of generosity; the nonexistent perfection of ethical discipline is without attachment to the perfection of ethical discipline; the nonexistent perfection of tolerance is without attachment to the perfection of tolerance; the nonexistent perfection of perseverance is without attachment to the perfection of perseverance; the nonexistent perfection of meditative concentration is without attachment to the perfection of meditative concentration; and the nonexistent perfection of wisdom is without attachment to the perfection of wisdom.

8.159 “The nonexistent emptiness of internal phenomena is without attachment to the emptiness of internal phenomena; the nonexistent emptiness of external phenomena is without attachment to the emptiness of external phenomena; the nonexistent emptiness of external and internal phenomena [F.89.a] is without attachment to the emptiness of external and internal phenomena; the nonexistent emptiness of emptiness is without attachment to the emptiness of emptiness; the nonexistent emptiness of great extent is without attachment to the emptiness of great extent; the nonexistent emptiness of ultimate reality is without attachment to the emptiness of ultimate reality; the nonexistent emptiness of conditioned phenomena is without attachment to the emptiness of conditioned phenomena; the nonexistent emptiness of unconditioned phenomena is without attachment to the emptiness of unconditioned phenomena; the nonexistent emptiness of the unlimited is without attachment to the emptiness of the unlimited; the nonexistent emptiness of that which has neither beginning nor end is without attachment to the emptiness of that which has neither beginning nor end; the nonexistent emptiness of nonexclusion is without attachment to the emptiness of nonexclusion; the nonexistent emptiness of inherent nature is without attachment to the emptiness of inherent nature; the nonexistent emptiness of all phenomena is without attachment to the emptiness of all phenomena; the nonexistent emptiness of intrinsic defining characteristics is without attachment to the emptiness of intrinsic defining characteristics; the nonexistent emptiness of that which cannot be apprehended is without attachment to the emptiness of that which cannot be apprehended; the nonexistent emptiness of nonentities is without attachment to the emptiness of nonentities; the nonexistent emptiness of essential nature is without attachment to the emptiness of essential nature; and the nonexistent emptiness of an essential nature of nonentities is without attachment to the emptiness of an essential nature of nonentities.

8.160 “The nonexistent applications of mindfulness are without attachment to the applications of mindfulness; the nonexistent correct exertions are without attachment to the correct exertions; the nonexistent supports for miraculous ability are without attachment to the supports for miraculous ability; the nonexistent faculties are without attachment to the faculties; the nonexistent powers are without attachment [F.89.b] to the powers; the nonexistent branches of enlightenment is without attachment to the branches of enlightenment; and the nonexistent noble eightfold path is without attachment to the noble eightfold path.

8.161 “The nonexistent truths of the noble ones are without attachment to the truths of the noble ones; the nonexistent meditative concentrations are without attachment to the meditative concentrations; the nonexistent

immeasurable attitudes are without attachment to the immeasurable attitudes; the nonexistent formless absorptions are without attachment to the formless absorptions; the nonexistent liberations are without attachment to the liberations; the nonexistent serial steps of meditative absorption are without attachment to the serial steps of meditative absorption; the nonexistent emptiness, signlessness, and wishlessness gateways to liberation are without attachment to the emptiness, signlessness, and wishlessness gateways to liberation; the nonexistent extrasensory powers are without attachment to the extrasensory powers; the nonexistent meditative stabilities are without attachment to the meditative stabilities; and the nonexistent dhāraṇī gateways are without attachment to the dhāraṇī gateways.

8.162 “The nonexistent powers of the tathāgatas are without attachment to the powers of the tathāgatas; the nonexistent fearlessnesses are without attachment to the fearlessnesses; the nonexistent kinds of exact knowledge are without attachment to the kinds of exact knowledge; nonexistent great loving kindness is without attachment to great loving kindness; nonexistent great compassion is without attachment to great compassion; and the nonexistent distinct qualities of the buddhas are without attachment to the distinct qualities of the buddhas.

8.163 “Nonexistent omniscience is [F.90.a] without attachment to omniscience; the nonexistent knowledge of the aspects of the path is without attachment to the knowledge of the aspects of the path; and nonexistent all-aspect omniscience is without attachment to the knowledge of all-aspect omniscience.

8.164 “Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner do not apprehend all dharmas, whereby they do not give rise to conceits and do not become fixated, even on the basis of that mind set on enlightenment, a mind that is equal to the unequaled, a mind that is not shared in common with the śrāvakas or pratyekabuddhas. This is why bodhisattvas are called *great beings*.”

8.165 Then the venerable Pūrṇa Maitrāyaṇīputra said to the Blessed One, “Blessed Lord, I too am inspired to say in what sense bodhisattvas are called *great beings*.”

“Pūrṇa, be inspired to speak of that!” replied the Blessed One.

8.166 “Blessed Lord,” said Pūrṇa, “they are beings who have donned the great armor. Blessed Lord, they are beings who have entered upon the Great Vehicle. Blessed Lord, they are beings who are mounted on⁴¹² the Great Vehicle. This is why bodhisattvas are called *great beings*.”

8.167 Then the venerable Śāradvatīputra asked the venerable Pūrṇa Maitrāyaṇīputra, “Venerable Pūrṇa, to what extent are bodhisattva great beings said to have ‘donned the great armor’?”

8.168 “Venerable Śāradvatīputra,” replied Pūrṇa, “in this regard, bodhisattva great beings do not maintain [F.90.b] the perfection of generosity and offer their gifts for the sake of a small or limited number of beings, but they do practice the perfection of generosity and offer their gifts for the sake of all beings. They do not maintain the perfection of ethical discipline and maintain their ethical discipline for the sake of a small or limited number of beings, but they do practice the perfection of ethical discipline and maintain their ethical discipline for the sake of all beings. They do not maintain the perfection of tolerance and cultivate tolerance for the sake of a small or limited number of beings, but they do practice the perfection of tolerance and cultivate tolerance for the sake of all beings. They do not maintain the perfection of perseverance and engage in perseverance for the sake of a small or limited number of beings, but they do practice the perfection of perseverance and engage in perseverance for the sake of all beings. They do not maintain the perfection of meditative concentration and develop meditative concentration for the sake of a small or limited number of beings, but they do practice the perfection of meditative concentration and develop meditative concentration for the sake of all beings. They do not maintain the perfection of wisdom and cultivate wisdom for the sake of a small or limited number of beings, but they do practice the perfection of wisdom and cultivate wisdom for the sake of all beings.

8.169 “Bodhisattva great beings do not don their armor for the sake of a finite number of beings, thinking, ‘Just this many beings I will lead to final nirvāṇa in the expanse of nonresidual nirvāṇa; just this many beings I will not lead to final nirvāṇa. Just this many beings will I establish in enlightenment; just this many beings I will not establish in enlightenment.’ [F.91.a] Rather, bodhisattva great beings don the great armor for the sake of all beings, setting their mind, thinking, ‘I myself should complete the perfection of generosity, and I should also connect all beings with the perfection of generosity. I myself should complete the perfection of ethical discipline, and I should also connect all beings with the perfection of ethical discipline. I myself should complete the perfection of tolerance, and I should also connect all beings with the perfection of tolerance. I myself should complete the perfection of perseverance, and I should also connect all beings with the perfection of perseverance. I myself should complete the perfection of meditative concentration, and I should also connect all beings with the

perfection of meditative concentration. And I myself should complete the perfection of wisdom, and I should also connect all beings with the perfection of wisdom.

8.170 “ ‘I myself should complete the emptiness of internal phenomena, and I should also connect all beings with the emptiness of internal phenomena. I myself should complete the emptiness of external phenomena, and I should also connect all beings with the emptiness of external phenomena. I myself should complete the emptiness of external and internal phenomena, and I should also connect all beings with the emptiness of external and internal phenomena. I myself should complete the emptiness of emptiness, and I should also connect all beings with the emptiness of emptiness. I myself should complete the emptiness of great extent, [F.91.b] and I should also connect all beings with the emptiness of great extent. I myself should complete the emptiness of ultimate reality, and I should also connect all beings with the emptiness of ultimate reality. I myself should complete the emptiness of conditioned phenomena, and I should also connect all beings with the emptiness of conditioned phenomena. I myself should complete the emptiness of unconditioned phenomena, and I should also connect all beings with the emptiness of unconditioned phenomena. I myself should complete the emptiness of the unlimited, and I should also connect all beings with the emptiness of the unlimited. I myself should complete the emptiness of that which has neither beginning nor end, and I should also connect all beings with the emptiness of that which has neither beginning nor end. I myself should complete the emptiness of nonexclusion, and I should also connect all beings with the emptiness of nonexclusion. I myself should complete the emptiness of inherent nature, and I should also connect all beings with the emptiness of inherent nature. I myself should complete the emptiness of all phenomena, and I should also connect all beings with the emptiness of all phenomena. I myself should complete the emptiness of intrinsic defining characteristics, and I should also connect all beings with the emptiness of intrinsic defining characteristics. I myself should complete the emptiness of that which cannot be apprehended, and I should also connect all beings with the emptiness of that which cannot be apprehended. I myself should complete the emptiness of nonentities, and I should also connect all beings with the emptiness of nonentities. I myself [F.92.a] should complete the emptiness of essential nature, and I should also connect all beings with the emptiness of essential nature. And I myself should complete the emptiness of an essential nature of nonentities, and I should also connect all beings with the emptiness of an essential nature of nonentities.

- 8.171 “ ‘I myself should maintain the four applications of mindfulness, and I should also connect all beings with the four applications of mindfulness. I myself should maintain the four correct exertions, and I should also connect all beings with the four correct exertions. I myself should maintain the four supports for miraculous ability, and I should also connect all beings with the four supports for miraculous ability. I myself should maintain the five faculties, and I should also connect all beings with the five faculties. I myself should maintain the five powers, and I should also connect all beings with the five powers. I myself should maintain the seven branches of enlightenment, and I should also connect all beings with the seven branches of enlightenment. I myself should maintain the noble eightfold path, and I should also connect all beings with the noble eightfold path.
- 8.172 “ ‘I myself should maintain the truths of the noble ones, and I should also connect all beings with the truths of the noble ones. I myself should maintain the meditative concentrations, and I should also connect all beings with the meditative concentrations. I myself should maintain the immeasurable attitudes, and I should also connect all beings with the immeasurable attitudes. I myself should maintain the formless absorptions, and I should also connect all [F.92.b] beings with the formless absorptions.
- 8.173 “ ‘I myself should maintain the eight liberations, and I should also connect all beings with the eight liberations. I myself should maintain the nine serial steps of meditative absorption, and I should also connect all beings with the nine serial steps of meditative absorption. I myself should maintain the emptiness, signlessness, and wishlessness gateways to liberation, and I should also connect all beings with the emptiness, signlessness, and wishlessness gateways to liberation. I myself should maintain the extrasensory powers, and I should also connect all beings with the extrasensory powers. I myself should maintain the meditative stabilities, and I should also connect all beings with the meditative stabilities. I myself should maintain the dhāraṇī gateways, and I should also connect all beings with the dhāraṇī gateways. I myself should maintain the ten powers of the tathāgatas, and I should also connect all beings with the ten powers of the tathāgatas. I myself should maintain the four fearlessnesses, and I should also connect all beings with the four fearlessnesses. I myself should maintain the four kinds of exact knowledge, and I should also connect all beings with the four kinds of exact knowledge. I myself should maintain great compassion, and I should also connect all beings with great compassion. I myself should maintain the eighteen distinct qualities of the buddhas, and I should also connect all beings with the eighteen distinct qualities of the buddhas.’ Venerable Śāradvatīputra, [F.93.a] it is to that extent that bodhisattva great beings are said to have ‘donned the great armor.’

- 8.174 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, the acts of generosity that they undertake are undertaken not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience. Making common cause with all beings, they dedicate the roots of their virtue to unsurpassed, perfect, complete enlightenment. This is the armor of the perfection of generosity of bodhisattva great beings undertaking acts of generosity while practicing the perfection of wisdom.
- 8.175 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings undertaking acts of generosity with their attention directed toward all-aspect omniscience do not dedicate it with the aim of the levels of the śrāvakas or pratyekabuddhas. This is the armor of the perfection of ethical discipline of bodhisattva great beings undertaking acts of generosity while practicing the perfection of wisdom.
- 8.176 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings undertaking acts of generosity with their attention directed toward all-aspect omniscience endure, appreciate, and bear⁴¹³ phenomena. This is the armor of the perfection of tolerance of bodhisattva great beings undertaking acts of generosity while practicing the perfection of wisdom.
- 8.177 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings undertake acts of generosity, with their attention directed toward all-aspect omniscience they do not decline in their perseverance. [F.93.b] This is the armor of the perfection of perseverance of bodhisattva great beings undertaking acts of generosity while practicing the perfection of wisdom.
- 8.178 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings undertake acts of generosity, with their attention thus directed toward all-aspect omniscience they make their minds one-pointed, and because of their single focus on that do not allow an opportunity for minds connected with the śrāvakas or pratyekabuddhas to develop. This is the armor of the perfection of meditative concentration of bodhisattva great beings undertaking acts of generosity while practicing the perfection of wisdom.
- 8.179 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and undertake acts of generosity, with their attention thus directed toward all-aspect omniscience they maintain the perception that all phenomena are illusions that have been conjured up and do not apprehend the giver, do not apprehend the gift, and do not apprehend the recipient. This is the armor of the perfection of wisdom of bodhisattva great beings undertaking acts of generosity while practicing the perfection of wisdom.

- 8.180 “Moreover, Venerable Śāradvatīputra, you should know that when bodhisattva great beings, with their attention directed toward all-aspect omniscience, neither entertain mental images of those perfections nor apprehend them, then they are bodhisattva great beings practicing the perfection of wisdom who have donned the armor of the perfection of generosity.
- 8.181 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of ethical discipline, with their attention directed toward all-aspect omniscience, [F.94.a] undertake acts of generosity and, making common cause with all beings, dedicate them, by way of not apprehending anything, to unsurpassed, perfect, complete enlightenment. This is the perfection of generosity of bodhisattva great beings practicing the perfection of ethical discipline.
- 8.182 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of ethical discipline, with their attention directed toward all-aspect omniscience, do not hanker for the levels of the śrāvakas or pratyekabuddhas, and much less still for the levels of ordinary people. This is the perfection of ethical discipline of bodhisattva great beings practicing the perfection of ethical discipline.
- 8.183 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of ethical discipline, with their attention directed toward all-aspect omniscience, endure, appreciate, and bear phenomena. This is the perfection of tolerance of bodhisattva great beings practicing the perfection of ethical discipline.
- 8.184 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of ethical discipline, with their attention directed toward all-aspect omniscience, do not decline in their perseverance. This is the perfection of perseverance of bodhisattva great beings practicing the perfection of ethical discipline.
- 8.185 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice and maintain the perfection of ethical discipline, with their attention directed toward all-aspect omniscience, they do not allow an opportunity for minds connected with the śrāvakas [F.94.b] or pratyekabuddhas to develop, and, making common cause with all beings, they dedicate the roots of their virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of meditative concentration of bodhisattva great beings practicing the perfection of ethical discipline.
- 8.186 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of ethical discipline, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, they maintain the perception that all phenomena are

illusions that have been conjured up and do not give rise to conceit on the basis of that ethical discipline. They also do not apprehend that ethical discipline, owing to the emptiness of an inherent existence, and making common cause with all beings, dedicate the roots of their virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of wisdom of bodhisattva great beings practicing the perfection of ethical discipline.

8.187 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of ethical discipline in that manner retain all six perfections, therefore they are said to have ‘donned the great armor.’

8.188 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, undertake acts of generosity, and, making common cause with all beings, they dedicate the roots of virtue to unsurpassed, [F.95.a] perfectly complete enlightenment. This is the perfection of generosity of bodhisattva great beings practicing the perfection of tolerance.

8.189 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, maintain ethical discipline, and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of ethical discipline of bodhisattva great beings practicing the perfection of tolerance.

8.190 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, with their attention directed toward all-aspect omniscience endure, appreciate, and bear phenomena. This is the perfection of tolerance of bodhisattva great beings practicing the perfection of tolerance.

8.191 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, do not decline in their perseverance. This is the perfection of perseverance of bodhisattva great beings practicing the perfection of tolerance.

8.192 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention [F.95.b] directed toward all-aspect omniscience make their minds one-pointed. This is the perfection of meditative concentration of bodhisattva great beings practicing the perfection of tolerance.

- 8.193 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, maintain the perception that all phenomena are illusions that have been conjured up but do not give rise to conceits on the basis of that tolerance and also do not apprehend that tolerance. This is the perfection of wisdom of bodhisattva great beings practicing the perfection of tolerance.
- 8.194 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of tolerance in that manner retain all six perfections, therefore they are said to have ‘donned the great armor.’
- 8.195 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed towards all-aspect omniscience, undertake acts of generosity and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of generosity of bodhisattva great beings practicing the perfection of tolerance.
- 8.196 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of perseverance, not with attention connected with śrāvakas or pratyekabuddhas, but [F.96.a] with their attention directed toward all-aspect omniscience, maintain ethical discipline and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of ethical discipline of bodhisattva great beings practicing the perfection of perseverance.
- 8.197 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of perseverance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, endure, appreciate, and bear phenomena. This is the perfection of tolerance of bodhisattva great beings practicing the perfection of perseverance.
- 8.198 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of perseverance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, for the sake of all beings do not decline in their perseverance. This is the perfection of perseverance of bodhisattva great beings practicing the perfection of perseverance.
- 8.199 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of perseverance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-

aspect omniscience, make their minds one-pointed. This is the perfection of meditative concentration [F.96.b] of bodhisattva great beings practicing the perfection of perseverance.

8.200 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of perseverance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, maintain the perception that all phenomena are illusions that have been conjured up but do not give rise to conceits on the basis of that perseverance and also do not apprehend that perseverance. This is the perfection of wisdom of bodhisattva great beings practicing the perfection of perseverance.

8.201 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of perseverance in that manner incorporate all six perfections, therefore they are said to have ‘donned the great armor.’

8.202 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of meditative concentration, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, undertake acts of generosity and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of generosity of bodhisattva great beings practicing the perfection of meditative concentration.

8.203 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of meditative concentration, [F.97.a] not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, maintain ethical discipline and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of ethical discipline of bodhisattva great beings practicing the perfection of meditative concentration.

8.204 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of meditative concentration, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, cultivate tolerance, and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of tolerance of bodhisattva great beings practicing the perfection of meditative concentration.

8.205 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of meditative concentration, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention

directed toward all-aspect omniscience, do not decline in their perseverance, and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of perseverance of bodhisattva great beings practicing the perfection of meditative concentration.

8.206 “Moreover, Venerable Śāradvatīputra, bodhisattva [F.97.b] great beings who practice the perfection of meditative concentration with their attention directed toward all-aspect omniscience make their minds one-pointed, and, because of their single focus on that, do not allow an opportunity for attention connected with the śrāvakas or pratyekabuddhas. They make common cause with all beings, and dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of meditative concentration of bodhisattva great beings practicing the perfection of meditative concentration.

8.207 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of meditative concentration maintain the perception that all phenomena are illusions that have been conjured up but do not give rise to conceits on the basis of that meditative concentration and do not apprehend that meditative concentration. They make common cause with all beings, and dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of wisdom of bodhisattva great beings practicing the perfection of meditative concentration.

8.208 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practicing the perfection of meditative concentration in that manner incorporate all six perfections, therefore they are said to have ‘donned the great armor.’

8.209 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, undertake acts of generosity [F.98.a] purified of the three spheres [of giver, gift, and recipient], and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of generosity of bodhisattva great beings practicing the perfection of wisdom.

8.210 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, maintain ethical discipline and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of ethical discipline of bodhisattva great beings practicing the perfection of wisdom.

- 8.211 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, endure, appreciate, and bear phenomena, and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of tolerance of bodhisattva great beings practicing the perfection of wisdom.
- 8.212 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward [F.98.b] all-aspect omniscience, do not decline in their perseverance, and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of perseverance of bodhisattva great beings practicing the perfection of wisdom.
- 8.213 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, make their minds one-pointed, and, making common cause with all beings, dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of meditative stability of bodhisattva great beings practicing the perfection of wisdom.
- 8.214 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of perseverance, not with attention connected with śrāvakas or pratyekabuddhas, but with their attention directed toward all-aspect omniscience, maintain the perception that all phenomena are illusions that have been conjured up, but do not give rise to conceits on the basis of that perfection of wisdom, and, making common cause with all beings, they dedicate the roots of virtue to unsurpassed, perfect, complete enlightenment. This is the perfection of wisdom of bodhisattva great beings practicing the perfection of wisdom.
- 8.215 “Venerable Śāradvatīputra, once bodhisattva great beings, with their minds directed toward all-aspect omniscience, neither [F.99.a] entertain mental images of these perfections, beings, or enlightenment nor apprehend them, that is the great armor of the six perfections of bodhisattva great beings who practice the perfection of wisdom. Venerable Śāradvatīputra, bodhisattva great beings maintain each of the perfections in that manner and perfect all six perfections.
- 8.216 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings become absorbed in the meditative concentrations, the immeasurable attitudes, and the formless absorptions, but they do not at all relish those meditative

concentrations, immeasurable attitudes, and formless absorptions. They are not captivated by those meditative concentrations, immeasurable attitudes, and formless absorptions, and they will not be subject to rebirth on account of those meditative concentrations, immeasurable attitudes, and formless absorptions. This, Venerable Śāradvatīputra, is the perfection of wisdom of bodhisattva great beings in association with skillful means.

8.217 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings become absorbed in the meditative concentrations, immeasurable attitudes, and formless absorptions through their vision of detachment and their vision of emptiness, signlessness, and wishlessness, but they will not be subject to rebirth on account of them, nor will they actualize the very limit of reality, but still, they will overwhelm⁴¹⁴ all śrāvakas and pratyekabuddhas. This, Venerable Śāradvatīputra, is the great armor of skillful means of bodhisattva great beings who practice the perfection of wisdom. [F.99.b] Venerable Śāradvatīputra, it is in this way that bodhisattva great beings are said to have ‘donned the great armor.’ [B8]

8.218 “Venerable Śāradvatīputra, when bodhisattva great beings have donned the great armor in such ways, the blessed lord buddhas who reside in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud,⁴¹⁵ ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with [F.100.a] the miraculous abilities!’ The blessed lord buddhas who reside in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside

in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, [F.100.b] in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ The blessed lord buddhas who reside in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ the blessed lord buddhas who reside in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, cry out cries of delight and proclaim their names. They raise their voices and shout out loud, ‘This bodhisattva great being, in such and such a world system, has donned such great armor, is bringing beings to maturity, is refining a buddhafiield, and is playing with the miraculous abilities!’ ”

8.219 Śāradvatīputra then asked, “Venerable [F.101.a] Pūrṇa, to what extent is it said that bodhisattva great beings ‘have entered upon the Great Vehicle,’ and what is the Great Vehicle of the bodhisattva great beings?”

8.220 “Venerable Śāradvatīputra,” replied Pūrṇa, “here bodhisattva great beings who practice the six perfections, while practicing the perfection of generosity, achieve and then maintain the first meditative concentration that

is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say, ‘They are mindful, abiding in bliss, and equanimous.’ On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain the fourth meditative concentration without bliss and suffering.⁴¹⁶

8.221 “They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining [F.101.b] intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity, by way of not apprehending anything, that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, ‘Space is infinite.’ Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’

Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, ‘There is nothing at all.’ Having completely transcended [F.102.a] the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception⁴¹⁷ by way of not apprehending anything. This is the meditative concentration of bodhisattva great beings, and once the bodhisattva great beings, absorbed in these meditative concentrations, these immeasurable attitudes, and these formless states, via the aspects, tokens, and signs of space,⁴¹⁸ have arisen from them they dedicate the merit to all-aspect omniscience. This is the perfection of generosity of bodhisattva great beings.

8.222 “While they practice the perfection of ethical discipline, they achieve and then maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say, ‘They are mindful, abiding in bliss, and equanimous.’ On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain [F.102.b] the fourth meditative concentration without bliss and suffering. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual,

immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity, by way of not apprehending anything, that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, 'Space is infinite.' Having completely transcended [F.103.a] the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, 'There is nothing at all.' Having completely transcended the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception by way of not apprehending anything. This is the meditative concentration of bodhisattva great beings, and once the bodhisattva great beings, absorbed in these meditative concentrations, these immeasurable attitudes, and these formless states, via the aspects, tokens, and signs of space, have arisen from them they dedicate the merit to all-aspect omniscience. This is the perfection of ethical discipline of bodhisattva great beings.

- 8.223 "While they practice the perfection of tolerance, they achieve and then maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say, 'They are mindful, abiding in bliss, [F.103.b] and equanimous.' On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain the fourth meditative concentration without bliss and suffering. They permeate the

world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, [F.104.a] within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity, by way of not apprehending anything, that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, 'Space is infinite.' Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, 'There is nothing at all.' Having completely transcended the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception by way of not apprehending anything. This is the meditative concentration of bodhisattva great beings, and once the bodhisattva great beings, absorbed in these meditative concentrations, these immeasurable attitudes, and these formless states, via the aspects, tokens, and signs of space, have arisen from them they dedicate the merit to all-aspect omniscience. This is the perfection of tolerance of bodhisattva great beings.

8.224 "While they practice the perfection of perseverance, they achieve and then maintain [F.104.b] the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is

endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say, ‘They are mindful, abiding in bliss, and equanimous.’ On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain the fourth meditative concentration without bliss and suffering. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. [F.105.a] They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity, by way of not apprehending anything, that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, ‘Space is infinite.’ Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking,

‘There is nothing at all.’ Having completely transcended the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception by way of not apprehending anything. This is the meditative concentration of bodhisattva great beings, and once the bodhisattva great beings, [F.105.b] absorbed in these meditative concentrations, these immeasurable attitudes, and these formless states, via the aspects, tokens, and signs of space, have arisen from them they dedicate the merit to all-aspect omniscience. This is the perfection of perseverance of bodhisattva great beings.

8.225 “While they practice the perfection of meditative concentration, they achieve and then maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say, ‘They are mindful, abiding in bliss, and equanimous.’ On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain the fourth meditative concentration without bliss and suffering. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, [F.106.a] remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate

the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity, by way of not apprehending anything, that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, 'Space is infinite.' Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' Having completely transcended the sphere of infinite consciousness in all respects, [F.106.b] they achieve and maintain the sphere of nothing-at-all, thinking, 'There is nothing at all.' Having completely transcended the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception by way of not apprehending anything. This is the meditative concentration of bodhisattva great beings, and once the bodhisattva great beings, absorbed in these meditative concentrations, these immeasurable attitudes, and these formless states, via the aspects, tokens, and signs of space, have arisen from them they dedicate the merit to all-aspect omniscience. This is the perfection of meditative concentration of bodhisattva great beings.

- 8.226 "While they practice the perfection of wisdom, they achieve and maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence, which is to say, a mind that has become single-pointed, they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say 'They are mindful, abiding in bliss, and equanimous.' On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness [F.107.a] they achieve and maintain the fourth meditative concentration without bliss and suffering. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind

endowed with a loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity, by way of not apprehending anything, that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, 'Space is infinite.' [F.107.b] Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, 'There is nothing at all.' Having completely transcended the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception by way of not apprehending anything. This is the meditative concentration of bodhisattva great beings, and once the bodhisattva great beings, absorbed in these meditative concentrations, these immeasurable attitudes, and these formless states, via the aspects, tokens, and signs of space, have arisen from them they dedicate the merit to all-aspect omniscience. This is the perfection of wisdom of bodhisattva great beings.

8.227 "It is in this way, Venerable Śāradvatīputra, that bodhisattva great beings are said to 'have entered upon the Great Vehicle.'

8.228 "Moreover, Venerable Śāradvatīputra, bodhisattva great beings permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a loving kindness that is vast, extensive, nondual,

immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with a compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, [F.108.a] without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of the realm of space, with a mind endowed with an equanimity that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it.

8.229 “They achieve and maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which the noble ones say, ‘They are mindful, abiding in bliss, and equanimous.’ [F.108.b] On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain the fourth meditative concentration without bliss and suffering.

8.230 “Having completely transcended the perception of physical forms so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, ‘Space is infinite.’ Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, ‘There is nothing at all.’

Having completely transcended the sphere of nothing-at-all, they achieve and maintain the sphere of neither perception nor nonperception by way of not apprehending anything. This is the meditative stability of bodhisattva great beings.

8.231 “Moreover, bodhisattva great beings, with their minds directed toward all-aspect omniscience, preceded by great compassion, describe, explain, teach, interpret, analyze, and elucidate⁴¹⁹ these meditative concentrations, immeasurable attitudes, and formless absorptions to others so that they might abandon afflicted mental states, and they correctly teach their savor, their defects, and the release from them. This is the perfection of generosity of bodhisattva great beings.

8.232 “Once bodhisattva great beings, with their attentions directed toward all-aspect omniscience, [F.109.a] are absorbed in these meditative concentrations, immeasurable attitudes, and formless absorptions, even when they arise from them they do not allow an opportunity for the development of any other śrāvaka or pratyekabuddha setting of the mind. This is the unblemished perfection of ethical discipline of bodhisattva great beings.

8.233 “When bodhisattva great beings, with their attention directed toward all-aspect omniscience, dwell in these meditative concentrations, immeasurable attitudes, and formless absorptions, they think, ‘I will teach the Dharma in order that the afflicted mental states of all beings might be ended.’ This enduring, appreciating, scrutinizing, contemplating, and comprehending of thinking and paying attention like that is the perfection of tolerance of bodhisattva great beings.

8.234 “When bodhisattva great beings, with their attention directed toward all-aspect omniscience, dwell in these meditative concentrations, immeasurable attitudes, and formless absorptions, their perseverance for the welfare of all beings and all-aspect omniscience does not decline. This is the perfection of perseverance of bodhisattva great beings.

8.235 “When bodhisattva great beings, with their attention directed toward all-aspect omniscience, become absorbed in, and also when they arise from, these meditative concentrations, liberations, meditative stabilities, and absorptions, they do not descend to⁴²⁰ the levels of the śrāvakas or pratyekabuddhas. This is the perfection of meditative concentration [F.109.b] of bodhisattva great beings.

8.236 “Even while bodhisattva great beings, with their attention directed toward all-aspect omniscience, definitively discern⁴²¹ these branches of the first meditative concentration, branches of the second meditative concentration, branches of the third meditative concentration, and branches of the fourth meditative concentration; loving kindness, compassion, empathetic joy, and

equanimity; the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception through the impermanence aspect, through the suffering aspect, through the selflessness aspect, through the peaceful aspect, through the emptiness aspect, through the signlessness aspect, and through the wishlessness aspect, they do not apprehend these meditative concentrations, immeasurable attitudes, and formless absorptions, and they do not give rise to conceits on the basis of them. This is the perfection of wisdom of bodhisattva great beings. Venerable Śāradvatīputra, this is the Great Vehicle of bodhisattva great beings practicing the perfection of wisdom.

8.237 “Moreover, Venerable Śāradvatīputra, regarding the Great Vehicle of bodhisattva great beings, they cultivate in all respects the four applications of mindfulness, they cultivate in all respects the four correct exertions, they cultivate in all respects the four supports for miraculous abilities, they cultivate in all respects the five faculties, they cultivate in all respects the five powers, they cultivate in all respects the seven branches of enlightenment, and they cultivate in all respects the noble eightfold path; they cultivate in all respects the truths of the noble ones, [F.110.a] they cultivate in all respects the meditative concentrations, they cultivate in all respects the immeasurable attitudes, they cultivate in all respects the formless absorptions, they cultivate in all respects the liberations, they cultivate in all respects the serial steps of meditative absorption, they cultivate in all respects the emptiness, signlessness, and wishlessness gateways to liberation, they cultivate in all respects the extrasensory powers, they cultivate in all respects the meditative stabilities, and they cultivate in all respects the dhāraṇī gateways; they cultivate in all respects the powers of the tathāgatas, they cultivate in all respects the fearlessnesses, they cultivate in all respects the kinds of exact knowledge, they cultivate in all respects great loving kindness, they cultivate in all respects great compassion, and they cultivate in all respects the distinct qualities of the buddhas; and they cultivate in all respects omniscience, they cultivate in all respects knowledge of the aspects of the path, and they cultivate in all respects all-aspect omniscience. This, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.

8.238 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings become absorbed in the meditative stability of loving kindness and apply themselves diligently to it, thinking, ‘I should save all beings.’ They become absorbed in the meditative stability of compassion and feel compassion and empathy for beings. They become absorbed [F.110.b] in the meditative stability of empathetic joy and bring beings to mind with the thought, ‘I should liberate all beings.’ They become absorbed in the meditative stability of equanimity

and apply themselves diligently to the cessation of the contaminants of beings. This is the perfection of generosity of bodhisattva great beings who practice the immeasurable attitudes.

8.239 “When bodhisattva great beings are absorbed in, and also when they arise from, the aspects, tokens, and signs of these meditative concentrations and immeasurable attitudes, they do not dedicate these to the level of the śrāvakas or the level of the pratyekabuddhas, and instead only dedicate them to all-aspect omniscience. This is the unblemished perfection of ethical discipline of bodhisattva great beings who practice the immeasurable attitudes.

8.240 “Once bodhisattva great beings dwell in the meditative concentrations, the immeasurable attitudes, and the formless absorptions, without mixing them up, and do not develop a desire for those two levels—the level of the śrāvakas or the level of the pratyekabuddhas—but aspire to and delight in all-aspect omniscience, this is the perfection of tolerance possessed by bodhisattva great beings who practice the immeasurable attitudes.

8.241 “Once bodhisattva great beings, with their minds set on and directed to all-aspect omniscience, act without giving up the attempt to abandon nonvirtuous actions and excel in virtuous actions, this is the perfection of perseverance of bodhisattva great beings who practice the immeasurable attitudes.

8.242 “Once bodhisattva great beings are absorbed in these meditative concentrations, immeasurable attitudes, and formless absorptions, [F.111.a] but are not subject to rebirth on account of these meditative concentrations, immeasurable attitudes, and formless absorptions, and do not relish them and are not captivated by them, this is the perfection of meditative concentration of bodhisattva great beings who practice the immeasurable attitudes.

8.243 “When bodhisattva great beings, with their attention directed toward all-aspect omniscience, are absorbed in, and arise from, those meditative concentrations, immeasurable attitudes, and formless absorptions, they definitively discern them through the impermanence aspect, through the suffering aspect, through the selflessness aspect, through the peaceful aspect, through the emptiness aspect, through the signlessness aspect, and through the wishlessness aspect, and yet they do not enter either into the maturity of the śrāvakas or the pratyekabuddhas. This is the perfection of wisdom of bodhisattva great beings who practice the immeasurable attitudes. This, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.

8.244 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is to understand the emptiness of internal phenomena, but in a manner that does not apprehend anything; to understand the emptiness of external phenomena, but in a manner that does not apprehend anything; to understand the emptiness of external and internal phenomena, but in a manner that does not apprehend anything; to understand the emptiness of emptiness, but in a manner that does not apprehend anything; to understand the emptiness of great extent, but in a manner that does not apprehend anything; to understand the emptiness of ultimate reality, but in a manner that does not apprehend anything; to understand the emptiness of conditioned phenomena, but in a manner that does not apprehend anything; to understand the emptiness of unconditioned phenomena, but in a manner that does not apprehend anything; [F.111.b] to understand the emptiness of the unlimited, but in a manner that does not apprehend anything; to understand the emptiness of that which has neither beginning nor end, but in a manner that does not apprehend anything; to understand the emptiness of nonexclusion, but in a manner that does not apprehend anything; to understand the emptiness of inherent nature, but in a manner that does not apprehend anything; to understand the emptiness of all phenomena, but in a manner that does not apprehend anything; to understand the emptiness of intrinsic defining characteristics, but in a manner that does not apprehend anything; to understand the emptiness of that which cannot be apprehended, but in a manner that does not apprehend anything; to understand the emptiness of nonentities, but in a manner that does not apprehend anything; to understand the emptiness of essential nature, but in a manner that does not apprehend anything; and to understand the emptiness of an essential nature of nonentities but in a manner that does not apprehend anything. This, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.

8.245 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is to understand that the mind is undistracted and absorbed with respect to all phenomena.⁴²² This, venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.

8.246 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is not to engage in understanding anything as⁴²³ ‘permanent,’ not to engage in understanding anything as ‘impermanent,’ not to engage in understanding anything as ‘happiness,’ not to engage in understanding anything as ‘suffering,’ not to engage in understanding anything as ‘self’ and not to engage in understanding anything as ‘not self,’ not to engage in understanding anything as ‘pleasant’ and not to engage in understanding anything as ‘unpleasant,’ not to engage in understanding anything as

‘empty’ and not to engage in understanding anything as ‘not empty,’ not to engage in understanding anything as ‘having a sign’ and not to engage [F.112.a] in understanding anything as ‘signless,’ and not to engage in understanding anything as ‘with wishes’ and not to engage in understanding anything as ‘wishless.’ This, Venerable Śāradvatīputra, in a manner that does not apprehend anything, is the Great Vehicle of bodhisattva great beings.

8.247 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is the understanding that does not engage with past time, the understanding that does not engage with future time, and the understanding that does not cause engagement with present time, but, by way of not apprehending past, future, or present time, in it there is not even *not* understanding past, future, or present time. This, Venerable Śāradvatīputra, by way of not apprehending it, is the Great Vehicle of bodhisattva great beings.

8.248 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is the understanding that does not cause engagement with the realm of desire, and is the understanding that does not cause engagement with the world systems of form and formlessness, yet is not even *not* understanding the three world systems of desire, form, and formlessness. This, too, Venerable Śāradvatīputra, by way of not apprehending it, is the Great Vehicle of bodhisattva great beings.

8.249 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is the understanding that does not cause engagement with mundane phenomena, and is the understanding that does not cause engagement with supramundane, contaminated or uncontaminated, or conditioned or unconditioned phenomena, yet is not even *not* knowing mundane and supramundane phenomena and is not even *not* knowing contaminated or uncontaminated, or conditioned or unconditioned phenomena. This, too Venerable Śāradvatīputra, by way of not apprehending it, is the Great Vehicle of bodhisattva great beings.”

8.250 “Venerable Pūrṇa, to what extent is it said that bodhisattva great beings [F.112.b] ‘are mounted upon the Great Vehicle’?”

8.251 “Venerable Śāradvatīputra,” replied Pūrṇa, “here, when bodhisattva great beings practice the perfection of wisdom, they are also mounted on the perfection of generosity, but they do not apprehend gifts, they do not apprehend the perfection of generosity, they do not apprehend the bodhisattvas, they do not apprehend the recipients, nor do they apprehend paying attention. It is in this way, by way of not apprehending anything, that bodhisattva great beings are said to be ‘mounted on the perfection of generosity.’

8.252 “Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom, they are also mounted on the perfection of ethical discipline, but they do not apprehend ethical discipline, they do not apprehend the perfection of ethical discipline, they do not apprehend the bodhisattvas, nor do they apprehend paying attention. It is in this way, by way of not apprehending anything, that bodhisattva great beings are said to be ‘mounted on the perfection of ethical discipline.’ Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom, they are also mounted on the perfection of tolerance, but they do not apprehend tolerance, they do not apprehend the perfection of tolerance, they do not apprehend the bodhisattvas, nor do they apprehend paying attention. It is in this way, by way of not apprehending anything, that bodhisattva great beings are said to be ‘mounted on the perfection of tolerance.’ Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom, they are also mounted on the perfection of perseverance, [F.113.a] but they do not apprehend perseverance, they do not apprehend the perfection of perseverance, they do not apprehend the bodhisattvas, nor do they apprehend paying attention. It is in this way, by way of not apprehending anything, that bodhisattva great beings are said to be ‘mounted on the perfection of perseverance.’ Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom, they are also mounted on the perfection of meditative concentration, but they do not apprehend meditative concentration, they do not apprehend the perfection of meditative concentration, they do not apprehend the bodhisattvas, nor do they apprehend paying attention. It is in this way, by way of not apprehending anything, that bodhisattva great beings are said to be ‘mounted on the perfection of meditative concentration.’ Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom, they are also mounted on the perfection of wisdom, but they do not apprehend virtuous phenomena; they do not apprehend nonvirtuous, mundane, supramundane, conditioned, unconditioned, contaminated, or uncontaminated phenomena; they do not apprehend the perfection of wisdom; they do not apprehend the bodhisattvas; nor do they apprehend paying attention. It is in this way, by way of not apprehending anything, that bodhisattva great beings are said to be ‘mounted on the perfection of wisdom.’

8.253 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings, [F.113.b] with an undivided⁴²⁴ attention directed toward all-aspect omniscience, meditate on the emptiness of internal phenomena in order to cultivate meditation,⁴²⁵ and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the

emptiness of external phenomena in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of external and internal phenomena in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of emptiness in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of great extent in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of ultimate reality in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of conditioned phenomena in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of unconditioned phenomena in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of the unlimited in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of that which has neither beginning nor end in order to cultivate [F.114.a] meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of nonexclusion in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of inherent nature in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of intrinsic defining characteristics in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of that which cannot be apprehended in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of nonentities in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of essential nature in order to cultivate meditation, and do so by way of not apprehending anything; and

with an undivided attention directed toward all-aspect omniscience meditate on the emptiness of an essential nature of nonentities in order to cultivate meditation, and do so by way of not apprehending anything.

8.254 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings, with an undivided attention directed toward all-aspect [F.114.b] omniscience, meditate on the four applications of mindfulness in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four correct exertions in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four supports for miraculous ability in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the five faculties in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the five powers in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the seven branches of enlightenment in order to cultivate meditation, and do so by way of not apprehending anything; and with an undivided attention directed toward all-aspect omniscience meditate on the noble eightfold path in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four truths of the noble ones in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four meditative concentrations in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four immeasurable attitudes in order to cultivate meditation, and do so by way of not apprehending anything; [F.115.a] with an undivided attention directed toward all-aspect omniscience meditate on the four formless absorptions in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the eight liberations in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the nine serial steps of meditative absorption in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on emptiness, signlessness, and wishlessness in order to cultivate meditation, and do so by

way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the extrasensory powers in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the meditative stabilities in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the dhāraṇī gateways in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the ten powers of the tathāgatas in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four fearlessnesses in order to [F.115.b] cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on the four kinds of exact knowledge in order to cultivate meditation, and do so by way of not apprehending anything; with an undivided attention directed toward all-aspect omniscience meditate on great compassion in order to cultivate meditation, and do so by way of not apprehending anything; and with an undivided attention directed toward all-aspect omniscience meditate on the eighteen distinct qualities of the buddhas in order to cultivate meditation, and do so by way of not apprehending anything. It is in this way, Venerable Śāradvatīputra, that bodhisattva great beings are said to be ‘mounted on the Great Vehicle.’

8.255 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings understand that because bodhisattvas cannot be found, this ‘bodhisattva’ is a mere conventional term. They understand that because physical forms cannot be found, this ‘physical forms’ is a mere name; because feelings cannot be found, this ‘feelings’ is a mere name; because perceptions cannot be found, this ‘perceptions’ is a mere name; because formative predispositions cannot be found, this ‘formative predispositions’ is a mere name; and because consciousness cannot be found, this ‘consciousness’ is a mere name.

8.256 “Because the eyes cannot be found, this ‘eyes’ is a mere name; because the ears cannot be found, this ‘ears’ is a mere name; because the nose cannot be found, this ‘nose’ is a mere name; because the tongue cannot be found, this ‘tongue’ [F.116.a] is a mere name; because the body cannot be found, this ‘body’ is a mere name; and because the mental faculty cannot be found, this ‘mental faculty’ is a mere name. Because sights cannot be found, this ‘sights’ is a mere name; because sounds cannot be found, this ‘sounds’ is a mere name; because odors cannot be found, this ‘odors’ is a mere name; because tastes cannot be found, this ‘tastes’ is a mere name; because tangibles cannot

be found, this 'tangibles' is a mere name; and because mental phenomena cannot be found, this 'mental phenomena' is a mere name. Because visual consciousness cannot be found, this 'visual consciousness' is a mere name; because auditory consciousness cannot be found, this 'auditory consciousness' is a mere name; because olfactory consciousness cannot be found, this 'olfactory consciousness' is a mere name; because gustatory consciousness cannot be found, this 'gustatory consciousness' is a mere name; because tactile consciousness cannot be found, this 'tactile consciousness' is a mere name; and because mental consciousness cannot be found, this 'mental consciousness' is a mere name. Because visually compounded sensory contact cannot be found, this 'visually compounded sensory contact' is a mere name; because aurally compounded sensory contact cannot be found, this 'aurally compounded sensory contact' is a mere name; because nasally compounded sensory contact cannot be found, this 'nasally compounded sensory contact' [F.116.b] is a mere name; because lingually compounded sensory contact cannot be found, this 'lingually compounded sensory contact' is a mere name; because corporeally compounded sensory contact cannot be found, this 'corporeally compounded sensory contact' is a mere name; and because mentally compounded sensory contact cannot be found, this 'mentally compounded sensory contact' is a mere name. Because feelings conditioned by visually compounded sensory contact cannot be found, this 'feelings conditioned by visually compounded sensory contact' is a mere name; because feelings conditioned by aurally compounded sensory contact cannot be found, this 'feelings conditioned by aurally compounded sensory contact' is a mere name; because feelings conditioned by nasally compounded sensory contact cannot be found, this 'feelings conditioned by nasally compounded sensory contact' is a mere name; because feelings conditioned by lingually compounded sensory contact cannot be found, this 'feelings conditioned by lingually compounded sensory contact' is a mere name; because feelings conditioned by corporeally compounded sensory contact cannot be found, this 'feelings conditioned by corporeally compounded sensory contact' is a mere name; and because feelings conditioned by mentally compounded sensory contact cannot be found, this 'feelings conditioned by mentally compounded sensory contact' is a mere name.

8.257 "Because the earth element cannot be found, this 'earth element' is a mere name; because the water element cannot be found, this 'water element' is a mere name; because the fire element cannot be found, this 'fire element' is a mere name; because the wind element cannot be found, this 'wind element'

is a mere name; because the space element cannot be found, this 'space [F.117.a] element' is a mere name; and because the consciousness element cannot be found, this 'consciousness element' is a mere name.

8.258 "Because ignorance cannot be found, this 'ignorance' is a mere name; because formative predispositions cannot be found, this 'formative predispositions' is a mere name; because consciousness cannot be found, this 'consciousness' is a mere name; because name and form cannot be found, this 'name and form' is a mere name; because the six sense fields cannot be found, this 'six sense fields' is a mere name; because sensory contact cannot be found, this 'sensory contact' is a mere name; because sensation cannot be found, this 'sensation' is a mere name; because craving cannot be found, this 'craving' is a mere name; because grasping cannot be found, this 'grasping' is a mere name; because the rebirth process cannot be found, this 'rebirth process' is a mere name; because birth cannot be found, this 'birth' is a mere name; and because aging and death cannot be found, this 'aging and death' is a mere name.

8.259 "Because the perfection of generosity cannot be found, this 'perfection of generosity' is a mere name; because the perfection of ethical discipline cannot be found, this 'perfection of ethical discipline' is a mere name; because the perfection of tolerance cannot be found, this 'perfection of tolerance' is a mere name; because the perfection of perseverance cannot be found, this 'perfection of perseverance' [F.117.b] is a mere name; because the perfection of meditative concentration cannot be found, this 'perfection of meditative concentration' is a mere name; and because the perfection of wisdom cannot be found, this 'perfection of wisdom' is a mere name.

8.260 "Because the emptiness of internal phenomena cannot be found, this 'emptiness of internal phenomena' is a mere name; because the emptiness of external phenomena cannot be found, this 'emptiness of external phenomena' is a mere name; because the emptiness of external and internal phenomena cannot be found, this 'emptiness of external and internal phenomena' is a mere name; because the emptiness of emptiness cannot be found, this 'emptiness of emptiness' is a mere name; because the emptiness of great extent cannot be found, this 'emptiness of great extent' is a mere name; because the emptiness of ultimate reality cannot be found, this 'emptiness of ultimate reality' is a mere name; because the emptiness of conditioned phenomena cannot be found, this 'emptiness of conditioned phenomena' is a mere name; because the emptiness of unconditioned phenomena cannot be found, this 'emptiness of unconditioned phenomena' is a mere name; because the emptiness of the unlimited cannot be found, this 'emptiness of the unlimited' is a mere name; because the emptiness of that which has neither beginning nor end cannot be found, this 'emptiness of

that which has neither beginning nor end' is a mere name; because the emptiness of nonexclusion' cannot be found, this 'emptiness of nonexclusion' is a mere name; because the emptiness of inherent nature cannot be found, this 'emptiness of inherent nature' is a mere name; because the emptiness of all phenomena cannot be found, [F.118.a] this 'emptiness of all phenomena' is a mere name; because the emptiness of intrinsic defining characteristics cannot be found, this 'emptiness of intrinsic defining characteristics' is a mere name; because the emptiness of nonentities cannot be found, this 'emptiness of nonentities' is a mere name; because the emptiness of essential nature cannot be found, this 'emptiness of essential nature' is a mere name; and because the emptiness of an essential nature of nonentities cannot be found, this 'emptiness of an essential nature of nonentities' is a mere name.

8.261 "Because the applications of mindfulness cannot be found, this 'four applications of mindfulness' is a mere name; because the correct exertions cannot be found, this 'four correct exertions' is a mere name; because the supports for miraculous ability cannot be found, this 'four supports for miraculous ability' is a mere name; because the faculties cannot be found, this 'five faculties' is a mere name; because the powers cannot be found, this 'five powers' is a mere name; because the branches of enlightenment cannot be found, this 'seven branches of enlightenment' is a mere name; and because the path cannot be found, this 'noble eightfold path' is a mere name.

8.262 "Because the truths of the noble ones cannot be found, this 'four truths of the noble ones' is a mere name; because the meditative concentrations cannot be found, [F.118.b] this 'four meditative concentrations' is a mere name; because the immeasurable attitudes cannot be found, this 'four immeasurable attitudes' is a mere name; because the formless absorptions cannot be found, this 'four formless absorptions' is a mere name; because the liberations cannot be found, this 'eight liberations' is a mere name; because the serial steps of meditative absorption cannot be found, this 'nine serial steps of meditative absorption' is a mere name; and because the emptiness, signlessness, and wishlessness gateways to liberation cannot be found, this 'emptiness, signlessness, and wishlessness gateways to liberation' is a mere name.

8.263 "Because the extrasensory powers cannot be found, this 'extrasensory powers' is a mere name; because the meditative stabilities cannot be found, this 'meditative stabilities' is a mere name; and because the dhāraṇī gateways cannot be found, this 'dhāraṇī gateways' is a mere name; because the powers of the tathāgatas cannot be found, this 'ten powers of the tathāgatas' is a mere name; because the fearlessnesses cannot be found, this 'four fearlessnesses' is a mere name; because the kinds of exact knowledge

cannot be found, this 'four kinds of exact knowledge' is a mere name; because great compassion cannot be found, this 'great compassion' is a mere name; and because the distinct qualities of the buddhas cannot be found, [F.119.a] this 'eighteen distinct qualities of the buddhas' is a mere name.

8.264 "Because the real nature cannot be found, this 'real nature' is a mere name; because the unmistakable nature cannot be found, this 'unmistaken real nature' is a mere name; because the one and only nature cannot be found, this 'one and only real nature' is a mere name; because the reality of phenomena cannot be found, this 'reality of phenomena' is a mere name; because the realm of phenomena cannot be found, this 'realm of phenomena' is a mere name; because the abiding nature of phenomena cannot be found, this 'abiding nature of phenomena' is a mere name; because the maturity of phenomena cannot be found, this 'maturity of phenomena' is a mere name; because the very limit of reality cannot be found, this 'very limit of reality' is a mere name; because enlightenment cannot be found, this 'enlightenment' is a mere name; and because the buddhas cannot be found, this 'buddhas' is a mere name. It is in this way, Venerable Śāradvatīputra, that bodhisattva great beings are said to be 'mounted on the Great Vehicle.' [B9]

8.265 "Moreover, Venerable Śāradvatīputra, bodhisattva great beings, commencing from the time when they first set their mind on enlightenment until they are seated at the site of enlightenment, perfect all the extrasensory powers and bring beings to maturity. [F.119.b] In order to serve, respect, honor, and worship the lord buddhas by the appropriate means of worshiping and serving them, they proceed from buddhafiield to buddhafiield. They listen to just this doctrine of this Bodhisattva Vehicle, in the presence of those lord buddhas. Having mounted on this Bodhisattva Vehicle, they proceed from buddhafiield to buddhafiield. They refine a buddhafiield and bring beings to maturity, but they are without even the notion of a buddhafiield, they are without even the notion of beings, and they are without even the notion of a buddha. Abiding on the level of nonduality, they acquire at will as many bodily forms as will facilitate their appropriate acts for the welfare of beings. Until they attain the knowledge of one with all-aspect omniscience, they will never be separated from that vehicle. And having attained the knowledge of one with all-aspect omniscience, they also turn the wheel of the Dharma that cannot be turned by any śrāvakas or pratyekabuddhas, or by anyone in the world with its gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, or nonhumans.

8.266 "Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that

‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, [F.120.a] the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on [F.120.b] the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and

having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, [F.121.a] and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience turns the wheel of the Dharma.’ Having fully awakened to unsurpassed, perfect, complete enlightenment, the lord buddhas who are residing in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, extol their good qualities, proclaiming their fame and shouting out loud that ‘such and such a bodhisattva great being, in such and such a world system, mounted on the Great Vehicle, the Unsurpassed Vehicle, the Supreme Vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience [F.121.b] turns the wheel of the Dharma.’ It is in this way, venerable Śāradvatīputra, that bodhisattva great beings are said to be ‘mounted on the Great Vehicle.’ ”

8.267 Then Venerable Subhūti inquired of the Blessed One, “Blessed Lord, you say ‘they have donned great armor, they have donned the great armor.’ What, Blessed Lord, is the extent of the great armor that bodhisattva great beings have donned?”

8.268 The Blessed One then said to the venerable Subhūti, “Subhūti, here bodhisattva great beings, having donned the great armor of the Great Vehicle—that is, having donned the armor of the perfection of generosity,

having donned armor of the perfection of ethical discipline, having donned the armor of the perfection of tolerance, having donned the armor of the perfection of perseverance, having donned the armor of the perfection of meditative concentration, and having donned the armor of the perfection of wisdom; having donned the armor of the emptiness of internal phenomena, having donned the armor of the emptiness of external phenomena, having donned the armor of the emptiness of external and internal phenomena, having donned the armor of the emptiness of emptiness, having donned the armor of the emptiness of great extent, having donned the armor of the emptiness of ultimate reality, having donned the armor of the emptiness of conditioned phenomena, having donned the armor of the emptiness of unconditioned phenomena, having donned the armor of the emptiness of the unlimited, having donned the armor of the emptiness of that which has neither beginning nor end, having donned the armor of the emptiness of nonexclusion, having donned the armor of the emptiness of inherent nature, having donned the armor of the emptiness of all phenomena, having donned the armor of the emptiness of intrinsic defining characteristics, having donned the armor of the emptiness of that which cannot be apprehended, having donned the armor of the emptiness of nonentities, having donned the armor of the emptiness of essential nature, and having donned the armor of the emptiness of an essential nature of [F.122.a] nonentities; having donned the armor of the applications of mindfulness, having donned the armor of the correct exertions, having donned the armor of the supports for miraculous ability, having donned the armor of the faculties, having donned the armor of the powers, having donned the armor of the branches of enlightenment, and having donned the armor of the noble eightfold path; having donned the armor of the four truths of the noble ones, having donned the armor of the meditative concentrations, having donned the armor of the immeasurable attitudes, having donned the armor of the formless absorptions, having donned the armor of the liberations, having donned the armor of the serial steps of meditative absorption, having donned the armor of the emptiness, signlessness, and wishlessness gateways to liberation, having donned the armor of the extrasensory powers, having donned the armor of the meditative stabilities, and having donned the armor of the dhāraṇī gateways; having donned the armor of the powers of the tathāgatas, having donned the armor of the fearlessnesses, having donned the armor of the kinds of exact knowledge, having donned the armor of great compassion, having donned the armor of the eighteen distinct qualities of the buddhas, and having donned the armor of all-aspect omniscience and donned the armor of the body of a buddha—expansively fill up the great billionfold world system with light. That is to

say, they expansively fill up the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, with light; [F.122.b] expansively fill up the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, with light; expansively fill up the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, with light; and expansively fill up the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, with light.

8.269 “They cause this great billionfold world system to shake intensely in six ways.⁴²⁶ That is to say, they cause the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; cause the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways; and cause the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, to shake intensely in six ways.

8.270 “Having extinguished all the masses of fire in the hells, as many as there are, in this great billionfold world system they raise their voices and shout out loud, ‘Homage to the tathāgatas, arhats, [F.123.a] perfectly complete buddhas!’ At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world of the beings in the animal worlds, as many as there are, in this great billionfold world system they raise their voices and shout out loud, ‘Homage to the tathāgatas, arhats, perfectly complete buddhas!’ At that time, when those beings in the animal worlds have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds, and having arisen from those animal worlds they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the world of Yama of the beings in the worlds of Yama, as many as there are, in this great billionfold world system they raise their voices and shout out loud, ‘Homage to the tathāgatas, arhats, perfectly complete buddhas!’ At that time, when those beings in the worlds of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those worlds of Yama, and having arisen [F.123.b] from those worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves.

8.271 “Having extinguished all the masses of fire in the hells, as many as there are, in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, ‘Homage to the tathāgatas, arhats, perfectly complete buddhas!’ At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, ‘Homage to the tathāgatas, arhats, perfectly complete buddhas!’ At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the

world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, [F.124.a] arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen [F.124.b] from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, [F.125.a] in the world systems of the intermediate northwestern direction, numerous

as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having extinguished all the masses of fire in the hells, as many as there are, in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those denizens of the hells have heard [F.125.b] the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those hells, and having arisen from those hells they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves.

8.272 "Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world [F.126.a] and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness

arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the northern direction, numerous as [F.126.b] the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama [F.127.a] of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the

sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels [F.127.b] where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats, perfectly complete buddhas!' At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from [F.128.a] those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves. Having pacified all the sufferings of the animal world and of the world of Yama of the beings born in the animal world and in the world of Yama, as many as there are, in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, they raise their voices and shout out loud, 'Homage to the tathāgatas, arhats,

perfectly complete buddhas!’ At that time, when those beings born in the animal world and in the world of Yama have heard the sound *buddha*, they find joy and happiness, and through their joy and happiness arise from those animal worlds and worlds of Yama, and having arisen from those animal worlds and worlds of Yama they are reborn in buddhafiels where the lord buddhas are residing and maintaining themselves.

8.273 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up the hells, the animal realms, and the Yama worlds, and, having conjured them up in that manner, were to proclaim the word *Buddha*, proclaim the word *Dharma*, and proclaim the word *Śaṅgha* to those beings in those inferior realms, causing those they have conjured up to arise from the hells, the animal realms, and the Yama worlds through the word *Buddha*, the word *Dharma*, and the word *Śaṅgha*, [F.128.b] do you think, Subhūti, that this illusionist or the apprentice of an illusionist would have caused any beings to arise from the hells, the animal realms, or the Yama worlds?”

“No, Blessed Lord,” answered Subhūti.

8.274 “In the same way, Subhūti,” said the Blessed One, “although bodhisattva great beings have liberated immeasurable, countless beings in the world systems of the ten directions from the three inferior realms, there are no beings at all who have been liberated. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’

8.275 “Moreover, Subhūti, bodhisattva great beings who have donned the great armor dwell in the perfection of generosity and emanate a great billionfold world system made of beryl. Having emanated it made of beryl in that manner, they emanate the dominion of a wheel-turning emperor. Having emanated the dominion of an imperial monarch in that manner, they give food to those in need of nourishment, and they give drink to those in need of drink, give vehicles to those in need of vehicles, give clothing to those in need of clothing, give flowers to those in need of flowers, give garlands to those in need of garlands, give incense to those in need of incense, give unguents to those in need of unguents, [F.129.a] give lodgings to those in need of lodgings, give homes to those in need of homes, give sustenance to those in need of sustenance, give resources to those in need of resources, give medications to those in need of medications owing to ill health, and give gems, pearls, beryl, conch, quartz, coral, gold, and silver to those who need gems, pearls, beryl, conch, quartz, coral, gold, and silver, up to giving whatever resources might be needed. Having given food to those in need of nourishment, given drink to those in need of drink, given vehicles to those

in need of vehicles, given clothing to those in need of clothing, given flowers to those in need of flowers, given garlands to those in need of garlands, given incense to those in need of incense, given unguents to those in need of unguents, given lodgings to those in need of lodgings, given homes to those in need of homes, given sustenance to those in need of sustenance, given resources to those in need of resources, given medications to those in need of medications owing to ill health, and given gems, pearls, beryl, conch, quartz, coral, gold, and silver to those who need gems, pearls, beryl, conch, quartz, coral, gold, and silver, up to having given whatever resources might be needed, they then teach those beings the Dharma—just this Dharma endowed with the six perfections. Those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.276 “Subhūti, if, as an analogy, an illusionist or the apprentice of [F.129.b] an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large group of people and were to give food to those in need of nourishment, give drink to those in need of drink, give vehicles to those in need of vehicles, give clothing to those in need of clothing, give flowers to those in need of flowers, give garlands to those in need of garlands, give incense to those in need of incense, give unguents to those in need of unguents, give lodgings to those in need of lodgings, give homes to those in need of homes, give sustenance to those in need of sustenance, give resources to those in need of resources, give medications to those in need of medications owing to ill health, and give gems, pearls, beryl, conch, quartz, coral, gold, and silver to those who need gems, pearls, beryl, conch, quartz, coral, gold, and silver, up to giving whatever resources might be needed, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would actually have given anything to any being?”

“No, Blessed Lord!” answered Subhūti.

8.277 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings, having emanated the dominion of an imperial monarch, give food to those in need of nourishment, give drink to those in need of drink, give vehicles to those in need of vehicles, give clothing to those in need of clothing, give flowers to those in need of flowers, give garlands to those in need of garlands, give incense to those in need of incense, give unguents to those in need of unguents, give lodgings to those in need of lodgings, give homes to those in need of homes, [F.130.a] give sustenance to those in need of sustenance, give resources to those in need of resources, give medications to those in need of medications owing to ill health, and give gems, pearls, beryl, conch, quartz, coral, gold, and silver to those who need gems, pearls, beryl, conch, quartz, coral, gold, and silver, up to giving whatever resources

might be needed, but they have not given anything to any being. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’

8.278 “Moreover, Subhūti, bodhisattva great beings dwell in the perfection of ethical discipline and intentionally take birth in the family of an imperial monarch. Dwelling as mighty lords in the family of an imperial monarch, they establish beings on the path of the ten virtuous actions. They establish beings in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; the emptiness, signlessness, and wishlessness gateways to liberation, the eight liberations, the nine serial steps of meditative absorption, the four truths of the noble ones, the meditative stabilities, and the dhāraṇī gateways; and the ten powers of the tathāgatas, the four fearlessnesses, the four [F.130.b] kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas. These beings, too, will never be separated from this teaching of the Dharma until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.279 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people and establish those beings on the path of the ten virtuous actions, or establish those beings in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; the emptiness, signlessness, and wishlessness gateways to liberation, the eight liberations, the nine serial steps of meditative absorption, the four truths of the noble ones, the meditative stabilities, and the dhāraṇī gateways; and the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would have established any beings on the path of the ten virtuous actions, or would have established them in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the four applications of mindfulness, the four correct [F.131.a] exertions, the four supports for miraculous ability, the five faculties, the five

powers, the seven branches of enlightenment, and the noble eightfold path; the emptiness, signlessness, and wishlessness gateways to liberation, the eight liberations, the nine serial steps of meditative absorption, the four truths of the noble ones, the meditative stabilities, and the dhāraṇī gateways; and the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas?”

“No, Blessed Lord,” answered Subhūti.

8.280 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings establish immeasurable, countless beings on the path of the ten virtuous actions, and establish those beings in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; the emptiness, signlessness, and wishlessness gateways to liberation, the eight liberations, the nine serial steps of meditative absorption, the four truths of the noble ones, the meditative stabilities, and the dhāraṇī gateways; and the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas, but they do not establish any beings in them at all. [F.131.b] If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’

8.281 “Moreover, Subhūti, bodhisattva great beings dwelling in the perfection of tolerance unite all beings with the perfection of tolerance and establish them in it. Subhūti, if you ask in what way bodhisattva great beings, dwelling in the perfection of tolerance, unite all beings with the perfection of tolerance and establish them in it, in this regard, Subhūti, commencing from the time when they first set their mind on enlightenment, bodhisattva great beings don their armor, thinking, ‘I should not let my mind become disturbed even just a bit, even once, even if all beings hit me with stones and sticks, or strike me with weapons,’ and they also establish all beings in such tolerance.

8.282 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people, uniting them with the perfection of tolerance and establishing them in it, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would have established any beings in the perfection of tolerance?”

“No, Blessed Lord,” answered Subhūti.

- 8.283 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings establish immeasurable, countless beings in the perfection of tolerance, but they do not establish any beings at all [F.132.a] in the perfection of tolerance. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’
- 8.284 “Moreover, Subhūti, bodhisattva great beings dwelling in the perfection of perseverance encourage, secure, and establish all beings in the perfection of perseverance. Subhūti, if you ask in what way bodhisattva great beings, dwelling in the perfection of perseverance, encourage, secure, and establish all beings in the perfection of perseverance, Subhūti, here those bodhisattva great beings, with their minds set on and directed toward all-aspect omniscience, encourage, secure, and establish all beings in physical and mental perseverance.
- 8.285 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people, and then encourage, secure, and establish them in physical and mental perseverance, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would establish any beings in physical and mental perseverance?”
- “No, Blessed Lord,” answered Subhūti.
- 8.286 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings establish immeasurable, countless beings in physical and mental perseverance, but they do not establish any beings at all in physical and mental [F.132.b] perseverance. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’
- 8.287 “Moreover, Subhūti, bodhisattva great beings dwelling in the perfection of meditative concentration encourage, secure, and establish all beings in the perfection of meditative concentration. Subhūti, if you ask in what way bodhisattva great beings dwelling in the perfection of meditative concentration encourage, secure, and establish all beings in the perfection of meditative concentration, Subhūti, if those bodhisattva great beings abide in just the way things are, in the reality of all phenomena, and do not observe any phenomena to be distracted or not distracted, they dwell in the perfection of meditative concentration. They encourage, secure, and establish all beings, too, in a perfection of meditative concentration like that,

and those whom they thus encourage, until they have fully awakened to unsurpassed, perfect, complete enlightenment, will never become separated from the perfection of meditative concentration.

8.288 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people and then establish them in the perfection of meditative concentration, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would establish any beings in the perfection of meditative concentration?” [F.133.a]

“No, Blessed Lord,” answered Subhūti.

8.289 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings establish all beings in the perfection of meditative concentration, but they do not establish any beings at all in the perfection of meditative concentration. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’

8.290 “Moreover, Subhūti, bodhisattva great beings dwelling in the perfection of wisdom encourage, secure, and establish all beings in the perfection of wisdom. Subhūti, if you ask in what way bodhisattva great beings dwelling in the perfection of meditative concentration encourage, secure, and establish all beings in the perfection of wisdom, Subhūti, here, when those bodhisattva great beings practice the perfection of wisdom, they do not apprehend any phenomena that may be arising or ceasing, defiled or purified, proximate or remote. That, Subhūti, is how bodhisattva great beings dwell in the perfection of wisdom, and they encourage, secure, and establish all beings, too, in a perfection of wisdom like that.

8.291 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people [F.133.b] and then encourage, secure, and establish them in the perfection of wisdom, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would establish any beings in the perfection of wisdom?”

“No, Blessed Lord,” answered Subhūti.

8.292 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings establish all beings in the perfection of wisdom, but they do not establish any beings at all in the perfection of wisdom. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’

8.293 “Moreover, Subhūti, bodhisattva great beings, having donned the great armor, proceed to the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, [F.134.a] they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.294 “Moreover, Subhūti, bodhisattva great beings, having donned the great armor, proceed to the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell [F.134.b] in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all

beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.295 “They proceed to the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, [F.135.a] in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.296 “They proceed to the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, they similarly encourage, secure, [F.135.b] and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage,

secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.297 “They proceed to the world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, [F.136.a] they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.298 “They proceed to the world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as [F.136.b] they themselves dwell in the perfection of tolerance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance,

they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.299 “They proceed to the world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell [F.137.a] in the perfection of tolerance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.300 “They proceed to the world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell [F.137.b] in the

perfection of tolerance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.301 “They proceed to the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, they similarly encourage, secure, and establish [F.138.a] all beings, as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.302 “And they proceed to the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity; just as they themselves dwell in the

perfection of ethical discipline, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of ethical discipline; just as they themselves dwell in the perfection of tolerance, they similarly encourage, secure, and establish all beings, [F.138.b] as many as there are in those world systems, in the perfection of tolerance; just as they themselves dwell in the perfection of perseverance, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of perseverance; just as they themselves dwell in the perfection of meditative concentration, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of meditative concentration; and just as they themselves dwell in the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of wisdom. They teach the Dharma—that is to say, these very six perfections—and those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have fully awakened to unsurpassed, perfect, complete enlightenment.

8.303 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people and then encourage, secure, and establish them in the six perfections, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would encourage, secure, and establish any beings in the six perfections?”

“No, Blessed Lord,” answered Subhūti.

8.304 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings, establish all beings—as many as there are in the world systems in the eastern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the southern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems [F.139.a] in the western direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the northern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā; as many as there are in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā; and as many as

there are in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā—in the six perfections, but they do not establish any beings at all in the six perfections. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great have are said to have donned the great armor. [B10]

8.305 “Moreover, Subhūti, bodhisattva great beings, having donned the great armor, with a mind directed toward all-aspect omniscience, do not allow an opportunity for the development of other settings of the mind, thinking, ‘I must establish just this many beings in the perfection of generosity; I do not need to establish this many beings in it. I must establish just this many beings in the perfection of ethical discipline; I do not need to establish this many beings in it. I must establish just this many beings in the perfection of tolerance; I do not need to establish this many beings in it. I must establish just this many beings in the perfection of perseverance; I do not need to establish [F.139.b] this many beings in it. I must establish just this many beings in the perfection of meditative concentration; I do not need to establish this many beings in it. And I must establish just this many beings in the perfection of wisdom; I do not need to establish this many beings in it.

8.306 “ ‘I must establish just this many beings in the emptiness of internal phenomena; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of external phenomena; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of external and internal phenomena; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of emptiness; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of great extent; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of ultimate reality; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of conditioned phenomena; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of unconditioned phenomena; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of the unlimited; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of that which has neither beginning nor end; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of nonexclusion; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of inherent nature; I do not need to establish this many beings in it. I must establish just this many [F.140.a] beings in the emptiness of all phenomena; I

do not need to establish this many beings in it. I must establish just this many beings in the emptiness of intrinsic defining characteristics; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of that which cannot be apprehended; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of nonentities; I do not need to establish this many beings in it. I must establish just this many beings in the emptiness of essential nature; I do not need to establish this many beings in it. And I must establish just this many beings in the emptiness of an essential nature of nonentities; I do not need to establish this many beings in it.

8.307 “ ‘I must establish just this many beings in the four applications of mindfulness; I do not need to establish this many beings in them. I must establish just this many beings in the four correct exertions; I do not need to establish this many beings in them. I must establish just this many beings in the four supports for miraculous ability; I do not need to establish this many beings in them. I must establish just this many beings in the five faculties; I do not need to establish this many beings in them. I must establish just this many beings in the five powers; I do not need to establish this many beings in them. I must establish just this many beings in the seven branches of enlightenment; I do not need to establish this many beings in them. And I must establish just this many beings in the noble eightfold path; I do not need to establish this many beings in it.

8.308 “ ‘I must establish just this many beings in the four truths of the noble ones; I do not need to establish this many beings in them. I must establish just this many beings [F.140.b] in the four meditative concentrations; I do not need to establish this many beings in them. I must establish just this many beings in the four immeasurable attitudes; I do not need to establish this many beings in them. I must establish just this many beings in the four formless absorptions; I do not need to establish this many beings in them. I must establish just this many beings in the eight liberations; I do not need to establish this many beings in them. I must establish just this many beings in the nine serial steps of meditative absorption; I do not need to establish this many beings in them. I must establish just this many beings in the emptiness, signlessness, and wishlessness gateways to liberation; I do not need to establish this many beings in them. I must establish just this many beings in the five extrasensory powers; I do not need to establish this many beings in them. I must establish just this many beings in the meditative stabilities; I do not need to establish this many beings in them. I must establish just this many beings in the dhāraṇī gateways; I do not need to establish this many beings in them. I must establish just this many beings in the ten powers of the tathāgatas; I do not need to establish this many beings

in them. I must establish just this many beings in the four fearlessnesses; I do not need to establish this many beings in them. I must establish just this many beings in the four kinds of exact knowledge; I do not need to establish this many beings in them. I must establish just this many beings in great compassion; I do not need to establish this many beings in it. And I must establish just this many beings in the eighteen distinct qualities of the buddhas; I do not need [F.141.a] to establish this many beings in them.

8.309 “ ‘I must establish just this many beings in the fruit of those who have entered the stream; I do not need to establish this many beings in it. I must establish just this many beings in the fruit of once-returners; I do not need to establish this many beings in it. I must establish just this many beings in the fruit of non-returners; I do not need to establish this many beings in it. I must establish just this many beings in arhatship; I do not need to establish this many beings in it. I must establish just this many beings in individual enlightenment; I do not need to establish this many beings in it. I must establish just this many beings in the knowledge of the aspects of the path; I do not need to establish this many beings in it. And I must establish just this many beings in all-aspect omniscience; I do not need to establish this many beings in it.’ They do not allow an opportunity for the mind to become set on those. Rather, they think, ‘I must establish immeasurable and countless beings in the perfection of generosity. I must establish them in the perfection of ethical discipline. I must establish them in in the perfection of tolerance. I must establish them in in the perfection of perseverance. I must establish them in in the perfection of meditative concentration. And I must establish them in in the perfection of wisdom.

8.310 “ ‘I must establish them in the emptiness of internal phenomena. I must establish them in the emptiness of external phenomena. I must establish them in the emptiness of external and internal phenomena. I must establish them in the emptiness of emptiness. I must establish them in the emptiness of great extent. I must establish them in the emptiness of ultimate reality. I must establish them in the emptiness of conditioned phenomena. I must establish them in the emptiness of unconditioned phenomena. I must establish them in the emptiness of the unlimited. [F.141.b] I must establish them in the emptiness of that which has neither beginning nor end. I must establish them in the emptiness of nonexclusion. I must establish them in the emptiness of inherent nature. I must establish them in the emptiness of all phenomena. I must establish them in the emptiness of intrinsic defining characteristics. I must establish them in the emptiness of that which cannot be apprehended. I must establish them in the emptiness of nonentities. I must establish them in the emptiness of essential nature. And I must establish them in the emptiness of an essential nature of nonentities.

8.311 “ ‘I must establish them in the four applications of mindfulness. I must establish them in the four correct exertions. I must establish them in the four supports for miraculous ability. I must establish them in the five faculties. I must establish them in the five powers. I must establish them in the seven branches of enlightenment. And I must establish them in the noble eightfold path.

8.312 “ ‘I must establish them in the four truths of the noble ones. I must establish them in the four meditative concentrations. I must establish them in the four immeasurable attitudes. I must establish them in the four formless absorptions. I must establish them in the eight liberations. I must establish them in the nine serial steps of meditative absorption. I must establish them in the emptiness, signlessness, and wishlessness gateways to liberation. I must establish them in the five extrasensory powers. I must establish them in all the meditative stabilities. I must establish them in the dhāraṇī gateways. I must establish them in the ten powers of the tathāgatas. I must establish them in the four fearlessnesses. I must establish them in the four kinds of exact knowledge. I must establish them in great compassion. And I must establish them in the eighteen distinct qualities of the buddhas.

8.313 “ ‘I must establish them in the fruit of those who have entered the stream. I must establish them in the fruit of once-returners. I must establish them in the fruit of non-returners. I must establish them in arhatship. I must establish them [F.142.a] in individual enlightenment. I must establish them in the knowledge of the aspects of the path. And I must establish them in all-aspect omniscience.’ They set their mind on those.

8.314 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to conjure up a large gathering of people, and set their mind, thinking, ‘I must establish immeasurable and countless beings in the six perfections. I must establish them in the eighteen emptinesses. I must establish them in the four applications of mindfulness. I must establish them in the four correct exertions. I must establish them in the four supports for miraculous ability. I must establish them in the five faculties. I must establish them in the five powers. I must establish them in the seven branches of enlightenment. I must establish them in the noble eightfold path. I must establish them in the four truths of the noble ones. I must establish them in the four meditative concentrations. I must establish them in the four immeasurable attitudes. I must establish them in the four formless absorptions. I must establish them in the eight liberations. I must establish them in the nine serial steps of meditative absorption. I must establish them in the emptiness, signlessness, and wishlessness gateways to liberation. I must establish them in the five extrasensory powers. I must establish them in all the meditative stabilities. I

must establish them in the dhāraṇī gateways. I must establish them in the ten powers of the tathāgatas. I must establish them in the four fearlessnesses. I must establish them in the four kinds of exact knowledge. I must establish them in great compassion. I must establish them in the eighteen distinct qualities of the buddhas. I must establish them in the fruit of those who have entered the stream. I must establish them in the fruit of once-returners. I must establish [F.142.b] them in the fruit of non-returners. I must establish them in arhatship. I must establish them in individual enlightenment. I must establish them in the knowledge of the aspects of the path. And I must establish them in all-aspect omniscience,’ do you think, Subhūti, that this illusionist or the apprentice of an illusionist would have established any beings in the six perfections, would have established them in the eighteen emptinesses,⁴²⁷ would have established them in the four applications of mindfulness, would have established them in the four correct exertions, would have established them in the four supports for miraculous ability, would have established them in the five faculties, would have established them in the five powers, would have established them in the seven branches of enlightenment, would have established them in the noble eightfold path, would have established them in the four truths of the noble ones, would have established them in the four meditative concentrations, would have established them in the four immeasurable attitudes, would have established them in the four formless absorptions, would have established them in the eight liberations, would have established them in the nine serial steps of meditative absorption, would have established them in the emptiness, signlessness, and wishlessness gateways to liberation, would have established them in the five extrasensory powers, would have established them in all the meditative stabilities, would have established them in the dhāraṇī gateways, would have established them in the ten powers of the tathāgatas, would have established them in the four fearlessnesses, would have established them in the four kinds of exact knowledge, would have established them in great compassion, would have established them [F.143.a] in the eighteen distinct qualities of the buddhas, would have established them in the fruit of those who have entered the stream, would have established them in the fruit of once-returners, would have established them in the fruit of non-returners, would have established them in arhatship, would have established them in individual enlightenment, would have established them in the knowledge of the aspects of the path, or would have established them in all-aspect omniscience?”

“No, Blessed Lord,” answered Subhūti.

8.315 “In the same way, Subhūti,” said the Blessed One, “bodhisattva great beings set their minds on establishing immeasurable, countless beings in the six perfections, set their minds on establishing them in the eighteen emptinesses, set their minds on establishing them in the four applications of mindfulness, set their minds on establishing them in the four correct exertions, set their minds on establishing them in the four supports for miraculous ability, set their minds on establishing them in the five faculties, set their minds on establishing them in the five powers, set their minds on establishing them in the seven branches of enlightenment, set their minds on establishing them in the noble eightfold path, set their minds on establishing them in the four truths of the noble ones, set their minds on establishing them in the four meditative concentrations, set their minds on establishing them in the four immeasurable attitudes, set their minds on establishing them in the four formless absorptions, set their minds on establishing them in the eight liberations, set their minds on establishing them in the nine serial steps of meditative absorption, set their minds on establishing them in the emptiness, signlessness, and wishlessness gateways to liberation, set their minds on establishing them in the five extrasensory powers, set their minds on establishing them in all the meditative stabilities, set their minds on establishing [F.143.b] them in the dhāraṇī gateways, set their minds on establishing them in the ten powers of the tathāgatas, set their minds on establishing them in the four fearlessnesses, set their minds on establishing them in the four kinds of exact knowledge, set their minds on establishing them in great compassion, set their minds on establishing them in the eighteen distinct qualities of the buddhas, set their minds on establishing them in the fruit of those who have entered the stream, set their minds on establishing them in the fruit of once-returners, set their minds on establishing them in the fruit of non-returners, set their minds on establishing them in arhatship, set their minds on establishing them in individual enlightenment, set their minds on establishing them in the knowledge of the aspects of the path, or and set their minds on establishing them in all-aspect omniscience, but they do not set their minds [on those] for the sake of any beings at all. If you ask why, Subhūti, it is because this is just the way things are, given the illusory nature of phenomena. It is in this way, Subhūti, that bodhisattva great beings are said to have ‘donned the great armor.’ ”

8.316 Subhūti then said, “As I understand the meaning of what the Blessed Lord has said, bodhisattva great beings should know that they have donned armor that is a nonexistent armor, on account of the emptiness of its intrinsic defining characteristics. If you ask why, Blessed Lord, it is because physical

forms are empty of physical forms, feelings are empty of feelings, perceptions are empty of perceptions, formative predispositions are empty of formative predispositions, and consciousness is empty of consciousness.

8.317 “The eyes are empty of the eyes, the ears are empty of the ears, the nose is empty of the nose, the tongue is empty of the tongue, the body is empty of the body, and the mental faculty is empty of the mental faculty. Sights are empty of sights, sounds are empty of sounds, odors are empty of odors, tastes are empty of tastes, tangibles are empty of tangibles, and mental phenomena are empty of mental phenomena. [F.144.a] Visual consciousness is empty of visual consciousness, auditory consciousness is empty of auditory consciousness, olfactory consciousness is empty of olfactory consciousness, gustatory consciousness is empty of gustatory consciousness, tactile consciousness is empty of tactile consciousness, and mental consciousness is empty of mental consciousness. Visually compounded sensory contact is empty of visually compounded sensory contact, aurally compounded sensory contact is empty of aurally compounded sensory contact, nasally compounded sensory contact is empty of nasally compounded sensory contact, lingually compounded sensory contact is empty of lingually compounded sensory contact, corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and mentally compounded sensory contact is empty of mentally compounded sensory contact. Feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact. Feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact. Feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact. Feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact. Feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact. And feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact.

8.318 “The earth element is empty of the earth element, the water element is empty of the water element, the fire element is empty of the fire element, the wind element is empty of the wind element, the space element is empty of the space element, and the consciousness element is empty of the consciousness element.

8.319 “Ignorance is empty of ignorance, formative predispositions are empty of formative predispositions, consciousness is empty of consciousness, name and form are empty of name and form, [F.144.b] the six sense fields are empty

of the six sense fields, sensory contact is empty of sensory contact, sensation is empty of sensation, craving is empty of craving, grasping is empty of grasping, the rebirth process is empty of the rebirth process, birth is empty of birth, and aging and death are empty of aging and death.

8.320 “The perfection of generosity is empty of the perfection of generosity, the perfection of ethical discipline is empty of the perfection of ethical discipline, the perfection of tolerance is empty of the perfection of tolerance, the perfection of perseverance is empty of the perfection of perseverance, the perfection of meditative concentration is empty of the perfection of meditative concentration, and the perfection of wisdom is empty of the perfection of wisdom.

8.321 “The emptiness of internal phenomena is empty of the emptiness of internal phenomena, the emptiness of external phenomena is empty of the emptiness of external phenomena, the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, emptiness of great extent is empty of the emptiness of great extent, the emptiness of ultimate reality is empty of the emptiness of ultimate reality, the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, the emptiness of the unlimited is empty of the emptiness of the unlimited, the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion is empty of the emptiness of nonexclusion, the emptiness of inherent nature is empty of the emptiness of inherent nature, the emptiness of all phenomena is empty of the emptiness of all phenomena, the emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, the emptiness of nonentities is empty of the emptiness of nonentities, the emptiness of essential nature [F.145.a] is empty of the emptiness of essential nature, and the emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities.

8.322 “The applications of mindfulness are empty of the applications of mindfulness, the correct exertions are empty of the correct exertions, the supports for miraculous ability are empty of the supports for miraculous ability, the faculties are empty of the faculties, the powers are empty of the powers, the branches of enlightenment are empty of the branches of enlightenment, and the noble eightfold path is empty of the noble eightfold path.

8.323 “The truths of the noble ones are empty of the truths of the noble ones, the meditative concentrations are empty of the meditative concentrations, the immeasurable attitudes are empty of the immeasurable attitudes, the formless absorptions are empty of the formless absorptions, the liberations are empty of the liberations, the serial steps of meditative absorption are empty of the serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers are empty of the extrasensory powers, the meditative stabilities are empty of the meditative stabilities, the dhāraṇī gateways are empty of the dhāraṇī gateways, the ten powers of the tathāgatas are empty of the ten powers of the tathāgatas, the fearlessnesses are empty of the fearlessnesses, the kinds of exact knowledge are empty of the kinds of exact knowledge, great compassion is [F.145.b] empty of great compassion, and the distinct qualities of the buddhas are empty of the distinct qualities of the buddhas. Blessed Lord, bodhisattvas are also empty of bodhisattvas. The great armor is also empty of the great armor. It is for that reason, Blessed Lord, that bodhisattva great beings should know that they have donned armor that is a nonexistent armor.”

8.324 “Subhūti, it is just as you have said,” replied the Blessed One. “It is so. It is so. If you ask why, Subhūti, it is because all-aspect omniscience has neither been created, nor been developed, nor been composed. Even the beings for whom bodhisattva great beings have donned the great armor have neither been created, nor been developed, nor been composed.”

8.325 “Blessed Lord, for what reason has all-aspect omniscience neither been created, nor been developed, nor been composed? Why have the beings for whom bodhisattva great beings have donned the great armor neither been created, nor been developed, nor been composed?”

8.326 “Subhūti,” said the Blessed One, “you should know it is because there is no agent to be apprehended that all-aspect omniscience has neither been created, nor been developed, nor been composed. Those beings for whom bodhisattva great beings have donned the great armor, too, are neither created, nor developed, nor composed. If you ask why, Subhūti, it is because physical forms neither create, nor develop, nor compose; feelings neither create, nor develop, nor compose; perceptions neither create, nor develop, nor compose; formative predispositions neither create, nor develop, nor compose; and consciousness neither creates, nor develops, nor composes. [F.146.a]

8.327 “Subhūti, the eyes neither create, nor develop, nor compose. The ears neither create, nor develop, nor compose; the nose neither creates, nor develops, nor composes; the tongue neither creates, nor develops, nor

composes; the body neither creates, nor develops, nor composes; and the mental faculty neither creates, nor develops, nor composes.

8.328 “Subhūti, sights neither create, nor develop, nor compose. Sounds neither create, nor develop, nor compose; odors neither create, nor develop, nor compose; tastes neither create, nor develop, nor compose; tangibles neither create, nor develop, nor compose; and mental phenomena neither create, nor develop, nor compose.

8.329 “Subhūti, visual consciousness neither creates, nor develops, nor composes; auditory consciousness neither creates, nor develops, nor composes; olfactory consciousness neither creates, nor develops, nor composes; gustatory consciousness neither creates, nor develops, nor composes; tactile consciousness neither creates, nor develops, nor composes; and mental consciousness neither creates, nor develops, nor composes. Visually compounded sensory contact neither creates, nor develops, nor composes; aurally compounded sensory contact neither creates, nor develops, nor composes; nasally compounded sensory contact neither creates, nor develops, nor composes; lingually compounded sensory contact neither creates, nor develops, nor composes; corporeally compounded sensory contact neither creates, nor develops, nor composes; and mentally compounded sensory contact neither creates, nor develops, nor composes. Feelings conditioned by visually compounded sensory contact neither create, nor develop, nor compose; [F.146.b] feelings conditioned by aurally compounded sensory contact neither create, nor develop, nor compose; feelings conditioned by nasally compounded sensory contact neither create, nor develop, nor compose; feelings conditioned by lingually compounded sensory contact neither create, nor develop, nor compose; feelings conditioned by corporeally compounded sensory contact neither create, nor develop, nor compose; and feelings conditioned by mentally compounded sensory contact neither create, nor develop, nor compose.

8.330 “Subhūti, the self neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a being neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a life form neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a living being neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a life neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, an individual neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a person neither creates, nor

develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, one born of Manu neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a child of Manu neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, an agent neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, an experiencer neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a knower neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, a viewer neither creates, nor develops, [F.147.a] nor composes. If you ask why, it is because it absolutely cannot be apprehended.

8.331 “Subhūti, dreams neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, illusions neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, echoes neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, optical aberrations neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, reflections neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, mirages neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, magical displays neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended.

8.332 “Subhūti, the earth element neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the water element neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the fire element neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the wind element neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the space element neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the consciousness element neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended.

8.333 “Subhūti, ignorance neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. [F.147.b] Subhūti, formative predispositions neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti,

consciousness neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, name and form neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the six sense fields neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, sensory contact neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, sensation neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, craving neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, grasping neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the rebirth process neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, birth neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, aging and death neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended.

8.334 “Subhūti, the perfection of generosity neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the perfection of ethical discipline neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the perfection of tolerance neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the perfection of perseverance neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the [F.148.a] perfection of meditative concentration neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the perfection of wisdom neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended.

8.335 “Subhūti, the emptiness of internal phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of external phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of external and internal phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of emptiness neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of

great extent neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of ultimate reality neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of conditioned phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of unconditioned phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of the unlimited neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of that which has neither beginning nor end neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of nonexclusion neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of inherent nature is neither created, nor developed, nor [F.148.b] composed. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of all phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of intrinsic defining characteristics neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of that which cannot be apprehended neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of nonentities neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of essential nature neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the emptiness of an essential nature of nonentities neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended.

8.336 “Subhūti, the applications of mindfulness neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the correct exertions neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the supports for miraculous ability neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the faculties neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the powers neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the branches of enlightenment neither create, nor develop, nor

compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, [F.149.a] the noble eightfold path neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended.

8.337 “Subhūti, the truths of the noble ones neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the meditative concentrations neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the immeasurable attitudes neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the formless absorptions neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the eight liberations neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the nine serial steps of meditative absorption neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the emptiness, signlessness, and wishlessness gateways to liberation neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the extrasensory powers neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, all the meditative stabilities neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, all the dhāraṇī gateways neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the ten powers of the tathāgatas neither create, nor develop, nor compose. If you ask why, it is because they absolutely [F.149.b] cannot be apprehended. Subhūti, the fearlessnesses neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, the kinds of exact knowledge neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended. Subhūti, great compassion neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the eighteen distinct qualities of the buddhas neither create, nor develop, nor compose. If you ask why, it is because they absolutely cannot be apprehended.

8.338 “Subhūti, the real nature neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the unmistakable real nature neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the one and only real nature neither creates, nor develops, nor composes. If you ask

why, it is because it absolutely cannot be apprehended. Subhūti, the reality of phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the realm of phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the abiding nature of reality neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the maturity of phenomena neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the very limit of reality neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. And, Subhūti, the realm of the inconceivable neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be [F.150.a] apprehended.

8.339 “Subhūti, enlightenment neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, omniscience neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, the knowledge of the aspects of the path neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, all-aspect omniscience neither creates, nor develops, nor composes. If you ask why, it is because it absolutely cannot be apprehended. Subhūti, for these reasons, one should thus know that all-aspect omniscience is neither created, nor developed, nor composed. One should know the beings for whom bodhisattva great beings have donned the great armor are also neither created, nor developed, nor composed. It is in this way, Subhūti, that bodhisattva great beings who have donned the great armor are said to have ‘donned the great armor that is a nonexistent.’

8.340 “Blessed Lord, as I understand the meaning of what the Blessed Lord has said, physical forms, Blessed Lord, are neither fettered nor liberated. Feelings are neither fettered nor liberated, perceptions are neither fettered nor liberated, formative predispositions are neither fettered nor liberated, and consciousness is neither fettered nor liberated.

8.341 The venerable Pūrṇa Maitrāyaṇīputra then inquired of the venerable Subhūti, “Venerable Subhūti, are physical forms neither fettered nor liberated? Are feelings neither fettered nor liberated? Are perceptions neither fettered nor liberated? Are formative predispositions neither fettered nor liberated? And is consciousness neither fettered nor liberated?”

8.342 “Venerable Pūrṇa, it is so. Venerable Pūrṇa, [F.150.b] physical forms are neither fettered nor liberated. Feelings are neither fettered nor liberated, perceptions are neither fettered nor liberated, formative predispositions are

neither fettered nor liberated, and consciousness is neither fettered nor liberated.

8.343 Then Venerable Pūrṇa asked, “Venerable Subhūti, what are those physical forms that are neither fettered nor liberated? What are those feelings that are neither fettered nor liberated? What are those perceptions that are neither fettered nor liberated? What are those formative predispositions that are neither fettered nor liberated? What is that consciousness that is neither fettered nor liberated?”

8.344 “Venerable Pūrṇa, physical forms that are like a dream are neither fettered nor liberated. Feelings that are like a dream are neither fettered nor liberated. Perceptions that are like a dream are neither fettered nor liberated. Formative predispositions that are like a dream are neither fettered nor liberated. Consciousness that is like a dream is neither fettered nor liberated. Physical forms that are like an illusion are neither fettered nor liberated. Feelings that are like an illusion are neither fettered nor liberated. Perceptions that are like an illusion are neither fettered nor liberated. Formative predispositions that are like an illusion are neither fettered nor liberated. Consciousness that is like an illusion is neither fettered nor liberated. Physical forms that are like an echo are neither fettered nor liberated. Feelings that are like an echo are neither fettered nor liberated. Perceptions that are like an echo are neither fettered nor liberated. Formative predispositions that are like an echo are neither fettered nor liberated. Consciousness that is like an echo is neither fettered nor liberated. Physical forms that are like an optical aberration are neither fettered nor liberated. Feelings that are like an optical aberration are neither fettered nor liberated. Perceptions that are like an optical aberration are neither fettered nor liberated. Formative predispositions that are like [F.151.a] an optical aberration are neither fettered nor liberated. Consciousness that is like an optical aberration is neither fettered nor liberated. Physical forms that are like a reflection are neither fettered nor liberated. Feelings that are like a reflection are neither fettered nor liberated. Perceptions that are like a reflection are neither fettered nor liberated. Formative predispositions that are like a reflection are neither fettered nor liberated. Consciousness that is like a reflection is neither fettered nor liberated. Physical forms that are like a mirage are neither fettered nor liberated. Feelings that are like a mirage are neither fettered nor liberated. Perceptions that are like a mirage are neither fettered nor liberated. Formative predispositions that are like a mirage are neither fettered nor liberated. Consciousness that is like a mirage is neither fettered nor liberated. Physical forms that are like a magical display are neither fettered nor liberated. Feelings that are like a magical display are neither fettered nor liberated. Perceptions that are like a magical display are neither fettered nor

liberated. Formative predispositions that are like a magical display are neither fettered nor liberated. Consciousness that is like a magical display is neither fettered nor liberated.

8.345 “Physical forms of the past are neither fettered nor liberated. Feelings of the past are neither fettered nor liberated. Perceptions of the past are neither fettered nor liberated. Formative predispositions of the past are neither fettered nor liberated. Consciousness of the past is neither fettered nor liberated. Physical forms of the future are neither fettered nor liberated. Feelings of the future are neither fettered nor liberated. Perceptions of the future are neither fettered nor liberated. Formative predispositions of the future are neither fettered nor liberated. Consciousness of the future is neither fettered nor liberated. Physical forms [F.151.b] of the present are neither fettered nor liberated. Feelings of the present are neither fettered nor liberated. Perceptions of the present are neither fettered nor liberated. Formative predispositions of the present are neither fettered nor liberated. Consciousness of the present is neither fettered nor liberated. [B11]

8.346 “And why? Venerable Pūrṇa, physical forms are neither fettered nor liberated because physical forms are nonexistent. Feelings are neither fettered nor liberated because feelings are nonexistent. Perceptions are neither fettered nor liberated because perceptions are nonexistent. Formative predispositions are neither fettered nor liberated because formative predispositions are nonexistent. And consciousness is neither fettered nor liberated because consciousness is nonexistent.

8.347 “Physical forms are neither fettered nor liberated because physical forms are void. Feelings are neither fettered nor liberated because feelings are void. Perceptions are neither fettered nor liberated because perceptions are void. Formative predispositions are neither fettered nor liberated because formative predispositions are void. And consciousness is neither fettered nor liberated because consciousness is void.

8.348 “Physical forms are neither fettered nor liberated because physical forms are nonarising. Feelings are neither fettered nor liberated because feelings are nonarising. Perceptions are neither fettered nor liberated because perceptions are nonarising. Formative predispositions are neither fettered nor liberated because formative predispositions are nonarising. And consciousness is neither fettered nor liberated because consciousness is nonarising.

8.349 “Venerable Pūrṇa, virtuous physical forms are neither fettered nor liberated. Virtuous feelings are neither fettered nor liberated. Virtuous perceptions are neither fettered nor liberated. Virtuous formative predispositions are neither fettered nor liberated. And virtuous consciousness is neither fettered nor liberated. Venerable Pūrṇa,

nonvirtuous physical forms are neither fettered nor liberated. Nonvirtuous feelings are neither fettered nor liberated. [F.152.a] Nonvirtuous perceptions are neither fettered nor liberated. Nonvirtuous formative predispositions are neither fettered nor liberated. And nonvirtuous consciousness is neither fettered nor liberated. Venerable Pūrṇa, indeterminate physical forms are neither fettered nor liberated. Indeterminate feelings are neither fettered nor liberated. Indeterminate perceptions are neither fettered nor liberated. Indeterminate formative predispositions are neither fettered nor liberated. And indeterminate consciousness is neither fettered nor liberated.

8.350 “Venerable Pūrṇa, mundane physical forms are neither fettered nor liberated. Mundane feelings are neither fettered nor liberated. Mundane perceptions are neither fettered nor liberated. Mundane formative predispositions are neither fettered nor liberated. And mundane consciousness is neither fettered nor liberated. Venerable Pūrṇa, supramundane physical forms are neither fettered nor liberated. Supramundane feelings are neither fettered nor liberated. Supramundane perceptions are neither fettered nor liberated. Supramundane formative predispositions are neither fettered nor liberated. And supramundane consciousness is neither fettered nor liberated.

8.351 “Venerable Pūrṇa, contaminated physical forms are neither fettered nor liberated. Contaminated feelings are neither fettered nor liberated. Contaminated perceptions are neither fettered nor liberated. Contaminated formative predispositions are neither fettered nor liberated. And contaminated consciousness is neither fettered nor liberated. Venerable Pūrṇa, uncontaminated physical forms are neither fettered nor liberated. Uncontaminated feelings are neither fettered nor liberated. Uncontaminated perceptions are neither fettered nor liberated. Uncontaminated formative predispositions are neither fettered nor liberated. [F.152.b] And uncontaminated consciousness is neither fettered nor liberated.

8.352 “And why? Venerable Pūrṇa, physical forms are neither fettered nor liberated because physical forms are nonexistent. Feelings are neither fettered nor liberated because feelings are nonexistent. Perceptions are neither fettered nor liberated because perceptions are nonexistent. Formative predispositions are neither fettered nor liberated because formative predispositions are nonexistent. And consciousness is neither fettered nor liberated because consciousness is nonexistent.

8.353 “Physical forms are neither fettered nor liberated because physical forms are void. Feelings are neither fettered nor liberated because feelings are void. Perceptions are neither fettered nor liberated because perceptions are void.

Formative predispositions are neither fettered nor liberated because formative predispositions are void. And consciousness is neither fettered nor liberated because consciousness is void.

8.354 “Physical forms are neither fettered nor liberated because physical forms are nonarising. Feelings are neither fettered nor liberated because feelings are nonarising. Perceptions are neither fettered nor liberated because perceptions are nonarising. Formative predispositions are neither fettered nor liberated because formative predispositions are nonarising. And consciousness is neither fettered nor liberated because consciousness is nonarising.

8.355 “Venerable Pūrṇa, all phenomena are neither fettered nor liberated. All phenomena are neither fettered nor liberated because they are nonexistent, they are neither fettered nor liberated because they are void, and they are neither fettered nor liberated because they are nonarising.

8.356 “Venerable Pūrṇa, the perfection of generosity is neither fettered nor liberated. The perfection of ethical discipline is neither fettered nor liberated, the perfection of tolerance is neither fettered nor liberated, the perfection of perseverance is neither fettered nor liberated, the perfection of meditative concentration is neither fettered nor liberated, and the perfection of wisdom is neither fettered nor liberated.

8.357 “Venerable Pūrṇa, the perfection of generosity is neither fettered nor liberated because it is nonexistent, the perfection of generosity is neither fettered [F.153.a] nor liberated because it is void, and the perfection of generosity is neither fettered nor liberated because it is nonarising. The perfection of ethical discipline is neither fettered nor liberated because it is nonexistent, the perfection of ethical discipline is neither fettered nor liberated because it is void, and the perfection of ethical discipline is neither fettered nor liberated because it is nonarising. The perfection of tolerance is neither fettered nor liberated because it is nonexistent, the perfection of tolerance is neither fettered nor liberated because it is void, and the perfection of tolerance is neither fettered nor liberated because it is nonarising. The perfection of perseverance is neither fettered nor liberated because it is nonexistent, the perfection of perseverance is neither fettered nor liberated because it is void, and the perfection of perseverance is neither fettered nor liberated because it is nonarising. The perfection of meditative concentration is neither fettered nor liberated because it is nonexistent, the perfection of meditative concentration is neither fettered nor liberated because it is void, and the perfection of meditative concentration is neither fettered nor liberated because it is nonarising. The perfection of wisdom is

neither fettered nor liberated because it is nonexistent, the perfection of wisdom is neither fettered nor liberated because it is void, and the perfection of wisdom is neither fettered nor liberated because it is nonarising.

8.358 “Venerable Pūrṇa, the emptiness of internal phenomena is neither fettered nor liberated, the emptiness of external phenomena is neither fettered nor liberated, the emptiness of external and internal phenomena is neither fettered nor liberated, the emptiness of emptiness is neither fettered nor liberated, the emptiness of great extent is neither fettered nor liberated, the emptiness of ultimate reality is neither fettered nor liberated, the emptiness of conditioned phenomena is neither fettered nor liberated, the emptiness of unconditioned phenomena is neither fettered nor liberated, the emptiness of the unlimited [F.153.b] is neither fettered nor liberated, the emptiness of that which has neither beginning nor end is neither fettered nor liberated, the emptiness of nonexclusion is neither fettered nor liberated, the emptiness of inherent nature is neither fettered nor liberated, the emptiness of all phenomena is neither fettered nor liberated, the emptiness of intrinsic defining characteristics is neither fettered nor liberated, the emptiness of that which cannot be apprehended is neither fettered nor liberated, the emptiness of nonentities is neither fettered nor liberated, the emptiness of essential nature is neither fettered nor liberated, and the emptiness of an essential nature of nonentities is neither fettered nor liberated.

8.359 “The emptiness of internal phenomena is neither fettered nor liberated because it is nonexistent, the emptiness of internal phenomena is neither fettered nor liberated because it is void, and the emptiness of internal phenomena is neither fettered nor liberated because it is nonarising. The emptiness of external phenomena is neither fettered nor liberated because it is nonexistent, the emptiness of external phenomena is neither fettered nor liberated because it is void, and the emptiness of external phenomena is neither fettered nor liberated because it is nonarising. The emptiness of external and internal phenomena is neither fettered nor liberated because it is nonexistent, the emptiness of external and internal phenomena is neither fettered nor liberated because it is void, and the emptiness of external and internal phenomena is neither fettered nor liberated because it is nonarising. The emptiness of emptiness is neither fettered nor liberated because it is nonexistent, the emptiness of emptiness is neither fettered nor liberated because it is void, and the emptiness of emptiness is neither fettered nor liberated because it is nonarising. The emptiness of great extent is neither fettered nor liberated because it is nonexistent, the emptiness of great extent is neither fettered nor liberated because it is void, and the emptiness of great extent is neither fettered nor liberated because it is nonarising. The emptiness of ultimate reality is neither fettered nor liberated because it is

nonexistent, the emptiness of ultimate reality is neither fettered nor liberated because it is void, and the emptiness of ultimate reality is neither fettered [F.154.a] nor liberated because it is nonarising. The emptiness of conditioned phenomena is neither fettered nor liberated because it is nonexistent, the emptiness of conditioned phenomena is neither fettered nor liberated because it is void, and the emptiness of conditioned phenomena is neither fettered nor liberated because it is nonarising. The emptiness of unconditioned phenomena is neither fettered nor liberated because it is nonexistent, the emptiness of unconditioned phenomena is neither fettered nor liberated because it is void, and the emptiness of unconditioned phenomena is neither fettered nor liberated because it is nonarising. The emptiness of the unlimited is neither fettered nor liberated because it is nonexistent, the emptiness of the unlimited is neither fettered nor liberated because it is void, and the emptiness of the unlimited is neither fettered nor liberated because it is nonarising. The emptiness of that which has neither beginning nor end is neither fettered nor liberated because it is nonexistent, the emptiness of that which has neither beginning nor end is neither fettered nor liberated because it is void, and the emptiness of that which has neither beginning nor end is neither fettered nor liberated because it is nonarising. The emptiness of nonexclusion is neither fettered nor liberated because it is nonexistent, the emptiness of nonexclusion is neither fettered nor liberated because it is void, and the emptiness of nonexclusion is neither fettered nor liberated because it is nonarising. The emptiness of inherent nature is neither fettered nor liberated because it is nonexistent, the emptiness of inherent nature is neither fettered nor liberated because it is void, and the emptiness of inherent nature is neither fettered nor liberated because it is nonarising. The emptiness of all phenomena is neither fettered nor liberated because it is nonexistent, the emptiness of all phenomena is neither fettered nor liberated because it is void, and the emptiness of all phenomena is neither fettered nor liberated because it is nonarising. The emptiness of intrinsic defining characteristics is neither fettered nor liberated because it is nonexistent, the emptiness of intrinsic defining characteristics is neither fettered nor liberated because it is void, and the emptiness of intrinsic defining characteristics [F.154.b] is neither fettered nor liberated because it is nonarising. The emptiness of that which cannot be apprehended is neither fettered nor liberated because it is nonexistent, the emptiness of that which cannot be apprehended is neither fettered nor liberated because it is void, and the emptiness of that which cannot be apprehended is neither fettered nor liberated because it is nonarising. The emptiness of nonentities is neither fettered nor liberated because it is nonexistent, the emptiness of nonentities is neither fettered nor liberated because it is void, and the emptiness of

nonentities is neither fettered nor liberated because it is nonarising. The emptiness of essential nature is neither fettered nor liberated because it is nonexistent, the emptiness of essential nature is neither fettered nor liberated because it is void, and the emptiness of essential nature is neither fettered nor liberated because it is nonarising. The emptiness of an essential nature of nonentities is neither fettered nor liberated because it is nonexistent, the emptiness of an essential nature of nonentities is neither fettered nor liberated because it is void, and the emptiness of an essential nature of nonentities is neither fettered nor liberated because it is nonarising.

8.360 “Venerable Pūrṇa, the applications of mindfulness are neither fettered nor liberated, the correct exertions are neither fettered nor liberated, the supports for miraculous ability are neither fettered nor liberated, the faculties are neither fettered nor liberated, the powers are neither fettered nor liberated, the branches of enlightenment are neither fettered nor liberated, and the noble eightfold path is neither fettered nor liberated.

8.361 “Venerable Pūrṇa, the applications of mindfulness are neither fettered nor liberated because they are nonexistent, the applications of mindfulness are neither fettered nor liberated because they are void, and the applications of mindfulness are neither fettered nor liberated because they are nonarising. The correct exertions are neither fettered nor liberated because they are nonexistent, [F.155.a] the correct exertions are neither fettered nor liberated because they are void, and the correct exertions are neither fettered nor liberated because they are nonarising. The supports for miraculous ability are neither fettered nor liberated because they are nonexistent, the supports for miraculous ability are neither fettered nor liberated because they are void, and the supports for miraculous ability are neither fettered nor liberated because they are nonarising. The faculties are neither fettered nor liberated because they are nonexistent, the faculties are neither fettered nor liberated because they are void, and the faculties are neither fettered nor liberated because they are nonarising. The powers are neither fettered nor liberated because they are nonexistent, the powers are neither fettered nor liberated because they are void, and the powers are neither fettered nor liberated because they are nonarising. The branches of enlightenment are neither fettered nor liberated because they are nonexistent, the branches of enlightenment are neither fettered nor liberated because they are void, and the branches of enlightenment are neither fettered nor liberated because they are nonarising. The noble eightfold path is neither fettered nor liberated because it is nonexistent, the noble eightfold path is neither fettered nor liberated because it is void, and the noble eightfold path is neither fettered nor liberated because it is nonarising.

8.362 “Venerable Pūrṇa, the truths of the noble ones are neither fettered nor liberated, the meditative concentrations are neither fettered nor liberated, the immeasurable attitudes are neither fettered nor liberated, the formless absorptions are neither fettered nor liberated, the liberations are neither fettered nor liberated, the nine serial steps of meditative absorption are neither fettered nor liberated, the emptiness, signlessness, and wishlessness gateways to liberation are neither fettered nor liberated, the extrasensory powers are neither fettered nor liberated, all the meditative stabilities are neither fettered nor liberated, and all the dhāraṇī [F.155.b] gateways are neither fettered nor liberated.

8.363 “Venerable Pūrṇa, the truths of the noble ones are neither fettered nor liberated because they are nonexistent, the truths of the noble ones are neither fettered nor liberated because they are void, and the truths of the noble ones are neither fettered nor liberated because they are nonarising. The meditative concentrations are neither fettered nor liberated because they are nonexistent, the meditative concentrations are neither fettered nor liberated because they are void, and the meditative concentrations are neither fettered nor liberated because they are nonarising. The immeasurable attitudes are neither fettered nor liberated because they are nonexistent, the immeasurable attitudes are neither fettered nor liberated because they are void, and the immeasurable attitudes are neither fettered nor liberated because they are nonarising. The formless absorptions are neither fettered nor liberated because they are nonexistent, the formless absorptions are neither fettered nor liberated because they are void, and the formless absorptions are neither fettered nor liberated because they are nonarising. The liberations are neither fettered nor liberated because they are nonexistent, the liberations are neither fettered nor liberated because they are void, and the liberations are neither fettered nor liberated because they are nonarising. The nine serial steps of meditative absorption are neither fettered nor liberated because they are nonexistent, the nine serial steps of meditative absorption are neither fettered nor liberated because they are void, and the nine serial steps of meditative absorption are neither fettered nor liberated because they are nonarising. The emptiness, signlessness, and wishlessness gateways to liberation are neither fettered nor liberated because they are nonexistent; the emptiness, signlessness, and wishlessness gateways to liberation are neither fettered nor liberated because they are void; and the emptiness, signlessness, and wishlessness gateways to liberation are neither fettered nor liberated because they are nonarising. [F.156.a] The extrasensory powers are neither fettered nor liberated because they are nonexistent, the extrasensory powers are neither fettered nor liberated because they are void, and the extrasensory powers are neither

fettered nor liberated because they are nonarising. All the meditative stabilities are neither fettered nor liberated because they are nonexistent, all the meditative stabilities are neither fettered nor liberated because they are void, and all the meditative stabilities are neither fettered nor liberated because they are nonarising. All the dhāraṇī gateways are neither fettered nor liberated because they are nonexistent, all the dhāraṇī gateways are neither fettered nor liberated because they are void, and all the dhāraṇī gateways are neither fettered nor liberated because they are nonarising.

8.364 “Venerable Pūrṇa, the powers of the tathāgatas are neither fettered nor liberated, the fearlessnesses are neither fettered nor liberated, the kinds of exact knowledge are neither fettered nor liberated, great compassion is neither fettered nor liberated, and the eighteen distinct qualities of the buddhas are neither fettered nor liberated.

8.365 “Venerable Pūrṇa, the powers of the tathāgatas are neither fettered nor liberated because they are nonexistent, the powers of the tathāgatas are neither fettered nor liberated because they are void, and the powers of the tathāgatas are neither fettered nor liberated because they are nonarising. The fearlessnesses are neither fettered nor liberated because they are nonexistent, the fearlessnesses are neither fettered nor liberated because they are void, and the fearlessnesses are neither fettered nor liberated because they are nonarising. The kinds of exact knowledge are neither fettered nor liberated because they are nonexistent, the kinds of exact knowledge are neither fettered nor liberated because they are void, and the kinds of exact knowledge are neither fettered nor liberated because they are nonarising. [F.156.b] Great compassion is neither fettered nor liberated because it is nonexistent, great compassion is neither fettered nor liberated because it is void, and great compassion is neither fettered nor liberated because it is nonarising. The eighteen distinct qualities of the buddhas are neither fettered nor liberated because they are nonexistent, the eighteen distinct qualities of the buddhas are neither fettered nor liberated because they are void, and the eighteen distinct qualities of the buddhas are neither fettered nor liberated because they are nonarising.

8.366 “Venerable Pūrṇa, omniscience is neither fettered nor liberated, the knowledge of the aspects of the path is neither fettered nor liberated, and all-aspect omniscience is neither fettered nor liberated.

8.367 “Venerable Pūrṇa, omniscience is neither fettered nor liberated because it is nonexistent, omniscience is neither fettered nor liberated because it is void, and omniscience is neither fettered nor liberated because it is nonarising. The knowledge of the aspects of the path is neither fettered nor liberated because it is nonexistent, the knowledge of the aspects of the path is neither fettered nor liberated because it is void, and the knowledge of the

aspects of the path is neither fettered nor liberated because it is nonarising. All-aspect omniscience is neither fettered nor liberated because it is nonexistent, all-aspect omniscience is neither fettered nor liberated because it is void, and all-aspect omniscience is neither fettered nor liberated because it is nonarising.

8.368 “Venerable Pūrṇa, bodhisattvas also are neither fettered nor liberated. Buddhas also are neither fettered nor liberated.

8.369 “Venerable Pūrṇa, bodhisattvas are neither fettered nor liberated because they are nonexistent, bodhisattvas are neither fettered nor liberated because they are void, and bodhisattvas are neither fettered nor liberated because they are nonarising. Buddhas [F.157.a] are neither fettered nor liberated because they are nonexistent, buddhas are neither fettered nor liberated because they are void, and buddhas are neither fettered nor liberated because they are nonarising.

8.370 “Venerable Pūrṇa, the real nature is neither fettered nor liberated, the unmistakable real nature is neither fettered nor liberated, the one and only real nature is neither fettered nor liberated, the reality of phenomena is neither fettered nor liberated, the realm of phenomena is neither fettered nor liberated, the abiding nature of reality is neither fettered nor liberated, the maturity of phenomena is neither fettered nor liberated, and the very limit of reality is neither fettered nor liberated.

8.371 “Venerable Pūrṇa, the real nature is neither fettered nor liberated because it is nonexistent, the real nature is neither fettered nor liberated because it is void, and the real nature is neither fettered nor liberated because it is nonarising. The unmistakable real nature is neither fettered nor liberated because it is nonexistent, the unmistakable real nature is neither fettered nor liberated because it is void, and the unmistakable real nature is neither fettered nor liberated because it is nonarising. The one and only real nature is neither fettered nor liberated because it is nonexistent, the one and only real nature is neither fettered nor liberated because it is void, and the one and only real nature is neither fettered nor liberated because it is nonarising. The reality of phenomena is neither fettered nor liberated because it is nonexistent, the reality of phenomena is neither fettered nor liberated because it is void, and the reality of phenomena is neither fettered nor liberated because it is nonarising. The realm of phenomena is neither fettered nor liberated because it is nonexistent, the realm of phenomena is neither fettered nor liberated because it is void, and the realm of phenomena is neither fettered nor liberated because it is nonarising. The abiding nature of reality is neither fettered nor liberated because it is nonexistent, the abiding nature of reality is neither fettered nor liberated because it is void, [F.157.b] and the abiding nature of reality is neither fettered nor liberated

because it is nonarising. The maturity of phenomena is neither fettered nor liberated because it is nonexistent, the maturity of phenomena is neither fettered nor liberated because it is void, and the maturity of phenomena is neither fettered nor liberated because it is nonarising. The very limit of reality is neither fettered nor liberated because it is nonexistent, the very limit of reality is neither fettered nor liberated because it is void, and the very limit of reality is neither fettered nor liberated because it is nonarising.

8.372 “Venerable Pūrṇa, the unconditioned is neither fettered nor liberated. The unconditioned is neither fettered nor liberated because it is nonexistent, the unconditioned is neither fettered nor liberated because it is void, and the unconditioned is neither fettered nor liberated because it is nonarising.

8.373 “Venerable Pūrṇa, this is the portal of the Dharma of bodhisattva great beings named *neither fettered nor liberated*. The perfection of generosity is neither fettered nor liberated, the perfection of ethical discipline is neither fettered nor liberated, the perfection of tolerance is neither fettered nor liberated, the perfection of perseverance is neither fettered nor liberated, the perfection of meditative concentration is neither fettered nor liberated, and the perfection of wisdom is neither fettered nor liberated; the emptiness of internal phenomena is neither fettered nor liberated, the emptiness of external phenomena is neither fettered nor liberated, the emptiness of external and internal phenomena is neither fettered nor liberated, the emptiness of emptiness is neither fettered nor liberated, the emptiness of great extent is neither fettered nor liberated, the emptiness of ultimate reality is neither fettered nor liberated, the emptiness of conditioned phenomena is neither fettered nor liberated, the emptiness of unconditioned phenomena is neither fettered nor liberated, the emptiness of the unlimited is neither fettered nor liberated, the emptiness of that which has neither beginning nor end is neither fettered nor liberated, the emptiness of nonexclusion is neither fettered [F.158.a] nor liberated, the emptiness of inherent nature is neither fettered nor liberated, the emptiness of all phenomena is neither fettered nor liberated, the emptiness of intrinsic defining characteristics is neither fettered nor liberated, the emptiness of that which cannot be apprehended is neither fettered nor liberated, the emptiness of nonentities is neither fettered nor liberated, the emptiness of essential nature is neither fettered nor liberated, and the emptiness of an essential nature of nonentities is neither fettered nor liberated; the applications of mindfulness are neither fettered nor liberated, the correct exertions are neither fettered nor liberated, the supports for miraculous ability are neither fettered nor liberated, the faculties are neither fettered nor liberated, the powers are neither fettered nor liberated, the branches of enlightenment are neither fettered nor liberated, and the path is neither fettered nor liberated; the truths of the noble ones are

neither fettered nor liberated, the meditative concentrations are neither fettered nor liberated, the immeasurable attitudes are neither fettered nor liberated, the formless absorptions are neither fettered nor liberated, the liberations are neither fettered nor liberated, the serial steps of meditative absorption are neither fettered nor liberated, the emptiness, signlessness, and wishlessness gateways to liberation are neither fettered nor liberated, the extrasensory powers are neither fettered nor liberated, the meditative stabilities are neither fettered nor liberated, the dhāraṇī gateways are neither fettered nor liberated, the powers of the tathāgatas are neither fettered nor liberated, the fearlessnesses are neither fettered nor liberated, the kinds of exact knowledge are neither fettered nor liberated, great compassion is neither fettered nor liberated, and the eighteen distinct qualities of the buddhas are neither fettered nor liberated; enlightenment is neither [F.158.b] fettered nor liberated, omniscience is neither fettered nor liberated, the knowledge of the aspects of the path is neither fettered nor liberated, and all-aspect omniscience is neither fettered nor liberated; bodhisattvas are neither fettered nor liberated; buddhas are neither fettered nor liberated; and the real nature is neither fettered nor liberated, the unmistaken real nature is neither fettered nor liberated, the one and only real nature is neither fettered nor liberated, the reality of phenomena is neither fettered nor liberated, the realm of phenomena is neither fettered nor liberated, the abiding nature of reality is neither fettered nor liberated, the maturity of phenomena is neither fettered nor liberated, the very limit of reality is neither fettered nor liberated, and the unconditioned is neither fettered nor liberated.

8.374 “Therefore,⁴²⁸ [bodhisattva great beings] dwell in the unfettered and unliberated perfection of generosity, dwell in the unfettered and unliberated perfection of ethical discipline, dwell in the unfettered and unliberated perfection of tolerance, dwell in the unfettered and unliberated perfection of perseverance, dwell in the unfettered and unliberated perfection of meditative concentration, and dwell in the unfettered and unliberated perfection of wisdom; dwell in the emptiness of internal phenomena, dwell in the unfettered and unliberated emptiness of external phenomena, dwell in the unfettered and unliberated emptiness of external and internal phenomena, dwell in the unfettered and unliberated emptiness of emptiness, dwell in the unfettered and unliberated emptiness of great extent, dwell in the unfettered and unliberated emptiness of ultimate reality, dwell in the unfettered and unliberated emptiness of conditioned phenomena, dwell in the unfettered and unliberated emptiness of unconditioned phenomena, dwell in the unfettered and unliberated emptiness of the unlimited, dwell in the unfettered and unliberated emptiness of that which has neither beginning nor end, dwell in the unfettered and unliberated emptiness of

nonexclusion, dwell in [F.159.a] the unfettered and unliberated emptiness of inherent nature, dwell in the unfettered and unliberated emptiness of all phenomena, dwell in the unfettered and unliberated emptiness of intrinsic defining characteristics, dwell in the unfettered and unliberated emptiness of that which cannot be apprehended, dwell in the unfettered and unliberated emptiness of nonentities, dwell in the unfettered and unliberated emptiness of essential nature, and dwell in the unfettered and unliberated emptiness of an essential nature of nonentities; dwell in the unfettered and unliberated applications of mindfulness, dwell in the unfettered and unliberated correct exertions, dwell in the unfettered and unliberated supports for miraculous ability, dwell in the unfettered and unliberated faculties, dwell in the unfettered and unliberated powers, dwell in the unfettered and unliberated branches of enlightenment, and dwell in the unfettered and unliberated noble eightfold path; dwell in the unfettered and unliberated truths of the noble ones, dwell in the unfettered and unliberated meditative concentrations, dwell in the unfettered and unliberated immeasurable attitudes, dwell in the unfettered and unliberated formless absorptions, dwell in the unfettered and unliberated liberations, dwell in the unfettered and unliberated serial steps of meditative absorption, dwell in the unfettered and unliberated emptiness, signlessness, and wishlessness gateways to liberation, dwell in the unfettered and unliberated extrasensory powers, dwell in the unfettered and unliberated meditative stabilities, dwell in the unfettered and unliberated dhāraṇī gateways, dwell in the eighteen unfettered and unliberated powers of the tathāgatas, dwell in the four unfettered and unliberated fearlessnesses, dwell in the four unfettered and unliberated kinds of exact knowledge, dwell [F.159.b] in unfettered and unliberated great compassion, and dwell in the eighteen unfettered and unliberated distinct qualities of the buddhas; dwell in unfettered and unliberated enlightenment, dwell in unfettered and unliberated omniscience, dwell in the unfettered and unliberated knowledge of the aspects of the path, and dwell in unfettered and unliberated all-aspect omniscience; dwell in the unfettered and unliberated real nature, dwell in the unfettered and unliberated unmistakable real nature, dwell in the unfettered and unliberated one and only real nature, dwell in the unfettered and unliberated reality of phenomena, dwell in the unfettered and unliberated realm of phenomena, dwell in the unfettered and unliberated abiding nature of reality, dwell in the unfettered and unliberated maturity of phenomena, dwell in the unfettered and unliberated very limit of reality, and dwell in the unfettered and unliberated unconditioned.

8.375 “Having dwelled there, being neither fettered nor liberated, they bring to maturity beings who are neither fettered nor liberated. Being neither fettered nor liberated, they refine buddhafi elds that are neither fettered nor liberated. Being neither fettered nor liberated, they venerate the lord buddhas who are neither fettered nor liberated. Being neither fettered nor liberated, they listen to the Dharma that is neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the lord buddhas who are neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the extrasensory powers that are neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the five eyes that are neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the dhāraṇīs that are neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the meditative stabilities that are neither fettered nor liberated. Being neither fettered nor liberated, they will develop [F.160.a] the knowledge of the aspects of the path that is neither fettered nor liberated. Being neither fettered nor liberated, they will fully awaken to all-aspect omniscience that is neither fettered nor liberated. Being neither fettered nor liberated, they will turn the wheel of the Dharma that is neither fettered nor liberated. Being neither fettered nor liberated, they will establish⁴²⁹ in the three vehicles those beings who are neither fettered nor liberated.

8.376 “Venerable Pūrṇa, so it is that bodhisattva great beings who are neither fettered nor liberated will comprehend all phenomena, because they are nonexistent, void, and nonarising, by means of the six perfections that are neither fettered nor liberated. Venerable Pūrṇa, one should know that it is in this way that bodhisattva great beings who are neither fettered nor liberated have donned the armor of the Great Vehicle.”

8.377 Then the venerable Subhūti inquired of the Blessed One, “Blessed Lord, what is the Great Vehicle of bodhisattva great beings? Blessed Lord, because of just what should bodhisattva great beings be known to have entered perfectly into the Great Vehicle?⁴³⁰ From where does this Great Vehicle go forth?⁴³¹ Where does this vehicle come to rest? Who will go forth in this vehicle?”

8.378 The Blessed One said to Venerable Subhūti, “Subhūti, you have asked, ‘Lord, what is the Great Vehicle of bodhisattva great beings?’ Subhūti, the six perfections are the Great Vehicle of bodhisattva great beings. If you ask what these six are, they are the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.160.b] the perfection of meditative concentration, and the perfection of wisdom.

8.379 “Subhūti, here bodhisattva great beings, with their attention directed toward all-aspect omniscience, give inner or outer objects as gifts to those who want them, and, making common cause with all beings, without apprehending anything, dedicate the merit to unsurpassed, perfect, complete enlightenment. This is the perfection of generosity of bodhisattva great beings.”

8.380 “Blessed Lord, what is the perfection of ethical discipline of bodhisattva great beings?”

“Subhūti,” replied the Blessed One, “here bodhisattva great beings, with their mind set on and directed toward all-aspect omniscience, themselves adopt and maintain correctly the path of the ten virtuous actions. They also induce other beings to adopt the path of the ten virtuous actions, secure and establish them in that, and they do so without apprehending anything. This is the unblemished perfection of ethical discipline of bodhisattva great beings.”

8.381 “Blessed Lord, what is the perfection of tolerance of bodhisattva great beings?”

“Subhūti,” replied the Blessed One, “here bodhisattva great beings, with their mind set on and directed toward all-aspect omniscience, are themselves completely tolerant. They also induce others to become tolerant, and they do so without apprehending anything. This is the perfection of tolerance of bodhisattva great beings.”

8.382 “Blessed Lord, what is the perfection of perseverance of bodhisattva great beings?” [F.161.a]

“Subhūti,” replied the Blessed One, “here bodhisattva great beings, with their mind set on and directed toward all-aspect omniscience, do not themselves give up persevering at the six perfections. They also connect others with the six perfections, and they do so without apprehending anything. This is the perfection of perseverance of bodhisattva great beings.”

8.383 “Blessed Lord, what is the perfection of meditative concentration of bodhisattva great beings?”

“Subhūti,” replied the Blessed One, “here bodhisattva great beings, with their mind set on and directed toward all-aspect omniscience, are skillfully absorbed in the meditative concentrations but will not be subject to rebirth on account of them. They also induce others to become absorbed in the meditative concentrations, and they do so without apprehending anything. This is the perfection of meditative concentration of bodhisattva great beings.”

8.384 “Blessed Lord, what is the perfection of wisdom of bodhisattva great beings?”

“Subhūti,” replied the Blessed One,” here bodhisattva great beings, with their mind set on and directed toward all-aspect omniscience, themselves are without fixation with respect to all phenomena, and by way of not apprehending anything discern the nature of all phenomena. They also induce other beings to adopt nonfixation with respect to all phenomena and to discern the nature of all phenomena, they secure and establish them in that, and they do so by way of not apprehending anything. This is the perfection of wisdom of bodhisattva great beings. [F.161.b]

8.385 “This, Subhūti, is the Great Vehicle of bodhisattva great beings.

“Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is this: the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

8.386 “If, among them, you ask what is the emptiness of internal phenomena, the eyes, ears, nose, tongue, body, and mental faculty are called *internal phenomena*. Among these, the eyes are empty of the eyes because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature.⁴³² The ears are empty of the ears because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. The nose is empty of the nose because it does not endure and it does not disintegrate. If you ask why, it is because that is its nature. The tongue is empty of the tongue because it does not endure and it does not disintegrate. If you ask why, it is because that is its nature. The body is empty of the body because it does not endure and it does not disintegrate. If you ask why, it is because that is its nature. And the mental faculty is empty of the mental faculty because it does not endure and it does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of internal phenomena*.

8.387 “If, among them, you ask what is the emptiness of external phenomena, sights, sounds, odors, tastes, tangibles, and mental phenomena are called *external phenomena*. Among these, sights are empty of sights because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. [F.162.a] Sounds are empty of sounds because they do not endure and they do not disintegrate. If you ask why, it is because that is their

nature. Odors are empty of odors because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. Tastes are empty of tastes because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. Tangibles are empty of tangibles because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. And mental phenomena are empty of mental phenomena because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of external phenomena*.

8.388 “If, among them, you ask what is the emptiness of external and internal phenomena, the six inner sense fields and the six outer sense fields are called *external and internal phenomena*. Among these, inner phenomena are empty of outer phenomena because they do not endure and they do not disintegrate. If you ask why, it is because that is their very nature. Outer phenomena are also empty of inner phenomena because they do not endure and they do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of external and internal phenomena*.

8.389 “If, among them, you ask what is the emptiness of emptiness, the emptiness of that emptiness that is the emptiness of phenomena is an emptiness.⁴³³ If you ask why, it is because that is its nature. This is called *the emptiness of emptiness*.

8.390 “If, among them, you ask what is the emptiness of great extent, the eastern direction is empty of the eastern direction, the southern direction is empty of the southern direction, the western direction is empty of the western direction, the northern direction is empty of the northern direction, the direction of the nadir is empty of the direction of the nadir, the direction of the zenith is empty of the direction of the zenith, and similarly the intermediate directions are empty of the intermediate directions because they do not endure and do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of great extent*.

8.391 “If, among them, you ask what is the emptiness of ultimate reality, the ultimate reality is nirvāṇa. [F.162.b] That nirvāṇa is also empty of nirvāṇa because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of ultimate reality*.

8.392 “If, among them, you ask what is the emptiness of conditioned phenomena, the realm of desire, the realm of form, and the realm of formlessness are called *conditioned phenomena*. Among these, the realm of desire is empty of the realm of desire, the realm of form is empty of the realm of form, and the realm of formlessness is empty of the realm of formlessness

because they do not endure and do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of conditioned phenomena*.

8.393 “If, among them, you ask what is the emptiness of unconditioned phenomena, anything that does not arise, that does not cease, and that does not change into something else is called *an unconditioned phenomenon*. In this regard, unconditioned phenomena are empty of unconditioned phenomena because they do not endure and do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of unconditioned phenomena*.

8.394 “If, among them, you ask what is the emptiness of the unlimited, that of which a limit cannot be apprehended is unlimited. The unlimited is empty of the unlimited because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of the unlimited*.

8.395 “If, among them, you ask what is the emptiness of that which has neither beginning nor end, a ‘going’ cannot be apprehended and a ‘coming’ cannot be apprehended in that of which a beginning cannot be apprehended and an end cannot be apprehended. That which has neither beginning nor end is empty of that which has neither beginning nor end because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of that which has neither beginning nor end*.

8.396 “If, among them, you ask what is the emptiness of nonexclusion, it is that in which there is no repudiating at all. [F.163.a] Nonexclusion is empty of nonexclusion because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of nonexclusion*.

8.397 “If, among them, you ask what is the emptiness of inherent nature, that which is the inherent nature of all phenomena, whether conditioned or unconditioned, is not created by the śrāvakas, not created by the pratyekabuddhas, not created by the bodhisattva great beings, and not created by the tathāgatas, arhats, perfectly complete buddhas. Inherent nature is empty of inherent nature because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of inherent nature*.

8.398 “If, among them, you ask what is the emptiness of all phenomena, physical forms, feelings, perceptions, formative predispositions, and consciousness; the eyes, the ears, the nose, the tongue, the body, and the mental faculty; sights, sounds, odors, tastes, tangibles, and mental phenomena; visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental

consciousness; visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporally compounded sensory contact, and mentally compounded sensory contact; feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact; phenomena that have form and are formless; conditioned phenomena; and unconditioned phenomena—those are called *all phenomena*. [F.163.b] In that regard, all phenomena are empty of all phenomena because they do not endure and do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of all phenomena*.

8.399 “If, among them, you ask what is the emptiness of intrinsic defining characteristics, the intrinsic defining characteristic of a physical form is disintegration,⁴³⁴ the intrinsic defining characteristic of a feeling is emotional experience, the intrinsic defining characteristic of a perception is apprehending, the intrinsic defining characteristic of a formative predisposition is being the condition for something, and the intrinsic defining characteristic of consciousness is making something known; the intrinsic defining characteristic of an aggregate is suffering, the intrinsic defining characteristic of a sensory element is being poisonous,⁴³⁵ and the intrinsic defining characteristic of a sense field is being a gateway to arising,⁴³⁶ the intrinsic defining characteristic of the perfection of generosity is giving away, the intrinsic defining characteristic of the perfection of ethical discipline is relieving pain, the intrinsic defining characteristic of the perfection of tolerance is not getting angry, the intrinsic defining characteristic of the perfection of perseverance is not growing fainthearted,⁴³⁷ the intrinsic defining characteristic of the perfection of meditative concentration is becoming completely collected,⁴³⁸ and the intrinsic defining characteristic of the perfection of wisdom is nonattachment; the intrinsic defining characteristic of the meditative concentrations, immeasurable attitudes, and formless absorptions is not being upset; the intrinsic defining characteristic of the thirty-seven factors conducive to enlightenment is emergence;⁴³⁹ the intrinsic defining characteristic of the emptiness gateway to liberation is being void, the intrinsic defining characteristic of the signlessness gateway to liberation is calm, and the intrinsic defining characteristic of the wishlessness gateway is relieving suffering; the intrinsic defining characteristic of a liberation is liberating;⁴⁴⁰ the intrinsic defining characteristic of the powers is being well

realized;⁴⁴¹ the intrinsic defining characteristic of the fearlessnesses is being extremely secure; the intrinsic defining characteristic of the kinds of exact knowledge is that they cannot be cut; the intrinsic defining characteristic of great loving kindness is supplying benefit; the intrinsic defining characteristic of great compassion is supplying protection; the intrinsic defining characteristic of great joy is delight; [F.164.a] the intrinsic defining characteristic of great equanimity is being unadulterated; the intrinsic defining characteristic of the eighteen distinct qualities of the buddhas is that they cannot be stolen; and the intrinsic defining characteristic of all-aspect omniscience is direct perception.⁴⁴² All those phenomena are empty of their respective intrinsic defining characteristics—the intrinsic defining characteristic of conditioned phenomena and the intrinsic defining characteristic of unconditioned phenomena—because they do not endure and do not disintegrate. If you ask why, it is because that is their nature. This is called *the emptiness of intrinsic defining characteristics*.

8.400 “If, among them, you ask what is the emptiness of that which cannot be apprehended, that which cannot be apprehended—that in which the past cannot be apprehended, the future cannot be apprehended, and the constancy of the present cannot be apprehended—is empty of that which cannot be apprehended because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of that which cannot be apprehended*.

8.401 “If, among them, you ask what is the emptiness of an essential nature of nonentities, the essential nature of a union⁴⁴³ does not exist, because all phenomena are dependently arisen. A union is empty of a union because it does not endure and does not disintegrate. If you ask why, it is because that is its nature. This is called *the emptiness of an essential nature of nonentities*.

8.402 “Moreover, Subhūti, entity is empty of entity. Nonentity is empty of nonentity. Essential entity is empty of essential entity. Entity from something else is empty of entity from something else.⁴⁴⁴

8.403 “If, among them, you ask what the entity is that is called *entity*, it is the five aggregates. Those aggregates are empty of aggregates, and, in that way, entity is empty of entity.

8.404 “If you ask in what way nonentity is empty of nonentity, a *nonentity* is an unconditioned phenomenon, so, because an unconditioned phenomenon is empty of an unconditioned phenomenon, nonentity is empty of nonentity.

8.405 “If you ask in what way essential entity [F.164.b] is empty of essential entity, *essential entity* is unmistakable inherent nature,⁴⁴⁵ and that which is the emptiness in it has not been created by knowing and has not been created by seeing. That is the emptiness of essential entity.

8.406 “If, among them, you ask what is the emptiness of entity from something else, whether the tathāgatas appear or whether the tathāgatas do not appear, the abiding nature of phenomena, the reality of phenomena, the realm of phenomena, the maturity of phenomena, the real nature, the unmistakable real nature, the one and only real nature, and the very limit of reality remain as they are. Thus, those phenomena are empty of something else. This is called *the emptiness of entity from something else*.

“This, Subhūti, is the Great Vehicle of bodhisattva great beings.” [B12]

8.407 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is the meditative stability named *heroic valor*, the meditative stability named *precious seal*, the meditative stability named *lion’s play*, the meditative stability named *beautiful moon*, the meditative stability named *crest of the moon’s victory banner*, the meditative stability named *surpassing all phenomena*, the meditative stability named *seal of all phenomena*, the meditative stability named *surveying the crown pinnacle*, the meditative stability named *certainty in the realm of phenomena*, the meditative stability named *crest of certainty’s victory banner*, the meditative stability named *vajra*, the meditative stability named *seal of entry into all phenomena*, the meditative stability named *well established as the king of meditative stabilities*, the meditative stability named *excellently well established*, [F.165.a] the meditative stability named *well-engaging king of meditative stabilities*, the meditative stability named *without mistakes*, the meditative stability named *because of the diffusion of light rays not making mistakes*, the meditative stability named *power of effort*, the meditative stability named *exalted*, the meditative stability named *engaging with certainty in lexical explanations*, the meditative stability named *entry into designations*, the meditative stability named *observation of spatial directions*, the meditative stability named *sealed with the seal*, the meditative stability named *unimpaired*, the meditative stability named *oceanic seal gathering all phenomena*, the meditative stability named *seal of the king*, the meditative stability named *permeation of space*, the meditative stability named *vajra maṇḍala*, the meditative stability named *purified of the three spheres*, the meditative stability named *shoulder ornament of the victory banner’s crest*, the meditative stability named *Indra’s crest*, the meditative stability named *pursued the stream*, the meditative stability named *yawning lion*, the meditative stability named *stretching lion*, the meditative stability named *stretching-out lion*, the meditative stability named *beyond sequence*, the meditative stability named *without attachment or obstruction*, the meditative stability named *repudiation of afflicted mental states*, the meditative stability named *illumination*, the meditative stability named *unseeking*, the meditative stability named *no fixed abode*, the meditative stability named *free from mentation*, the meditative stability named *taming the*

four *māras*, the meditative stability named *stainless lamplight*, [F.165.b] the meditative stability named *boundless light*, the meditative stability named *illuminator*, the meditative stability named *total illumination*, the meditative stability named *pure supremacy*, the meditative stability named *stainless light*, the meditative stability named *bringer of joy*, the meditative stability named *lightning lamp*, the meditative stability named *inexhaustible*, the meditative stability named *unvanquished*, the meditative stability named *majestic*, the meditative stability named *free from extinction*, the meditative stability named *unmoving*, the meditative stability named *calmed*, the meditative stability named *imperishable*, abiding in the meditative stability named *lamp of the sun*, the meditative stability named *immaculate moon*, the meditative stability named *clear-eyed*, the meditative stability named *lamp of wisdom*, the meditative stability named *clear appearance*, the meditative stability named *moon lamp*, the meditative stability named *illuminating*, the meditative stability named *does what needs to be done*, the meditative stability named *glory of transcendental knowledge*, the meditative stability named *vajra-like*, the meditative stability named *stability of mind*, the meditative stability named *total illumination*, the meditative stability named *well situated*, the meditative stability named *jewel cusp*, the meditative stability named *seal of the supreme phenomenon*, the meditative stability named *sameness of all phenomena*, the meditative stability named *renunciation of delight*, the meditative stability named *elevated by phenomena*, the meditative stability named *expanded on account of being elevated by phenomena*, the meditative stability named *jewel state*, the meditative stability named *forsaking fights*, the meditative stability named *dispersal*, the meditative stability named [F.166.a] *distinguishing the terms associated with all phenomena*, the meditative stability named *determination*, the meditative stability named *stainless performance*, the meditative stability named *arranging the sameness of letters*, the meditative stability named *devoid of letters*, the meditative stability named *cutting off the objective support*, the meditative stability named *unmodified*, the meditative stability named *aspectless*, the meditative stability named *entering into names and signs*, the meditative stability named *free from activity*, the meditative stability named *entering into the ascertainment of names*, the meditative stability named *a practitioner without a dwelling*, the meditative stability named *devoid of darkness*, the meditative stability named *endowed with practice*, the meditative stability named *unwavering*, the meditative stability named *transcendence of the range*, the meditative stability named *accumulation of all attributes*, the meditative stability named *abiding without mentation*, the meditative stability named *abiding with certainty*, the meditative stability named *blossoming and vibrance of the flowers of virtue*, the meditative stability named *endowed with the branches of*

enlightenment, the meditative stability named boundless eloquence, the meditative stability named boundless lamplight, the meditative stability named equal to the unequaled, the meditative stability named transcending all phenomena, the meditative stability named delineator, the meditative stability named dispelling doubt, the meditative stability named without settled focus, the meditative stability named single array, the meditative stability named manifest attainment of aspects, the meditative stability named single aspect, the meditative stability named nonexclusion of the aspect, the meditative stability named supreme performance, the meditative stability named [F.166.b] comprehension of all bases of existence through realization, the meditative stability named entrance to symbols and sounds, the meditative stability named jewel heart, the meditative stability named unattached to any phenomena, the meditative stability named array of flashes of lightning, the meditative stability named forsaking, the meditative stability named lamp of doctrine, the meditative stability named lamp of transcendental knowledge, the meditative stability named manifest attainment of the miraculous ability to not return, the meditative stability named devoid of vocalic syllables, the meditative stability named burning lamp, the meditative stability named purification of defining characteristics, the meditative stability named manifestly imperceptible, the meditative stability named endowed with a distinct forbearance, the meditative stability named endowed with all finest aspects, the meditative stability named endowed with dhāraṇīs, the meditative stability named absence of joy with respect to all happiness and suffering, the meditative stability named inexhaustible cornucopia, the meditative stability named dhāraṇī intelligence, the meditative stability named perfect elimination of right and wrong, the meditative stability named perfect calming of all contradictions and refutations, the meditative stability named no harmony or disharmony, the meditative stability named taintless light, the meditative stability named endowed with the essence, the meditative stability named taintless light of the full moon, the meditative stability named lightning light, the meditative stability named great ornament, the meditative stability named illuminator in all respects, the meditative stability named protector of all worlds, the meditative stability named sameness of meditative stability, the meditative stability [F.167.a] named with a dustless and dust-free principle, the meditative stability named convergence in nonaffliction, the meditative stability named convergence of all afflicted mental states in nonaffliction, the meditative stability named intent on a dwelling that has not been apprehended, the meditative stability named abiding in the real nature without mentation, the meditative stability named self-originated from the vessel, the meditative stability named incinerating all afflicted mental states, the meditative stability named lamp of great transcendental knowledge, the meditative stability named origin of the ten powers,

the meditative stability named *opener of the gateways*, the meditative stability named *dispelling the defects of corporeality*, the meditative stability named *obliterating defects of speech, transforming them as if into space*, the meditative stability named *dispelling the defects of the mind*, the meditative stability named *thorough investigation*, the meditative stability named *space-like*, and the meditative stability named *space-like and without attachment, hence free and without blemish*.

8.408 “If, among them, you ask what is the meditative stability named *heroic valor*, this meditative stability ranges over⁴⁴⁶ the perceptual range of all meditative stabilities. This is the meditative stability named *heroic valor*.

8.409 “If, among them, you ask what is the meditative stability named *precious seal*, through this meditative stability all meditative stabilities are sealed. This is the meditative stability named *precious seal*.

8.410 “If, among them, you ask what is the meditative stability named *lion’s play*, abiding [F.167.b] in that meditative stability they play with all meditative stabilities. This is the meditative stability named *lion’s play*.

8.411 “If, among them, you ask what is the meditative stability named *beautiful moon*, abiding in that meditative stability they illuminate all meditative stabilities. This is the meditative stability named *beautiful moon*.

8.412 “If, among them, you ask what is the meditative stability named *crest of the moon’s victory banner*, this meditative stability upholds the victory banner of all meditative stabilities. This is the meditative stability named *crest of the moon’s victory banner*.

8.413 “If, among them, you ask what is the meditative stability named *surpassing all phenomena*, abiding in that meditative stability they become exalted on account of all meditative stabilities. This is the meditative stability named *surpassing all phenomena*.

8.414 “If, among them, you ask what is the meditative stability named *seal of all phenomena*, abiding in that meditative stability they hold the seal of all meditative stabilities.⁴⁴⁷ This is the meditative stability named *seal of all phenomena*.

8.415 “If, among them, you ask what is the meditative stability named *surveying the crown pinnacle*, abiding in that meditative stability they survey the pinnacle of all meditative stabilities. This is the meditative stability named *surveying the crown pinnacle*.

8.416 “If, among them, you ask what is the meditative stability named *certainty in the realm of phenomena*, abiding in that meditative stability they move toward understanding concerning the realm of phenomena. This is the meditative stability named *certainty in the realm of phenomena*.

- 8.417 “If, among them, you ask what is the meditative stability named *crest of certainty’s victory banner*, abiding in that meditative stability one holds the victory banner indicative of certainty with respect to all meditative stabilities. This is the meditative stability named *crest of certainty’s victory banner*.
- 8.418 “If, among them, you ask what is the meditative stability named *vajra*, abiding in that meditative stability all meditative stabilities will not perish.⁴⁴⁸ This is the meditative stability named *vajra*. [F.168.a]
- 8.419 “If, among them, you ask what is the meditative stability named *seal of entry into all phenomena*, abiding in that meditative stability one enters into the seal of all phenomena. This is the meditative stability named *seal of entry into all phenomena*.
- 8.420 “If, among them, you ask what is the meditative stability named *well established as the king of meditative stabilities*, abiding in that meditative stability they are well established in all meditative stabilities, like a king.⁴⁴⁹ This is the meditative stability named *well established as the king of meditative stabilities*.
- 8.421 “If, among them, you ask what is the meditative stability named *excellently well established*, abiding in that meditative stability they take hold of and do not squander all the accumulations of merit. This is the meditative stability named *excellently well established*.⁴⁵⁰
- 8.422 “If, among them, you ask what is the meditative stability named *the well-founded king of meditative stabilities*,⁴⁵¹ abiding in that meditative stability, all the kings of meditative stabilities are well placed and founded. This is the meditative stability named *the well-founded king of meditative stabilities*.
- 8.423 “If, among them, you ask what is the meditative stability named *diffusion of light rays*, abiding in that meditative stability they diffuse the light rays of all meditative stabilities. This is the meditative stability named *diffusion of light rays*.
- 8.424 “If, among them, you ask what is the meditative stability named *without mistakes*, abiding in that meditative stability they cause the recollection and nondegeneration of all the perceptual ranges and practices of all absorptions. This is the meditative stability named *without mistakes*.⁴⁵²
- 8.425 “If, among them, you ask what is the meditative stability named *because of the diffusion of light rays not making mistakes*, abiding in that meditative stability they illuminate all the world systems of beings with the light rays of the meditative stabilities and cause the recollection of earlier practices. This is the meditative stability named *because of the diffusion of light rays not making mistakes*.
- 8.426 “If, among them, you ask what is [F.168.b] the meditative stability named *power of effort*, abiding in that meditative stability they cause the generation of the force of the effort of all meditative stabilities. This is the meditative stability named *power of effort*.

- 8.427 “If, among them, you ask what is the meditative stability named *array of power*, abiding in that meditative stability they array the power of all meditative stabilities. This is the meditative stability named *array of power*.
- 8.428 “If, among them, you ask what is the meditative stability named *exalted*, abiding in that meditative stability all meditative stabilities become exalted. This is the meditative stability named *exalted*.
- 8.429 “If, among them, you ask what is the meditative stability named *engaging with certainty in lexical explanations*, abiding in that meditative stability they engage in the exposition of the etymologies of all the meditative stabilities. This is the meditative stability named *engaging with certainty in lexical explanations*.
- 8.430 “If, among them, you ask what is the meditative stability named *entry into designations*, abiding in that meditative stability they enter into the designations of all the meditative stabilities. This is the meditative stability named *entry into designations*.
- 8.431 “If, among them, you ask what is the meditative stability named *observation of spatial directions*, abiding in that meditative stability they observe the spatial directions of all meditative stabilities. This is the meditative stability named *observation of spatial directions*.
- 8.432 “If, among them, you ask what is the meditative stability named *sealed with the seal*, abiding in that meditative stability they are sealed with the seal⁴⁵³ of all meditative stabilities. This is the meditative stability named *sealed with the seal*.
- 8.433 “If, among them, you ask what is the meditative stability named *unimpaired*, abiding in that meditative stability none of the meditative stabilities becomes impaired. This is the meditative stability named *unimpaired*.
- 8.434 “If, among them, you ask what is the meditative stability named [F.169.a] *oceanic seal gathering all phenomena*, abiding in that meditative stability all meditative stabilities gather and go into being included in it. This is the meditative stability named *oceanic seal gathering all phenomena*.
- 8.435 “If, among them, you ask what is the meditative stability named *seal of the king*,⁴⁵⁴ abiding in that meditative stability they definitely achieve all their purposes, just as the establishment of all one wants is caused by the seal of the king. This is the meditative stability named *seal of the king*.
- 8.436 “If, among them, you ask what is the meditative stability named *permeation of space*, abiding in that meditative stability space is permeated extensively with all the meditative stabilities.⁴⁵⁵ This is the meditative stability named *permeation of space*.

- 8.437 “If, among them, you ask what is the meditative stability named *vajra maṇḍala*, abiding in that meditative stability they apprehend the maṇḍalas of all meditative stabilities.⁴⁵⁶ This is the meditative stability named *vajra maṇḍala*.
- 8.438 “If, among them, you ask what is the meditative stability named *purified of the three spheres*, abiding in that meditative stability they do not grasp all the meditative stabilities, those in meditative stabilities, or the perceptual ranges of the meditative stabilities. This is the meditative stability named *purified of the three spheres*.⁴⁵⁷
- 8.439 “If, among them, you ask what is the meditative stability named *shoulder ornament of the victory banner’s crest*, abiding in that meditative stability they rise above all meditative concentrations, like the supreme victory banner. This is the meditative stability named *shoulder ornament of the victory banner’s crest*.
- 8.440 “If, among them, you ask what is the meditative stability named *Indra’s crest*, abiding in that meditative stability they obtain with certainty the supreme Indra of all meditative stabilities. This is the meditative stability named *Indra’s crest*.
- 8.441 “If, among them, you ask what is the meditative stability named *pursuit of the stream*, abiding in that meditative stability [F.169.b] one sets out without error in pursuit of all meditative stabilities. This is the meditative stability named *pursuit of the stream*.
- 8.442 “If, among them, you ask what is the meditative stability named *yawning lion*, abiding in that meditative stability, having become powerful with elimination of all dust and stains, on account of acquiring the supreme power, like the king of lions, they yawn, as it were. This is the meditative stability named *yawning lion*.
- 8.443 “If, among them, you ask what is the meditative stability named *stretching lion*, abiding in that meditative stability, on account of the acquisition of power over the supreme miraculous displays, they are without fear or trepidation, and slip into and destroy⁴⁵⁸ the forces of all the māras. This is the meditative stability named *stretching lion*.
- 8.444 “If, among them, you ask what is the meditative stability named *stretching-out lion*, abiding in that meditative stability, endowed with supreme confidence, they feel no trepidation in the midst of many retinues and vanquish all the wrong views of the non-Buddhists. This is the meditative stability named *stretching-out lion*.
- 8.445 “If, among them, you ask what is the meditative stability named *beyond sequence*, abiding in that meditative stability they interrupt the continuity of the phenomena of saṃsāra. This is the meditative stability named *beyond sequence*.

- 8.446 “If, among them, you ask what is the meditative stability named *without attachment or obstruction*, abiding in that meditative stability, in regard to all phenomena, there is no grasping or obstruction. This is the meditative stability named *without attachment or obstruction*.⁴⁵⁹
- 8.447 “If, among them, you ask what is the meditative stability named *repudiation of afflicted mental states*, abiding in that meditative stability they dispel the stains of all afflicted mental states. This is the meditative stability named *repudiation of afflicted mental states*.
- 8.448 “If, among them, you ask what is the meditative stability named *illumination*, abiding in that meditative stability they illuminate, irradiate, and light up⁴⁶⁰ all meditative stabilities. This is [F.170.a] the meditative stability named *illumination*.
- 8.449 “If, among them, you ask what is the meditative stability named *unseeking*, abiding in that meditative stability nothing at all is sought. This is the meditative stability named *unseeking*.
- 8.450 “If, among them, you ask what is the meditative stability named *no fixed abode*, abiding in that meditative stability they do not observe anything at all as an abode that is a basis. This is the meditative stability named *no fixed abode*.
- 8.451 “If, among them, you ask what is the meditative stability named *free from mentation*, for those abiding in that meditative stability mind does not arise, nor do mental factors occur.⁴⁶¹ This is the meditative stability named *free from mentation*.
- 8.452 “If, among them, you ask what is the meditative stability named *taming the four māras*, abiding in that meditative stability they subdue all four māras that are the enemies. This is the meditative stability named *taming the four māras*.⁴⁶²
- 8.453 “If, among them, you ask what is the meditative stability named *stainless lamplight*, abiding in that meditative stability they act as the stainless lamplight of all meditative stabilities. This is the meditative stability named *stainless lamplight*.
- 8.454 “If, among them, you ask what is the meditative stability named *boundless light*, abiding in that meditative stability they generate boundless light. This is the meditative stability named *boundless light*.
- 8.455 “If, among them, you ask what is the meditative stability named *illuminator*, immediately after this meditative stability has been attained they illuminate all meditative concentrations. This is the meditative stability named *illuminator*.
- 8.456 “If, among them, you ask what is the meditative stability named *total illumination*, immediately after that meditative stability has been attained they illuminate the gateways of all meditative concentrations. This is the meditative stability named *total illumination*.

- 8.457 “If, among them, you ask what is the meditative stability named *pure supremacy*, abiding in that meditative stability they acquire the purity that is the same for all meditative stabilities. [F.170.b] This is the meditative stability named *pure supremacy*.
- 8.458 “If, among them, you ask what is the meditative stability named *stainless light*, abiding in that meditative stability they dispel the stains of all meditative stabilities. This is the meditative stability named *stainless light*.
- 8.459 “If, among them, you ask what is the meditative stability named *bringer of joy*, abiding in that meditative stability they experience the joy of all meditative stabilities. This is the meditative stability named *bringer of joy*.
- 8.460 “If, among them, you ask what is the meditative stability named *lightning lamp*, abiding in that meditative stability they serve as a lamp for all meditative stabilities. This is the meditative stability named *lightning lamp*.
- 8.461 “If, among them, you ask what is the meditative stability named *inexhaustible*, abiding in that meditative stability they do not observe whether any meditative stabilities are exhaustible or inexhaustible. This is the meditative stability named *inexhaustible*.
- 8.462 “If, among them, you ask what is the meditative stability named *unvanquished*, abiding in that meditative stability they acquire power over all meditative stabilities. This is the meditative stability named *unvanquished*.
- 8.463 “If, among them, you ask what is the meditative stability named *majestic*, abiding in that meditative stability they blaze with the majesty and splendor and of all meditative stabilities. This is the meditative stability named *majestic*.
- 8.464 “If, among them, you ask what is the meditative stability named *free from extinction*, abiding in that meditative stability they observe that all meditative stabilities are inexhaustible and observe them such that they do not observe even the slightest atom. This is the meditative stability named *free from extinction*.
- 8.465 “If, among them, you ask what is the meditative stability named *unmoving*, abiding in that meditative stability they neither waver, nor vacillate, nor engage with or give rise to conceit about any meditative stability. This is the meditative stability named *unmoving*.
- 8.466 “If, among them, you ask what is the meditative stability [F.171.a] named *calmed*, abiding in that meditative stability absorptions become calmed. This is the meditative stability named *calmed*.
- 8.467 “If, among them, you ask what is the meditative stability named *imperishable*, abiding in that meditative stability they do not observe any meditative stabilities to perish. This is the meditative stability named *imperishable*.

- 8.468 “If, among them, you ask what is the meditative stability named *lamp of the sun*, abiding in that meditative stability they illuminate the gateways of all meditative stabilities. This is the meditative stability named *lamp of the sun*.
- 8.469 “If, among them, you ask what is the meditative stability named *immaculate moon*, abiding in that meditative stability they lift the darkness of all meditative stabilities. This is the meditative stability named *immaculate moon*.
- 8.470 “If, among them, you ask what is the meditative stability named *lamp of wisdom*, abiding in that meditative stability they dispel all the darkness of ignorance with respect to all meditative stabilities. This is the meditative stability named *lamp of wisdom*.⁴⁶³
- 8.471 “If, among them, you ask what is the meditative stability named *clear-eyed*, abiding in that meditative stability they purify the five eyes. This is the meditative stability named *clear-eyed*.
- 8.472 “If, among them, you ask what is the meditative stability named *clear appearance*, abiding in that meditative stability they acquire the four kinds of exact knowledge of all meditative stabilities. This is the meditative stability named *clear appearance*.
- 8.473 “If, among them, you ask what is the meditative stability named *moon lamp*, abiding in that meditative stability they dispel the darkness of the ignorance of all beings and have become like the moon. This is the meditative stability named *moon lamp*.⁴⁶⁴
- 8.474 “If, among them, you ask what is the meditative stability named *illuminating*, abiding in that meditative stability they illuminate the gateways of all meditative stabilities. This is the meditative stability named [F.171.b] *illuminating*.
- 8.475 “If, among them, you ask what is the meditative stability named *does what needs to be done*, abiding in that meditative stability they do all that needs to be done by meditative stabilities. This is the meditative stability named *does what needs to be done*.
- 8.476 “If, among them, you ask what is the meditative stability named *glory of transcendental knowledge*, abiding in that meditative stability they observe the glorious transcendental knowledge with respect to all meditative stabilities. This is the meditative stability named *glory of transcendental knowledge*.
- 8.477 “If, among them, you ask what is the meditative stability named *vajra-like*, abiding in that meditative stability they cause the comprehension of all meditative stabilities without observing even the meditative stability itself. This is the meditative stability named *vajra-like*.
- 8.478 “If, among them, you ask what is the meditative stability named *stability of mind*, the mind of those abiding in that meditative stability neither wavers nor vacillates, nor does it turn back, nor does it become wearied, nor does it

become unhappy at misfortune, and they do not think, 'This is the mind.'
This is the meditative stability named *stability of mind*.

8.479 "If, among them, you ask what is the meditative stability named *total illumination*,⁴⁶⁵ abiding in that meditative stability they observe the illumination of all. This is the meditative stability named *total illumination*.

8.480 "If, among them, you ask what is the meditative stability named *well situated*, abiding in that meditative stability they are well situated in all meditative stabilities. This is the meditative stability named *well situated*.

8.481 "If, among them, you ask what is the meditative stability named *jewel cusp*, abiding in that meditative stability all meditative stabilities shine on all sides in the manner of a jewel cusp. This is the meditative stability named *jewel cusp*.

8.482 "If, among them, you ask what is the meditative stability named *seal of the supreme phenomenon*, abiding in that meditative stability all meditative stabilities are sealed, based on their being sealed with the absence [F.172.a] of a seal that is the very limit. This is the meditative stability named *seal of the supreme phenomenon*.

8.483 "If, among them, you ask what is the meditative stability named *sameness of all phenomena*, abiding in that meditative stability they observe that there is nothing at all that is excluded from sameness. This is the meditative stability named *sameness of all phenomena*.

8.484 "If, among them, you ask what is the meditative stability named *renunciation of delight*, abiding in that meditative stability they renounce delight in all meditative stabilities and all phenomena. This is the meditative stability named *renunciation of delight*.

8.485 "If, among them, you ask what is the meditative stability named *elevated by phenomena*, abiding in that meditative stability they dispel the darkness in regard to all phenomena and are elevated by all the meditative stabilities. This is the meditative stability named *elevated by phenomena*.

8.486 "If, among them, you ask what is the meditative stability named *expanded on account of being elevated by phenomena*, abiding in that meditative stability the qualities of the buddhas rise up and are complete. This is the meditative stability named *expanded on account of being elevated by phenomena*.⁴⁶⁶

8.487 "If, among them, you ask what is the meditative stability named *jewel state*, abiding in that meditative stability they become the source of all the infinite great jewel qualities. This is the meditative stability named *jewel state*.

8.488 "If, among them, you ask what is the meditative stability named *forsaking fights*, abiding in that meditative stability they forsake all the various mundane arguments and fights. This is the meditative stability named *forsaking fights*.

- 8.489 “If, among them, you ask what is the meditative stability named *dispersal*, abiding in that meditative stability they disperse all phenomena. This is the meditative stability named *dispersal*.
- 8.490 “If, among them, you ask what is the meditative stability named *distinguishing the terms associated with all phenomena*, abiding in that meditative [F.172.b] stability they distinguish between the terms associated with all meditative stabilities and all phenomena. This is the meditative stability named *distinguishing the terms associated with all phenomena*.
- 8.491 “If, among them, you ask what is the meditative stability named *determination*, abiding in that meditative stability they obtain certainty about the sameness of all phenomena. This is the meditative stability named *determination*.⁴⁶⁷
- 8.492 “If, among them, you ask what is the meditative stability named *stainless performance*, abiding in that meditative stability they generate purified, limitless performances. This is the meditative stability named *stainless performance*.
- 8.493 “If, among them, you ask what is the meditative stability named *arranging the sameness of letters*, abiding in that meditative stability they acquire the sameness of the letters for all meditative stabilities. This is the meditative stability named *arranging the sameness of letters*.
- 8.494 “If, among them, you ask what is the meditative stability named *devoid of letters*, abiding in that meditative stability they do not apprehend even a single letter for any meditative stability. This is the meditative stability named *devoid of letters*.
- 8.495 “If, among them, you ask what is the meditative stability named *cutting off the objective support*, abiding in that meditative stability the objective support for all meditative stabilities is cut off. This is the meditative stability named *cutting off the objective support*.
- 8.496 “If, among them, you ask what is the meditative stability named *unmodified*, abiding in that meditative stability they do not apprehend changes in any phenomenon. This is the meditative stability named *unmodified*.
- 8.497 “If, among them, you ask what is the meditative stability named *aspectless*, abiding in that meditative stability they do not apprehend even the mere aspect of any phenomenon. This is the meditative stability named *aspectless*.
- 8.498 “If, among them, you ask what is the meditative stability named *entering into names and signs*, abiding in that meditative stability entry into the names and the mental images of all phenomena causes the realization of the very limit of reality. This is the meditative stability named [F.173.a] *entering into names and signs*.⁴⁶⁸

- 8.499 “If, among them, you ask what is the meditative stability named *free from activity*, abiding in that meditative stability they do not apprehend even the mere aspect of any phenomenon. This is the meditative stability named *free from activity*.
- 8.500 “If, among them, you ask what is the meditative stability named *entering into the ascertainment of names*, abiding in that meditative stability they enter into the realization that all etymologies cannot be apprehended in reality and are merely contingent on conventional expressions. This is the meditative stability named *entering into the ascertainment of names*.
- 8.501 “If, among them, you ask what is the meditative stability named *a practitioner without a dwelling*, abiding in that meditative stability they do not apprehend a fixed abode of any meditative stability. This is the meditative stability named *a practitioner without a dwelling*.
- 8.502 “If, among them, you ask what is the meditative stability named *devoid of darkness*, abiding in that meditative stability they dispel the darkness of phenomena. This is the meditative stability named *devoid of darkness*.
- 8.503 “If, among them, you ask what is the meditative stability named *endowed with practice*, abiding in that meditative stability they do not observe the practice⁴⁶⁹ of any meditative stability. This is the meditative stability named *endowed with practice*.
- 8.504 “If, among them, you ask what is the meditative stability named *unwavering*, abiding in that meditative stability they observe that all meditative stabilities are unwavering. This is the meditative stability named *unwavering*.
- 8.505 “If, among them, you ask what is the meditative stability named *transcendence of the range*, abiding in that meditative stability they transcend the perceptual range of all meditative stabilities. This is the meditative stability named *transcendence of the range*.
- 8.506 “If, among them, you ask what is the meditative stability named *accumulation of all attributes*, abiding in that meditative stability they subsequently acquire the accumulation of the good qualities of all phenomena and all meditative stabilities. This is the meditative stability named [F.173.b] *accumulation of all attributes*.
- 8.507 “If, among them, you ask what is the meditative stability named *abiding without mentation*, abiding in that meditative stability they do not engage mentally with any meditative stabilities. This is the meditative stability named *abiding without mentation*.
- 8.508 “If, among them, you ask what is the meditative stability named *abiding with certainty*, abiding in that meditative stability the mind abides with certainty in those meditative stabilities, but still they realize their defining

characteristics cannot be apprehended. This is the meditative stability named *abiding with certainty*.⁴⁷⁰

8.509 “If, among them, you ask what is the meditative stability named *blossoming and vibrance of the flowers of virtue*, abiding in that meditative stability they acquire the blossoming and vibrancy of the flowers of virtue of all meditative stabilities. This is the meditative stability named *blossoming and vibrance of the flowers of virtue*.

8.510 “If, among them, you ask what is the meditative stability named *endowed with the branches of enlightenment*, abiding in that meditative stability they acquire the seven branches of enlightenment of all meditative stabilities. This is the meditative stability named *endowed with the branches of enlightenment*.

8.511 “If, among them, you ask what is the meditative stability named *boundless eloquence*, abiding in that meditative stability they acquire boundless eloquence with respect to all meditative stabilities. This is the meditative stability named *boundless eloquence*.

8.512 “If, among them, you ask what is the meditative stability named *boundless lamplight*, abiding in that meditative stability, like clear lamplight, they illuminate all phenomena. This is the meditative stability named *boundless lamplight*.⁴⁷¹

8.513 “If, among them, you ask what is the meditative stability named *equal to the unequaled*, abiding in that meditative stability they acquire the state of being equal to the unequaled with respect to all meditative stabilities. This is the meditative stability named *equal to the unequaled*.

8.514 “If, among them, you ask what is the meditative stability named *transcending all phenomena*, [F.174.a] abiding in that meditative stability they transcend all three world systems. This is the meditative stability named *transcending all phenomena*.

8.515 “If, among them, you ask what is the meditative stability named *delineator*, abiding in that meditative stability they see the stretch⁴⁷² of all phenomena and of all meditative stabilities. This is the meditative stability named *delineator*.

8.516 “If, among them, you ask what is the meditative stability named *dispelling doubt*, abiding in that meditative stability they acquire the dispelling of doubt with respect to all meditative stabilities and all phenomena. This is the meditative stability named *dispelling doubt*.

8.517 “If, among them, you ask what is the meditative stability named *without settled focus*, abiding in that meditative stability they do not observe a location of any phenomena. This is the meditative stability named *without settled focus*.

- 8.518 “If, among them, you ask what is the meditative stability named *single array*, abiding in that meditative stability they do not observe anything at all in terms of duality. This is the meditative stability named *single array*.
- 8.519 “If, among them, you ask what is the meditative stability named *manifest attainment of aspects*, abiding in that meditative stability they do not observe the manifest attainment of an aspect of any phenomenon or any meditative stability. This is the meditative stability named *manifest attainment of aspects*.
- 8.520 “If, among them, you ask what is the meditative stability named *single aspect*, abiding in that meditative stability they do not observe an aspect of any meditative stability. This is the meditative stability named *single aspect*.
- 8.521 “If, among them, you ask what is the meditative stability named *nonexclusion of the aspect*, abiding in that meditative stability they observe [F.174.b] all as nondual. This is the meditative stability named *nonexclusion of the aspect*.
- 8.522 “If, among them, you ask what is the meditative stability named *supreme performance*, abiding in that meditative stability, even though they demonstrate various sorts of performance from those absorptions, they do not grasp anything at all. This is the meditative stability named *supreme performance*.⁴⁷³
- 8.523 “If, among them, you ask what is the meditative stability named *comprehension of all bases of existence through realization*, abiding in that meditative stability they enter into the transcendental knowledge that realizes all meditative stabilities and then, since that has been entered, there is nothing at all that has not been comprehended. This is the meditative stability named *comprehension of all bases of existence through realization*.
- 8.524 “If, among them, you ask what is the meditative stability named *entrance to symbols and sounds*, abiding in that meditative stability they enter into the symbols and sounds associated with all meditative stabilities. This is the meditative stability named *entrance to symbols and sounds*.
- 8.525 “If, among them, you ask what is the meditative stability named *jewel heart*, abiding in that meditative stability they accomplish the supreme cause, the jewel that does not change or perish and is endowed with immeasurable good qualities. This is the meditative stability named *jewel heart*.⁴⁷⁴
- 8.526 “If, among them, you ask what is the meditative stability named *unattached to any phenomena*, abiding in that meditative stability they are unattached to any phenomena because all phenomena are without mental images. This is the meditative stability named *unattached to any phenomena*.
- 8.527 “If, among them, you ask what is the meditative stability named *array of flashes of lightning*, abiding in that meditative stability they eliminate the pitch-black darkness with the scattering out of various light rays, and

- furthermore array a hundred immeasurable good qualities. This is the meditative stability named *array of flashes of lightning*.
- 8.528 “If, among them, you ask what is the meditative stability named *forsaking*, abiding in that meditative stability they abandon the propensities for infinite afflictive mental states. This is the meditative stability named [F.175.a] *forsaking*.
- 8.529 “If, among them, you ask what is the meditative stability named *lamp of doctrine*, abiding in that meditative stability they illuminate the specific and general defining characteristics of the meditative stabilities. This is the meditative stability named *lamp of doctrine*.
- 8.530 “If, among them, you ask what is the meditative stability named *lamp of transcendental knowledge*, abiding in that meditative stability they teach clearly the selflessness of persons and phenomena in reference to all phenomena. This is the meditative stability named *lamp of transcendental knowledge*.
- 8.531 “If, among them, you ask what is the meditative stability named *manifest attainment of the miraculous ability to not return*, abiding in that meditative stability they accomplish the supreme, inconceivable miraculous ability not to return that is not overcome by others. This is the meditative stability named *manifest attainment of the miraculous ability to not return*.
- 8.532 If you ask what is the meditative stability named *devoid of vocalic syllables*, abiding in that meditative stability they see that all meditative stabilities are devoid of syllables. This is the meditative stability named *devoid of vocalic syllables*.⁴⁷⁵
- 8.533 “If, among them, you ask what is the meditative stability named *burning lamp*, abiding in that meditative stability they illuminate, irradiate, and light up all meditative stabilities with splendor. This is the meditative stability named *burning lamp*.
- 8.534 “If, among them, you ask what is the meditative stability named *purification of defining characteristics*, abiding in that meditative stability the defining characteristics of all meditative stabilities are purified. This is the meditative stability named *purification of defining characteristics*.
- 8.535 “If, among them, you ask what is the meditative stability named *manifestly imperceptible*, abiding in that meditative stability they observe that all meditative stabilities are imperceptible. This is the meditative stability named *manifestly imperceptible*.
- 8.536 “If, among them, you ask what is the meditative stability named *endowed with a distinct forbearance*, abiding in [F.175.b] that meditative stability they acquire a distinct forbearance for all phenomena. This is the meditative stability named *endowed with a distinct forbearance*.⁴⁷⁶

- 8.537 “If, among them, you ask what is the meditative stability named *endowed with all finest aspects*, abiding in that meditative stability they become endowed with all the finest aspects of all meditative stabilities. This is the meditative stability named *endowed with all finest aspects*.
- 8.538 “If, among them, you ask what is the meditative stability named *endowed with dhāraṇīs*, abiding in that meditative stability they take hold of all of the seals of meditative stability. This is the meditative stability named *endowed with dhāraṇīs*.
- 8.539 “If, among them, you ask what is the meditative stability named *absence of joy with respect to all happiness and suffering*, abiding in that meditative stability they do not observe happiness or suffering in any meditative stability. This is the meditative stability named *absence of joy with respect to all happiness and suffering*.
- 8.540 “If, among them, you ask what is the meditative stability named *inexhaustible cornucopia*, abiding in that meditative stability they do not observe that any meditative stability is suitable to be extinguished. This is the meditative stability named *inexhaustible cornucopia*.
- 8.541 “If, among them, you ask what is the meditative stability named *dhāraṇī intelligence*,⁴⁷⁷ abiding in that meditative stability they apprehend all dhāraṇīs. This is the meditative stability named *dhāraṇī intelligence*.
- 8.542 “If, among them, you ask what is the meditative stability named *perfect elimination of right and wrong*, abiding in that meditative stability they do not observe any meditative stabilities as right or wrong. This is the meditative stability named *perfect elimination of right and wrong*.
- 8.543 “If, among them, you ask what is the meditative stability named *perfect calming of all contradictions and refutations*, abiding in that meditative stability they do not observe [F.176.a] the contradiction or refutation of any meditative stability. This is the meditative stability named *perfect calming of all contradictions and refutations*.⁴⁷⁸
- 8.544 “If, among them, you ask what is the meditative stability named *no harmony or disharmony*, abiding in that meditative stability they do not observe harmony or disharmony with respect to any meditative stabilities. This is the meditative stability named *no harmony or disharmony*.
- 8.545 “If, among them, you ask what is the meditative stability named *taintless light*, abiding in that meditative stability they do not apprehend the circle of light of any meditative stability. This is the meditative stability named *taintless light*.
- 8.546 “If, among them, you ask what is the meditative stability named *endowed with the essence*, abiding in that meditative stability they do not observe the essence of any meditative stability. This is the meditative stability named *endowed with the essence*.

- 8.547 “If, among them, you ask what is the meditative stability named *taintless light of the full moon*, abiding in that meditative stability all meditative stabilities fully develop, like the disk of the full moon. This is the meditative stability named *taintless light of the full moon*.
- 8.548 “If, among them, you ask what is the meditative stability named *lightning light*,⁴⁷⁹ abiding in that meditative stability pure and radiant light illuminates the groups of beings, and it dispels the pitch-black darkness and tormenting heat. This is the meditative stability named *lightning light*.
- 8.549 “If, among them, you ask what is the meditative stability named *great ornament*, abiding in that meditative stability they become endowed with the great array of all meditative stabilities. This is the meditative stability named *great ornament*.
- 8.550 “If, among them, you ask what is the meditative stability named *illuminator in all respects*, abiding in that meditative stability they illuminate all meditative stabilities. This is the meditative stability named *illuminator in all respects*.
- 8.551 “If, among them, you ask [F.176.b] what is the meditative stability named *protector of all worlds*, abiding in that meditative stability they protect from all the world’s suffering. This is the meditative stability named *protector of all worlds*.⁴⁸⁰
- 8.552 “If, among them, you ask what is the meditative stability named *sameness of meditative stability*, abiding in that meditative stability they do not apprehend agitation in any meditative stability, nor do they apprehend one-pointedness. This is the meditative stability named *sameness of meditative stability*.
- 8.553 “If, among them, you ask what is the meditative stability named *with a dustless and dust-free principle*, abiding in that meditative stability they understand that all dusty and dustless meditative stabilities and phenomena are in the same state. This is the meditative stability named *with a dustless and dust-free principle*.
- 8.554 “If, among them, you ask what is the meditative stability named *convergence in nonaffliction*, abiding in that meditative stability all meditative stabilities become free from afflicted mental states. This is the meditative stability named *convergence in nonaffliction*.
- 8.555 “If, among them, you ask what is the meditative stability named *convergence of all afflicted mental states in nonaffliction*, abiding in that meditative stability they acquire the convergence of all afflicted mental states in nonaffliction. This is the meditative stability named *convergence of all afflicted mental states in nonaffliction*.
- 8.556 “If, among them, you ask what is the meditative stability named *intent on a dwelling that has not been apprehended*, abiding in that meditative stability, they do not get at a basis-of-all⁴⁸¹ of all meditative stabilities. This is the

meditative stability named *intent on a dwelling that has not been apprehended*.

8.557 “If, among them, you ask what is the meditative stability named *abiding in the real nature without mentation*, abiding in that meditative stability they are irreversible from the real nature of all meditative [F.177.a] stabilities. This is the meditative stability named *abiding in the real nature without mentation*.

8.558 “If, among them, you ask what is the meditative stability named *self-originated from the vessel*, abiding in that meditative stability, through the force of the meditative equipoise they generate many good qualities, just as the gods, through the force of their merits, have food come about self-originated in their vessels. This is the meditative stability named *self-originated from the vessel*.⁴⁸²

8.559 “If, among them, you ask what is the meditative stability named *incinerating all afflicted mental states*, abiding in that meditative stability they are the incinerator, totally, of all afflictive mental states. This is the meditative stability named *incinerating all afflicted mental states*.

8.560 “If, among them, you ask what is the meditative stability named *lamp of great transcendental knowledge*, abiding in that meditative stability the light of transcendental knowledge illuminates everything. This is the meditative stability named *lamp of great transcendental knowledge*.

8.561 “If, among them, you ask what is the meditative stability named *origin of the ten powers*, abiding in that meditative stability they quickly complete the ten powers of the tathāgatas. This is the meditative stability named *origin of the ten powers*.

8.562 “If, among them, you ask what is the meditative stability named *opener of the gateways*, abiding in that meditative stability, by opening up the gateways of good doctrines for the sake of beings, they quickly liberate beings from the great sufferings of saṃsāra. This is the meditative stability named *opener of the gateways*.

8.563 “If, among them, you ask what is the meditative stability named *dispelling the defects of corporeality*, abiding in that meditative stability they do not apprehend corporeality with respect to any meditative stability. This is the meditative stability named *dispelling the defects of corporeality*.

8.564 “If, among them, you ask what is the meditative stability named *obliterating defects of speech, transforming them as if into space*, abiding in that meditative stability they do not apprehend verbal actions with respect to any meditative stabilities. [F.177.b] This is the meditative stability named *obliterating defects of speech, transforming them as if into space*.⁴⁸³

8.565 “If, among them, you ask what is the meditative stability named *dispelling the defects of the mind*, abiding in that meditative stability they do not apprehend mental actions with respect to any meditative stabilities. This is the meditative stability named *dispelling the defects of the mind*.⁴⁸⁴

- 8.566 “If, among them, you ask what is the meditative stability named *thorough investigation*, abiding in that meditative stability they thoroughly investigate the particular faculties of beings and liberate them. This is the meditative stability named *thorough investigation*.
- 8.567 “If, among them, you ask what is the meditative stability named *space-like*, abiding in that meditative stability they benefit beings impartially, like space. This is the meditative stability named *space-like*.
- 8.568 “If, among them, you ask what is the meditative stability named *space-like and without attachment, hence free and without blemish*, abiding in that meditative stability, they acquire the state in which all phenomena are space-like and without attachment, hence free and without blemish. This is the meditative stability named *space-like and without attachment, hence free and without blemish*.
- 8.569 “This, Subhūti, is the Great Vehicle of bodhisattva great beings who practice the perfection of wisdom.”
- 8.570 *This completes the eighth chapter from The Perfection of Wisdom in One Hundred Thousand Lines.*

9.

CHAPTER 9

9.1 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is the four applications of mindfulness. If you ask what these four are, they are the application of mindfulness to the body, the application of mindfulness to feelings, the application of mindfulness to the mind, [F.178.a] and the application of mindfulness to phenomena.

9.2 “If you ask what the application of mindfulness to the body is, in this respect, Subhūti, bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the inner body, without apprehending anything and without forming conceptual thoughts to do with the body. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the outer body, without apprehending anything and without forming conceptual thoughts to do with the body. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the outer and inner body, without apprehending anything and without forming conceptual thoughts to do with the body.

9.3 “Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing inner feelings, without apprehending anything and without forming conceptual thoughts to do with feelings. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing outer feelings, without apprehending anything and without forming conceptual thoughts to do with feelings. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and

unhappiness with respect to the world, practice [F.178.b] observing outer and inner feelings, without apprehending anything and without forming conceptual thoughts to do with feelings.

9.4 “Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the inner mind, without apprehending anything and without forming conceptual thoughts to do with mind. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the outer mind, without apprehending anything and without forming conceptual thoughts to do with mind. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the outer and inner mind, without apprehending anything and without forming conceptual thoughts to do with mind.

9.5 “Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing inner phenomena, without apprehending anything and without forming conceptual thoughts to do with phenomena. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing outer phenomena, without apprehending anything and without forming conceptual thoughts to do with phenomena. Bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing outer and inner phenomena, [F.179.a] without apprehending anything and without forming conceptual thoughts to do with phenomena.

9.6 “Subhūti, if you ask how bodhisattva great beings practice observing the inner body, in this respect, Subhūti, when bodhisattva great beings are moving, they are fully aware that they are moving. When they are standing upright, they are fully aware that they are standing upright. When they are sitting, they are fully aware that they are sitting. When they are lying down, they are fully aware that they are lying down. When the body is comfortable or uncomfortable, and in whatever ways the body changes its posture, they are fully aware. Subhūti, it is in such ways that bodhisattva great beings who are diligent, alert, and mindful, and have eliminated covetousness and unhappiness with respect to the world, practice observing the inner body, without apprehending anything.

9.7 “Moreover, Subhūti, bodhisattva great beings dwell in a body observing the inner body without apprehending anything. They remain alert, whether they are going out or returning. They remain alert, whether they are looking

or peering. They remain alert, whether they are bending in or stretching out. They remain alert, whether they are wearing an upper robe⁴⁸⁵ or carrying an alms bowl. They remain alert, whether they are eating, drinking, chewing, or tasting. They remain alert, whether they are lying down or warding off the fatigue of sleep.⁴⁸⁶ They remain alert, whether they are going or coming. They remain alert, whether they are standing or sitting. They remain alert, whether they are falling asleep or not falling asleep. They remain alert, whether they are speaking or not speaking. And they also remain alert inside, settled in meditation. Subhūti, when bodhisattva great beings practice the perfection of wisdom, [F.179.b] it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner body, without apprehending anything.

- 9.8 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they are fully aware that when they breathe in mindfully, they are breathing in mindfully.⁴⁸⁷ They are fully aware that when they breathe out mindfully, they are breathing out mindfully. They are fully aware that when they breathe in a long breath, they are breathing in a long breath. They are fully aware that when they breathe out a long breath, they are breathing out a long breath. They are fully aware that when they breathe in a short breath, they are breathing in a short breath. They are fully aware that when they breathe out a short breath, they are breathing out a short breath. Subhūti, this resembles, as an analogy, a skilled potter turning a wheel or a skilled apprentice of a potter turning a wheel. They are fully aware that when they are turning the wheel in a long whirl, they are turning the wheel in a long whirl, and they are fully aware that when they are turning the wheel in a short whirl, they are turning the wheel in a short whirl. Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they are fully aware that when they breathe in mindfully, they are breathing in mindfully. They are fully aware that when they breathe out mindfully, they are breathing out mindfully. They are fully aware that when they breathe in a long breath, they are breathing in a long breath. They are fully aware that when they breathe out a long breath, they are breathing out a long breath. They are fully aware that when they breathe in a short breath, they are breathing in a short breath. They are fully aware that when they breathe out a short breath, they are breathing out a short breath. Subhūti, when bodhisattva great beings practice [F.180.a] the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner body, without apprehending anything.

9.9 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they correctly examine how this body has various elements—how it has the element of earth, and also has the element of water, the element of fire, and the element of wind. Subhūti, as an analogy, just as a skilled butcher of bulls or a skilled apprentice of a butcher of bulls slays a bull with a sharp instrument, cuts it into four parts, and then examines the quartered carcass, as they stand or sit, in the same way bodhisattva great beings who practice the perfection of wisdom also examine how this same body has various elements—how it has the element of earth, the element of water, the element of fire, and the element of wind. Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways, as they stand or sit, that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner body, without apprehending anything.

9.10 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they correctly examine how this same body is full of manifold impurities, from the soles of the feet upward, from the hair and the brain downward, and from the nails, body hair, and skin inward. That is to say, they correctly examine how this body has the hairs of the head, [F.180.b] the hairs of the body, nails, epidermal skin, inner skin, flesh,⁴⁸⁸ ligaments, blood, bones, marrow, heart, kidneys, liver, lungs, spleen, large intestine, small intestine, colon, viscera,⁴⁸⁹ urinary tract, excrement, tears, sweat, fat, mucus, nasal mucus, pus, bile, phlegm, serum, saliva, filthy excretions,⁴⁹⁰ brain tissue, cerebral secretions, eye mucus, and ear wax. Subhūti, this is just like when the grain bins of a farmer have been filled with sesame, mustard seeds, lentils, beans, barley, wheat, rice, and diverse grains, and an observant passer-by, on opening them and looking at the contents, would know that these are sesame, these are mustard seeds, these are lentils, these are beans, these are barley, these are wheat, these are rice, and these are grains other than those. Subhūti, in the same way, bodhisattva great beings correctly examine how this very body is full of manifold impurities, from the soles of the feet upward, from the hair and the crown of the head downward, and from the nails, body hair, and skin inward. That is to say, they correctly examine how this body has the hairs of the head, the hairs of the body, nails, epidermal skin, inner skin, flesh, ligaments, blood, bones, marrow, heart, kidneys, liver, lungs, spleen, large intestine, small intestine, colon, viscera, urinary tract, excrement, tears, sweat, fat, mucus, nasal mucus, pus, bile, phlegm, serum, saliva, filthy excretions, brain tissue, cerebral secretions, eye mucus, and ear wax. [F.181.a] [B13]

- 9.11 “Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner body, without apprehending anything.
- 9.12 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing corpses that have been discarded in a charnel ground—those lying on a bier; those that have been dead for one day, dead for two days, dead for three days, dead for four days, or dead for five days; and those that are bloated, blue-black, putrefied, chewed on, or dismembered—they compare these circumstances to their own bodies: ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.
- 9.13 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing corpses that have been discarded in a charnel ground, dead for six days, dead for seven days, being eaten by various sorts of wild creatures—ravens, crows, hawks, vultures, wolves, foxes, dogs, or any other of the various kinds of creatures—they compare these circumstances to their own bodies: ‘This body too has attributes such as these. [F.181.b] It has a nature such as these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.
- 9.14 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing corpses that have been discarded in a charnel ground, chewed up, foul, festering, and rotten, they compare these circumstances to their own bodies: ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.
- 9.15 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing the bones in a charnel ground, complete skeletons with fragments of flesh, smears of blood, tenuously joined together by tendons, they compare these to the circumstances of their own bodies: ‘This body too has attributes such as these. It has a nature such as

these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated [F.182.a] covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.

9.16 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing the skeletal bones in a charnel ground, devoid of flesh and blood, without the adhesion of tendons, the color of conch shells, they compare these to the circumstances of their own bodies: ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.

9.17 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing [F.182.b] the bones in a charnel ground, scattered in the cardinal and intermediate directions, in one the foot bones, in another the shin bones, in another the thigh bones, in another the hip bones, in another the wrist bones, in another the rib bones, in another the neck bones, and in another the skull bones, they compare these to the circumstances of their own bodies: ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.

9.18 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing the bones in a charnel ground, many years old, weathered by the wind and the sun, the color of conch shells, they compare these to the circumstances of their own bodies: ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything.

9.19 “Moreover, Subhūti, when bodhisattva great beings practice [F.183.a] the perfection of wisdom, on seeing the bones in a charnel ground, many years old, appearing indistinctly,⁴⁹¹ bluish grey like the color of a pigeon, scattered about in smelly small pieces, vying with the dust on the ground,⁴⁹² they

compare these to the circumstances of their own bodies: 'This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality.'

9.20 "Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is in such ways that they are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner body, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer body, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner and outer body, without apprehending anything.

9.21 "They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing inner feelings, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing outer feelings, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, [F.183.b] and practice observing inner and outer feelings, without apprehending anything.

9.22 "They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner mind, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the outer mind, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing the inner and outer mind, without apprehending anything.

9.23 "They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing inner phenomena, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing outer phenomena, without apprehending anything. They are diligent, alert, and mindful, have eliminated covetousness and unhappiness with respect to the world, and practice observing inner and outer phenomena, without apprehending anything.

"This indeed, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.24 "Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the four correct exertions. If you ask what these four are, in this regard, Subhūti, when bodhisattva great beings [F.184.a] practice the perfection of

wisdom, without apprehending anything, they resolve, endeavor, strive, develop tenacity, and rightly aspire to cause negative and nonvirtuous phenomena that have not yet arisen to not arise. Without apprehending anything, they resolve, endeavor, strive, develop tenacity, and rightly aspire to renounce negative and nonvirtuous phenomena that have previously arisen. Without apprehending anything, they resolve, endeavor, strive, develop tenacity, and rightly aspire to cause virtuous phenomena that have not yet arisen to arise. Without apprehending anything, they resolve, endeavor, strive, develop tenacity, and rightly aspire that virtuous phenomena that have previously arisen might remain stable, be repeatedly cultivated, be undiminished, and be fully completed. This too, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.25 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the four supports for miraculous ability. If you ask what these four are, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate the resolve that is a support for miraculous ability endowed with meditative stability and the formative force of exertion based on seclusion, based on detachment, based on cessation, and maturing in release. They cultivate the perseverance that is a support for miraculous ability endowed with meditative stability and the formative force of exertion based on seclusion, based on detachment, based on cessation, and maturing in release. They cultivate the [F.184.b] mind that is a support for miraculous ability endowed with meditative stability and the formative force of exertion based on seclusion, based on detachment, based on cessation, and maturing in release. And they cultivate the scrutiny⁴⁹³ that is a support for miraculous ability endowed with meditative stability and the formative force of exertion based on seclusion, based on detachment, based on cessation, and maturing in release. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.26 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the five faculties. If you ask what these five are, they are the faculty of faith, the faculty of perseverance, the faculty of mindfulness, the faculty of meditative stability, and the faculty of wisdom. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.27 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the five powers. If you ask what these five are, they are the power of faith, the power of perseverance, the power of mindfulness, the power of meditative stability, and the power of wisdom. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.28 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the seven branches of enlightenment. If you ask what these seven are, they are the correct mindfulness branch of enlightenment, the correct analysis of phenomena⁴⁹⁴ branch of enlightenment, the correct perseverance branch of enlightenment, the correct delight branch of enlightenment, the correct pliability branch of enlightenment, the correct meditative stability branch of enlightenment, and the correct equanimity branch of enlightenment. [F.185.a]

9.29 “If you ask what the correct mindfulness branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, the correct mindfulness branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what the correct analysis of phenomena branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, the correct analysis of phenomena branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what the correct perseverance branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, the correct perseverance branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what the correct delight branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, the correct delight branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what the correct pliability branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings [F.185.b] practice the perfection of wisdom, they cultivate, by way of not apprehending it, the correct pliability branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what the correct meditative stability branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, the correct meditative stability branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what the correct equanimity branch of enlightenment is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not

apprehending it, the correct equanimity branch of enlightenment based on seclusion, based on detachment, based on cessation, and maturing in release. This too, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.30

“Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the noble eightfold path. If you ask what the noble eightfold path is, it is correct view, correct thought, correct speech, correct action, correct livelihood, correct effort, correct mindfulness, and correct meditative stability. If, among them, you ask what correct view is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct view based on seclusion, [F.186.a] based on detachment, based on cessation, and maturing in release. If, among them, you ask what correct thought is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct thought based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what correct speech is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct speech based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what correct action is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct action based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what correct livelihood is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct livelihood based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what correct effort is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, [F.186.b] they cultivate, by way of not apprehending it, correct effort based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what correct mindfulness is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct mindfulness based on seclusion, based on detachment, based on cessation, and maturing in release. If you ask what correct meditative stability is, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they cultivate, by way of not apprehending it, correct meditative stability based on seclusion, based on detachment, based on cessation, and maturing in release. This too, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.31 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the three meditative stabilities. If you ask what these three are, they are the meditative stability of emptiness, the meditative stability of signlessness, and the meditative stability of wishlessness. In this regard, if you ask what the meditative stability of emptiness is, that stability of mind when all phenomena are understood analytically⁴⁹⁵ to be empty of their own defining characteristics is the emptiness gateway to liberation called *the meditative stability of emptiness*. In this regard, if you ask what the meditative stability of signlessness is, that stability of mind when all phenomena are understood analytically to be devoid of signs is the signlessness gateway to liberation called *the meditative stability of signlessness*. In this regard, if you ask what the meditative stability of wishlessness is, that stability of mind when not conditioning any karma because ‘all phenomena cannot be conditioned by karma’ [F.187.a] is the wishlessness gateway to liberation called *the meditative stability of wishlessness*.⁴⁹⁶ They should be mindful of these three gateways to liberation, without becoming discouraged. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.32 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the eleven knowledges. If you ask what these eleven are, they are knowledge of suffering, knowledge of the origin, knowledge of the cessation, knowledge of the path, knowledge of the extinction, knowledge that contaminants will not arise again, knowledge of phenomena, knowledge of phenomena that is subsequently realized,⁴⁹⁷ knowledge of the conventional, knowledge of mastery, and knowledge in accord with sound.

9.33 “In this regard, if you ask what knowledge of suffering is, it is the knowledge that suffering does not arise. In this regard, if you ask what knowledge of the origin is, it is the knowledge that the origin has been eliminated. In this regard, if you ask what knowledge of the cessation is, it is the knowledge that suffering has ceased. In this regard, if you ask what knowledge of the path is, it is the knowledge of the noble eightfold path. In this regard, if you ask what knowledge of the extinction is, it is the knowledge that desire, hatred, and delusion have been extinguished. In this regard, if you ask what knowledge of nonregeneration is, it is the knowledge that the continuum of suffering existence⁴⁹⁸ will not be regenerated. If you ask what knowledge of phenomena is, it is the knowledge that fully understands that the five aggregates are illusory.

9.34 “If you ask what knowledge of phenomena that is subsequently realized is, it is the knowledge that the eyes are impermanent, the knowledge that the ears are impermanent, the knowledge that the nose is impermanent, the knowledge that the tongue is impermanent, the knowledge that the body is impermanent, and the knowledge that the mental faculty is impermanent;

the knowledge that sights are impermanent, the knowledge that sounds are impermanent, the knowledge that odors are impermanent, the knowledge that tastes are impermanent, the knowledge that tangibles are impermanent, and the knowledge that mental phenomena are [F.187.b] impermanent; the knowledge that the sensory element of the eyes is impermanent, the knowledge that the sensory element of sights is impermanent, and the knowledge that the sensory element of visual consciousness is impermanent; the knowledge that the sensory element of the ears is impermanent, the knowledge that the sensory element of sounds is impermanent, and the knowledge that the sensory element of auditory consciousness is impermanent; the knowledge that the sensory element of the nose is impermanent, the knowledge that the sensory element of odors is impermanent, and the knowledge that the sensory element of olfactory consciousness is impermanent; the knowledge that the sensory element of the tongue is impermanent, the knowledge that the sensory element of tastes is impermanent, and the knowledge that the sensory element of gustatory consciousness is impermanent; the knowledge that the sensory element of the body is impermanent, the knowledge that the sensory element of tangibles is impermanent, and the knowledge that the sensory element of tactile consciousness is impermanent; the knowledge that the sensory element of the mental faculty is impermanent, the knowledge that the sensory element of phenomena is impermanent, and the knowledge that the sensory element of mental consciousness is impermanent; and the knowledge that ignorance is impermanent, the knowledge that formative predispositions are impermanent, the knowledge that consciousness is impermanent, the knowledge that name and form are impermanent, the knowledge that the six sense fields are impermanent, and the knowledge that contact is impermanent; the knowledge that sensation is impermanent, the knowledge that craving is impermanent, the knowledge that grasping is impermanent, the knowledge that the rebirth process is impermanent, [F.188.a] the knowledge that birth is impermanent, and the knowledge that aging and death are impermanent.

- 9.35 “If you ask what knowledge of the conventional is, it is the knowledge, through the mind, of the minds of other beings and of other persons. If you ask what knowledge that is masterful is, it is that by which there is knowledge of the path and knowledge of mastery.⁴⁹⁹ If you ask what knowledge of semantics is, it is the transcendental knowledge⁵⁰⁰ of an all-aspect omniscient one that the tathāgatas have. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

- 9.36 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the three faculties. If you ask what these three are, they are the faculty of coming to understand what one has not yet understood, the faculty of fully understanding, and the faculty of knowing one has fully understood.⁵⁰¹
- 9.37 “If you ask what the faculty of coming to understand what one has not yet understood is, the faculty of faith, the faculty of perseverance, the faculty of mindfulness, the faculty of meditative stability, and the faculty of wisdom of those trainees who are individuals without realization—which have not appeared⁵⁰²—are called *the faculty of coming to understand what one has not yet understood*.
- 9.38 “If you ask what the faculty of fully understanding is, the faculty of faith, the faculty of perseverance, the faculty of mindfulness, the faculty of meditative stability, and the faculty of wisdom of those trainees who are individuals who have comprehension are called *the faculty of fully understanding*.
- 9.39 “If you ask what the faculty of knowing one has fully understood is, the faculty of faith, the faculty of perseverance, the faculty of mindfulness, the faculty of [F.188.b] meditative stability, and the faculty of wisdom of those not in training who are arhats, pratyekabuddhas, bodhisattvas, or tathāgatas, Subhūti, are called *the faculty of knowing one has fully understood*. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.
- 9.40 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the three meditative stabilities. If you ask what these three are, they are the meditative stability with an initial mental application and with a sustained mental application, the meditative stability without an initial mental application but with just a sustained mental application, and the meditative stability without an initial mental application and without a sustained mental application.
- 9.41 “In this regard, Subhūti, if you ask what the meditative stability with an initial mental application and with a sustained mental application is, bodhisattva great beings achieve and then maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. This is the meditative stability with an initial mental application and with a sustained mental application.
- 9.42 “In this regard, if you ask what the meditative stability without an initial mental application but with just a sustained mental application is, between the first meditative concentration and the second meditative concentration is

the meditative stability without an initial mental application but with just a sustained mental application.

9.43 “In this regard, if you ask what the meditative stability without an initial mental application and without a sustained mental application is, the second meditative concentration, the third meditative concentration, the fourth meditative concentration, the meditative absorption into the sphere of infinite space, the meditative absorption into the sphere of infinite consciousness, the meditative absorption into the sphere of nothing-at-all, the meditative absorption into the sphere of neither perception nor nonperception, and the meditative absorption into the cessation of perceptions and feelings are called the meditative stability without an initial mental application and without a sustained mental application. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle [F.189.a] of bodhisattva great beings.

9.44 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the ten mindfulnesses. If you ask what these ten are, they are the mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Saṅgha, mindfulness of ethical discipline, mindfulness of giving away, mindfulness of the gods, mindfulness of disillusionment, mindfulness of the inhalation and exhalation of breath, mindfulness of death, and mindfulness of the body. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.45 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight liberations, and the nine serial steps of meditative absorption.

9.46 “If, among them, you ask what the four meditative concentrations are, in this regard, when bodhisattva great beings practice the perfection of wisdom, they achieve and maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence, which is to say, a mind that has become single-pointed, they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy, about which [F.189.b] the ārya beings say, ‘They are mindful, abiding in bliss, and equanimous.’ On account of having earlier abandoned

the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain, by way of not apprehending anything, the utterly pure fourth meditative concentration without bliss and suffering. These are the four meditative concentrations.

9.47 “If, among them, you ask what the four immeasurable attitudes are, in this regard, when bodhisattva great beings practice the perfection of wisdom, they permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of space, with a mind endowed with loving kindness that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of space, with a mind endowed with compassion that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of space, with a mind endowed with empathetic joy that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it. They permeate the world systems in the ten directions, within the whole infinity of the realm of phenomena and the very reaches of space, [F.190.a] with a mind endowed with equanimity that is vast, extensive, nondual, immeasurable, without enmity, free from harm, without rivalry, perfected, and well cultivated, remaining intent on and maintaining it, by way of not apprehending anything. These are the four immeasurable attitudes.

9.48 “If, among them, you ask what the four formless absorptions are, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, having completely transcended the perception of physical forms in all respects so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, ‘Space is infinite.’ Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, ‘There is nothing at all.’ Having completely

transcended the sphere of nothing-at-all in all respects, they achieve and maintain the sphere of neither perception nor nonperception. These are the four formless absorptions.

9.49 “If, among them, you ask what the eight liberations are, those with physical forms observe physical forms.⁵⁰³ This is the first liberation. Those with the perception of no internal physical forms observe external physical forms. This is the second liberation. They are intent on pleasant states. This is the third liberation. Having completely transcended the perception of physical forms in all respects [F.190.b] so that perceptions of obstruction have subsided, those who do not direct their attention to diverse perceptions achieve and maintain the sphere of infinite space, thinking, ‘Space is infinite.’ Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, ‘There is nothing at all.’ Having completely transcended the sphere of nothing-at-all in all respects, they achieve and maintain the sphere of neither perception nor nonperception. Having completely transcended the sphere of neither perception nor nonperception in all respects, they achieve and maintain the cessation of perceptions and feelings, by way of not apprehending anything. Those are the eight liberations.

9.50 “If, among them, you ask what the nine serial steps of meditative absorption are, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they achieve and maintain the first meditative concentration that is detached from sense objects, detached from negative and nonvirtuous attributes, has an initial mental application and a sustained mental application, and is endowed with the joy and the bliss that arise from detachment. Having pacified the initial mental application and the sustained mental application, with inner serene confidence—which is to say, a mind that has become single-pointed—they achieve and maintain the second meditative concentration endowed with the joy and bliss that arise from meditative stability. On account of having no attachment to the joy, dwelling with mindfulness and alertness [F.191.a] in equanimity they experience the bliss with their bodies and achieve and maintain the third meditative concentration devoid of joy about which the ārya beings say, ‘They are mindful, abiding in bliss, and equanimous.’ On account of having earlier abandoned the bliss, abandoned suffering, and caused mental happiness and mental unhappiness to subside, with equanimity and mindfulness they achieve and maintain the utterly pure fourth meditative concentration without bliss and suffering. Having completely transcended

the perception of physical forms in all respects so that perceptions of obstruction have subsided, they do not direct their attention to diverse perceptions and achieve and maintain the sphere of infinite space, thinking, 'Space is infinite.' Having completely transcended the sphere of infinite space in all respects, they achieve and maintain the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' Having completely transcended the sphere of infinite consciousness in all respects, they achieve and maintain the sphere of nothing-at-all, thinking, 'There is nothing at all.' Having completely transcended the sphere of nothing-at-all in all respects, they achieve and maintain the sphere of neither perception nor nonperception. Having completely transcended the sphere of neither perception nor nonperception in all respects, they achieve and maintain the cessation of perceptions and feelings, by way of not apprehending anything. Those are the nine serial steps of meditative absorption.

- 9.51 "Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the ten powers of the tathāgatas. If you ask what these ten are, in this regard, Subhūti, [F.191.b] when bodhisattva great beings practice the perfection of wisdom, they have definitive knowledge that phenomena that are possible are indeed possible, and definitive knowledge that phenomena that are impossible are indeed impossible.
- 9.52 "They have definitive knowledge of the maturation, the aspect of location, and the aspect of cause of past, future, and present actions and the undertakings of action.⁵⁰⁴
- 9.53 "They have definitive knowledge that a world has a diversity of constituents, that a world has multiple constituents.⁵⁰⁵
- 9.54 "They have definitive knowledge of the diversity of inclinations⁵⁰⁶ and the multiplicity of inclinations that other beings, other persons, have.
- 9.55 "They have definitive knowledge of the acumen⁵⁰⁷ of other beings, other persons, which is to be known as superior or inferior.
- 9.56 "They have definitive knowledge of the paths, wherever they lead.⁵⁰⁸
- 9.57 "They have definitive knowledge of the faculties, powers, branches of enlightenment, meditative concentrations, liberations, meditative stabilities, and formless absorptions, and defiled and purified states.
- 9.58 "They recollect multiple past abodes. Recollecting one lifetime, they recollect a hundred lifetimes, a thousand lifetimes, a hundred thousand lifetimes, ten million⁵⁰⁹ lifetimes, a hundred ten million lifetimes, a thousand ten million lifetimes, a hundred thousand ten million lifetimes, and a hundred thousand ten million billion⁵¹⁰ lifetimes. Recollecting one eon, they recollect a hundred eons, a thousand eons, a hundred thousand eons, up to a hundred thousand ten million billion eons. They recollect multiple past abodes: 'I was in [F.192.a] such-and-such a place, named so-and-so, in such-

and-such a lineage, with such-and-such a birth status, following such-and-such a diet, with an allotted lifespan of such-and-such a duration, living for such-and-such a length of time. Thus, having died there I was born in such-and-such places, *up to* and having died there then I took birth here,’ along with the conditions, the bare ground on which the corpses were laid, and the reasons.

9.59 “They know through their refined divine eye of clairvoyance surpassing that of humans those beings who are dying and those who are reborn; they know the extent to which they proceed in accord with their actions—those who are beautiful, those who are ugly, those who are excellent, those who are vile, those who dwell in blissful realms, and those who dwell in the lower realms. They know: ‘These beings have misconduct of body, these have misconduct of speech, these have misconduct of mind, these deprecate sublime beings, and these have wrong views, and, because of those causes and those conditions, when they have died they will be reborn in inferior realms, falling into the lower abodes, as denizens of the hells. These beings have noble conduct of body, these have noble conduct of speech, these have noble conduct of mind, these do not deprecate sublime beings, and these have correct views, and, because of those causes and those conditions, when they have died they will reborn among the gods of the blissful and exalted realms.’

9.60 “Through their own extrasensory powers they have actualized, achieved, and dwell in the liberation of mind and the liberation of wisdom in the state that is free of contaminants because all contaminants have ceased. They have definitive knowledge that, ‘My rebirths have come to an end. I have lived the holy life.⁵¹¹ I have done what needed to be done. [F.192.b] I will experience no other rebirths apart from this one.’

9.61 “This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.62 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the four fearlessnesses. If you ask what these four are, when I claim to have attained perfectly complete buddhahood, I observe no reason for any virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else here in the world to argue in accordance with the Dharma that these are not manifestly enlightened qualities, and, because I do not see any reason, I dwell in a feeling of security about that, without trepidation, with fearlessness. I claim my exalted place as the great leader. I rightly roar the lion’s roar in the midst of the assembly. I turn the wheel of Brahmā⁵¹² that no one in the world—no virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else—can turn in accordance with the Dharma.

- 9.63 “When I claim that I am one whose contaminants have ceased, I observe no reason for any virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else here in the world to argue with me in accordance with the Dharma that those contaminants have not ceased, and, because I do not see any reason, I dwell in a feeling of security about that, without trepidation, with fearlessness. I claim my exalted place as the great leader. I rightly roar the lion’s roar in the midst of the assembly. I turn the wheel of Brahmā that no one [F.193.a] in the world—no virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else—can turn in accordance with the Dharma.
- 9.64 “For any of those phenomena I have explained to be obstacles, it is impossible that, having resorted to them, such phenomena as those would not become obstacles. Therefore, I observe no reason for any virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else here in the world to argue about that with me in accordance with the Dharma, and, because I do not see any reason, I dwell in a feeling of security about that, without trepidation, with fearlessness. I claim my exalted place as the great leader. I rightly roar the lion’s roar in the midst of the assembly. I turn the wheel of Brahmā that no one in the world—no virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else—can turn in accordance with the Dharma.
- 9.65 “For those paths of the noble ones that I have taught, conducive to emancipation and realization and the genuine cessation of suffering, it is impossible to say that it will not be the case that suffering will genuinely cease for those who have practiced them. Therefore, I observe no reason for any virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else here in the world to argue about that with me in accordance with the Dharma, and, because I do not see any reason, I dwell in a feeling of security about that, without trepidation, with fearlessness. I claim my exalted place as the great leader. I rightly roar the lion’s roar in the midst of the assembly. I turn the wheel of Brahmā [F.193.b] that no one in the world—no virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else—can turn in accordance with the Dharma.
- 9.66 “This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.
- 9.67 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is also the four kinds of exact knowledge. If you ask what these four are, they are the exact knowledge of meanings, the exact knowledge of dharmas,⁵¹³ the exact knowledge of lexical explanations, and the exact knowledge of inspired eloquence. This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.68 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is the eighteen distinct qualities of the buddhas. If you ask what these eighteen are, from the night when the tathāgatas fully awaken to unsurpassed, perfect, complete enlightenment until when—having taught the path whereby living creatures, including gods, demons, Brahmās, virtuous ascetics, and brahmins, along with gods, humans, and asuras, put an end to suffering—they attain final nirvāṇa in the expanse of nirvāṇa with no residual aggregates, the tathāgatas are without clumsiness; they are not noisy; their memory does not degenerate; they are without differentiating perceptions; they are without uncomposed minds; they are without the indifference that lacks discernment; they do not degenerate in their resolution; they do not degenerate in their perseverance; [F.194.a] they do not degenerate in their mindfulness; they do not degenerate in their meditative stability; they do not degenerate in their wisdom; they do not degenerate in their liberation nor do they degenerate in their knowledge and seeing of liberation;⁵¹⁴ all the activities of their bodies are preceded by transcendental knowledge and informed by transcendental knowledge;⁵¹⁵ all the activities of their speech are preceded by transcendental knowledge and informed by transcendental knowledge; all the activities of their minds are preceded by transcendental knowledge and informed by transcendental knowledge; their unobstructed and unattached transcendental knowledge and seeing engages with the past; their unobstructed and unattached transcendental knowledge and seeing engages with the future; and their unobstructed and unattached transcendental knowledge and seeing engages with the present.

9.69 “This too, Subhūti, by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.

9.70 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is the dhāraṇī gateways—that is to say, the sameness of letters,⁵¹⁶ the sameness of explanations, the letters as gateways, and the entrance through letters. Among them, if you ask what the letters as gateways and entrance through letters are, the *a* is the gateway to all phenomena, because they have not arisen (*anutpannatvād*). The *ra* is the gateway to all phenomena, because they are without dirt (*rajas*). The *pa* is the gateway to all phenomena, because it indicates the ultimate (*paramārtha*). The *tsa* is the gateway to all phenomena, because death (*cyavana*) and rebirth are not apprehended so all phenomena do not die and are not reborn. The *na* is the gateway to all phenomena, because they are separated from names (*nāman*) and an intrinsic nature of names is not acquired or lost. The *la* is the gateway to all phenomena, because they are supramundane (*lokottara*) and [F.194.b] the causes and conditions giving rise to the creeping vine (*latā*) of craving are utterly

destroyed. The *da* is the gateway to all phenomena, because being disciplined (*dānta*) and disciplined abiding (*damatha*) are determined.⁵¹⁷ The *ba* is the gateway to all phenomena, because they are free from bondage (*bandhana*). The *ḍa* is the gateway to all phenomena, because they are free from agitation (*ḍamara*). The *ṣa*⁵¹⁸ is the gateway to all phenomena, because there is no attachment (*saṅga*) and no bondage because attachment cannot be apprehended. The *va*⁵¹⁹ is the gateway to all phenomena, because the pathway and sounds of speech (*vākpatha*) have been interrupted. The *ta* is the gateway to all phenomena, because they do not waver from the real nature (*tathatā*). The *ya* is the gateway to all phenomena, because they cannot be apprehended definitively (*yathāvat*). The *sta*⁵²⁰ is the gateway to all phenomena, because boasting (*stambha*) is not apprehended. The *ka* is the gateway to all phenomena, because agents (*kāṁka*) are not apprehended. The *sa* is the gateway to all phenomena, because they have not transgressed sameness (*samatā*) because sameness is not apprehended. The *ma* is the gateway to all phenomena, because the notion of ‘mine’ (*mamakāra*) is not apprehended. The *ga* is the gateway to all phenomena, because motion (*gamaṇa*) is not apprehended. The *[s]tha* is the gateway to all phenomena, because abodes (*[s]thāna*) are not apprehended. The *dza* is the gateway to all phenomena, because birth (*jāti*) is not apprehended. The *shva*⁵²¹ is the gateway to all phenomena, because the life breath (*śvāsa*) is not apprehended. The *dha* is the gateway to all phenomena, because the realm of phenomena (*dharma*) is not apprehended. The *sha* is the gateway to all phenomena, because calm abiding (*śamatha*) is not apprehended. The *kha* is the gateway to all phenomena, because phenomena are not apprehended owing to the sameness of space (*kha*). The *kṣa* is the gateway to all phenomena, because extinction (*kṣaya*) is not apprehended. The *sta* is the gateway to all phenomena, [F.195.a] because eulogies (*stotra*) are not apprehended.⁵²² The *dznya* is the gateway to all phenomena, because transcendental knowledge (*jñāna*) is not apprehended. The *rta* is the gateway to all phenomena, because afflictive mental states (*artī*) are not apprehended.⁵²³ The *ha*⁵²⁴ is the gateway to all phenomena, because causes (*hetu*) are not apprehended. The *bha* is the gateway to all phenomena, because there is no fear (*bhaya*).⁵²⁵ The *cha* is the gateway to all phenomena, because a complexion (*chavi*) is not apprehended. The *sma*⁵²⁶ is the gateway to all phenomena, because memory (*smaraṇa*) is not apprehended. The *hva* is the gateway to all phenomena, because appellations (*āhvāna*) are not apprehended. The *tṣa* is the gateway to all phenomena, because resolution (*utsāha*) is not apprehended. The *gha* is the gateway to all phenomena, because density (*ghana*) is not apprehended. The *tha*⁵²⁷ is the gateway to all

phenomena, because fabrications (*viññāpana*) are not apprehended. The *ṇa* is the gateway to all phenomena, because, since there is no conflict (*raṇa*), nothing goes or comes, stands or sits, or rests, or thinks conceptually. The *pha* is the gateway to all phenomena, because fruits (*phala*) are not apprehended. The *ska* is the gateway to all phenomena, because the aggregates (*skandha*) are not apprehended. The *ysa* is the gateway to all phenomena, because unhappiness (*yiskara*)⁵²⁸ is not apprehended. The *tsa* is the gateway to all phenomena, because conduct (*caraṇa*) is not apprehended. The *ḍa* is the gateway to all phenomena, because suffering (**ḍadakara*)⁵²⁹ is not apprehended. The *ḍha* is the gateway to all phenomena, because, since a covering (*ḍhakana*)⁵³⁰ is not apprehended, ultimately there is neither death and transmigration nor rebirth.

9.71 “There is no conventional usage of letters above these. If you ask why, it is because there exist no sorts of names at all by which anything could be conventionally designated, by which anything could be expressed, by which anything could be taught, by which anything could be written, by which anything could be seen, [F.195.b] or by which anything could be recited aloud.

9.72 “Subhūti, all phenomena should be understood to resemble space. Subhūti, this is the entrance through the dhāraṇī gateways, the entrance through the explanation of the letters, beginning with *a*. Subhūti, if any bodhisattva great beings comprehend this expertise with respect to the letters, beginning with *a*, they will not be attached to any sounds, they will accomplish all as the reality of phenomena, and they will acquire skill in the cognition of sounds.

9.73 “Subhūti, you should know there are twenty advantages for those bodhisattva great beings who have heard this seal of entrance through the letters *a* and so on, and these words that are the seal of entrance through the letters *a* and so on, and who, having heard them, also take them up, hold them in mind, recite them aloud, and master and demonstrate them to others with the proper understanding. If you ask what these twenty are, they are as follows:⁵³¹

9.74 “They will be mindful, intelligent, understanding, clever, joyful, modest, and inspired. They will acquire this dhāraṇī gateway without feeling afflicted and will not be hesitant, will not be attached upon hearing the sweet words of others, and they will not be angered upon hearing harsh words, so that they will dwell in the correct way, neither high nor low. They will be skilled in words. They will be skilled with respect to the aggregates. They will be skilled with respect to the sensory elements. They will be skilled with respect to the sense fields. They will be skilled with respect to the truths. They will be skilled with respect to dependent origination, which is to

say, skilled with respect to causes and skilled with respect to conditions. They will be skilled with respect to the reality of phenomena. They will be skilled in knowledge [F.196.a] of those of high and low acumen. They will be skilled in knowledge of death and rebirth. They will be skilled in knowledge of clairaudience. They will be skilled in knowledge of others' minds. They will be skilled in knowledge of recollecting past lives. They will be skilled in knowledge of miraculous abilities. They will be skilled in knowledge of the extinction of contaminants. They will be skilled in knowledge of that which is possible and that which is impossible. They will be skilled in going out and skilled in returning. They will be skilled in conduct. They will also acquire skill in matters of shame and conscience.

9.75 “This too, Subhūti, this entrance through the dhāraṇī gateways—the letters *a* and so on—by way of not apprehending anything, is the Great Vehicle of bodhisattva great beings.”

9.76 *This completes the ninth chapter from The Perfection of Wisdom in One Hundred Thousand Lines.* [B14]

10.

CHAPTER 10

- 10.1 “Subhūti, you have asked, ‘How⁵³² have bodhisattva great beings entered perfectly into the Great Vehicle?’ In this regard, Subhūti, bodhisattva great beings practice the six perfections and progress from level to level. Subhūti, if you ask how bodhisattva great beings practice the six perfections and progress from level to level, it is like this: no phenomenon changes place, so no phenomenon at all goes or comes, changes place, or draws near. However, while they do not give rise to conceits [F.196.b] or think about the level of any phenomena, it is not that they do not refine the levels, it is that they do not observe those levels.
- 10.2 “If you ask what the bodhisattva great beings’ refinement of a level is, Subhūti, bodhisattva great beings who dwell on the first level should make ten refinements to that level. If you ask what these ten are, they are the refinement of sincere resolve, and so on,⁵³³ without apprehending them; the refinement of beneficial states by not apprehending signs, and the refinement of the sameness of attitude to all beings by not apprehending beings; the refinement of giving things away by not apprehending a gift, a giver, or a recipient; the refinement of the service to spiritual mentors by the lack of conceit about it; the refinement of the search for the Dharma by not apprehending any Dharma; the refinement of going forth to homelessness again and again by not apprehending a home; the refinement of the wish for the body of a buddha by not apprehending the major and minor marks; the refinement of the exposition of the Dharma by not apprehending divisions of Dharma; the refinement of the elimination of pride and arrogance by not apprehending the true existence of phenomena;⁵³⁴ and the refinement of words of truth by not apprehending words. Subhūti, these are the ten refinements that should be made by bodhisattva great beings dwelling on the first level.

- 10.3 “Moreover, Subhūti, bodhisattva great beings who dwell on the second level should pay repeated attention to eight attributes and apply themselves to them earnestly. If you ask what these eight are, they are purity of ethical discipline, [F.197.a] gratitude and thankfulness, being grounded in the power of tolerance, experiencing delight and joy, not forsaking any being, actualizing great compassion, serving spiritual teachers and venerating them with faith, and striving and seeking for the perfections. Subhūti, these are the eight attributes to which bodhisattva great beings dwelling on the second level should pay attention and earnestly apply themselves.
- 10.4 “Moreover, Subhūti, bodhisattva great beings who dwell on the third level should maintain five attributes. If you ask what these five are, they should maintain an insatiable thirst for erudition but without a fixation on letters; the elucidation of the gift of the Dharma without expectations, but without giving rise to conceit about it; the generation and dedication of the roots of virtue for the refinement of a buddhafield but without giving rise to conceit about it; indefatigability in the face of the immeasurable cycles of rebirth but without giving rise to conceit about it; and a sense of shame and conscience but without giving rise to conceit about them. Subhūti, these are the five attributes that bodhisattva great beings dwelling on the third level should maintain.
- 10.5 “Moreover, Subhūti, bodhisattva great beings who dwell on the fourth level should adopt and maintain ten attributes, without forsaking them. If you ask what these ten are, they are dwelling in a forest,⁵³⁵ a paucity of desires, contentment, not forsaking the restrictions associated with asceticism, not forsaking the training, spurning the desirable attributes of the senses, developing a mindset [F.197.b] associated with nirvāṇa, forsaking all property,⁵³⁶ undauntedness, and disregard for all entities. Subhūti, these are the ten attributes that bodhisattva great beings dwelling on the fourth level should not forsake, but that they should adopt and maintain.
- 10.6 “Moreover, Subhūti, bodhisattva great beings dwelling on the fifth level should avoid six things. If you ask what these six are, they should avoid intimacy with householders, intimacy with nuns, being envious of families, places of social intercourse, bearing malice, self-praise, and disparagement of others. These are the six things that should be avoided. There are eighteen further things they should avoid.⁵³⁷ They should avoid the paths of the ten nonvirtuous actions, pride in being superior, haughtiness,⁵³⁸ distorted views, doubt, and not rejecting patience⁵³⁹ for desire, hatred, and delusion. These are the eighteen further things that bodhisattva great beings dwelling on the fifth level should avoid.

- 10.7 “Moreover, Subhūti, bodhisattva great beings dwelling on the sixth level should perfect six things, namely, the six perfections. They should, moreover, avoid six things. If you ask what these six are, they should avoid the mindset of the śrāvakas; they should avoid the mindset of the pratyekabuddhas; they should avoid a mind that has craving;⁵⁴⁰ they should not feel discouraged when they see beggars—that is to say, they should avoid a mind that is discouraged; they should avoid feeling unhappy on account of having renounced all material things—that is to say, [F.198.a] they should avoid unhappiness; and they should not feel disturbed when they see beggars—that is to say, they should avoid a mind that is disturbed. Subhūti, these are the six things that bodhisattva great beings dwelling on the sixth level should avoid.
- 10.8 “Moreover, Subhūti, bodhisattva great beings dwelling on the seventh level should not do twenty things. If you ask what these twenty are, they should not grasp at a self, should not grasp at a being, should not grasp at an individual, and should not grasp at a person, they should not grasp at nihilism, and should not grasp at eternalism; they should not perceive signs, hold views about causes, be attached to name and form, be attached to the aggregates, be attached to the sensory elements, be attached to the sense fields, be attached to the three realms, be fixated on the three realms, rely on the three realms, or have the three realms as a foundation; and they should not be attached to the view of relying on the Buddha, be attached to the view of relying on the Dharma, be attached to the view of relying on the Saṅgha, be attached to the view of relying on ethical discipline, be discouraged by the fact that all phenomena are empty, or contradict emptiness. Subhūti, these are the twenty things that bodhisattva great beings dwelling on the seventh level should not do.
- 10.9 “Therefore, there are also twenty things that they should perfect. If you ask what these twenty are, they are the completion of emptiness; the actualizing of signlessness; the understanding of wishlessness; the purity of the three spheres; compassion and pity for all beings; not feeling contempt [F.198.b] for those beings; the view of the sameness of all phenomena; the penetrating understanding of the principle of reality⁵⁴¹ without giving rise to conceit because of that; tolerance for nonarising; knowledge of nonarising; the teaching about the single principle of all phenomena; the perfect elimination of ideation; the reversal of views; the reversal of afflictive mental states; the level of stilling and higher insight; a disciplined mind; a peaceful mind; unimpeded transcendental knowledge;⁵⁴² understanding of the appropriate circumstances for loving kindness; going to any buddhafiield at

will; and the displaying of their identities to all.⁵⁴³ Subhūti, these are the twenty things that bodhisattva great beings dwelling on the seventh level should perfect.

10.10 “Moreover, Subhūti, bodhisattva great beings who dwell on the eighth level should perfect four attributes. If you ask what these four are, they are comprehending the minds of all beings, playing with the extrasensory powers, seeing buddhafi elds and actualizing these buddhafi elds just as they have seen them, and venerating the buddhas along with definitive contemplation of the buddha bodies as they really are. Subhūti, these are the four attributes that bodhisattva great beings dwelling on the eighth level should perfect.

10.11 “Moreover, Subhūti, bodhisattva great beings dwelling on the eighth level should perfect four other attributes. If you ask what these four are, they are the knowledge of those of higher and lower acumen, refinement of a buddhafi eld, continuous absorption in illusion-like meditative stability, and intentionally taking rebirth in order to assume a body commensurate with the roots of virtue of beings. Subhūti, [F.199.a] these are the four other attributes that bodhisattva great beings dwelling on the eighth level should perfect.

10.12 “Moreover, Subhūti, bodhisattva great beings dwelling on the ninth level should perfect twelve attributes. If you ask what these twelve are, they are the acquisition of infinite aspirations and excellently accomplishing whatever aspirations they have; knowledge of the languages of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas; knowledge of expositions based on perfect inspired speech; excellence of the entry into the mother’s womb; excellence of family; excellence of class; excellence of clan; excellence of entourage; excellence of life; excellence of departure from home; excellence of the ornaments of the tree of enlightenment; and excellence of the completion of all good qualities. Subhūti, these are the twelve attributes that bodhisattva great beings dwelling on the ninth level should perfect.

10.13 “Moreover, Subhūti, bodhisattva great beings who dwell on the tenth level are said to be just tathāgatas.”

10.14 The Blessed One having said this, the venerable Subhūti then asked him, “Blessed Lord, for bodhisattva great beings who dwell on the first level, what is the refinement of sincere resolve and so on?”

10.15 “Subhūti,” replied the Blessed One, “bodhisattva great beings correctly gather many roots of virtue [F.199.b] by developing the intention connected with all-aspect omniscience. This is the refinement of the sincere resolve of bodhisattva great beings.

- 10.16 “If, among them, you ask what, for bodhisattva great beings, is the refinement of beneficial states, it is the bodhisattva great beings’ search for, and achievement of, the knowledge of the Great Vehicle for the sake of all beings. For bodhisattva great beings, this is the refinement of beneficial states.
- 10.17 “If, among them, you ask what, for bodhisattva great beings, is the refinement of the sameness of attitude with regard to all beings, it is the actualization of the four immeasurable attitudes—loving kindness, compassion, empathetic joy, and equanimity— by developing the intention connected with all-aspect omniscience. For bodhisattva great beings, this is the refinement of the sameness of attitude with regard to all beings.
- 10.18 “If, among them, you ask what, for bodhisattva great beings, is the refinement of giving things away, it is the undertaking of acts of generosity for all beings without discrimination. For bodhisattva great beings, this is the refinement of giving things away.
- 10.19 “If, among them, you ask what, for bodhisattva great beings, is the refinement of the service to spiritual mentors, it is serving, respecting, honoring, and worshiping those spiritual mentors of bodhisattva great beings who encourage, establish, and secure them in all-aspect omniscience. For bodhisattva great beings, this is the refinement of the service to spiritual mentors.
- 10.20 “If, among them, you ask what, for bodhisattva great beings, is the refinement of the search for the Dharma, it is that by developing the intention connected with all-aspect omniscience, they search for the Dharma and do not fall to the level of the śrāvakas or the level of the pratyekabuddhas. For bodhisattva great beings, this is the refinement of the search for [F.200.a] the Dharma.
- 10.21 “If, among them, you ask what, for bodhisattva great beings, is the refinement of going forth to homelessness again and again, it is that throughout all their lives they avoid social intercourse, go forth to homelessness in the teaching of the tathāgatas, and indeed there is nothing at all that impedes them. For bodhisattva great beings, this is the refinement of going forth to homelessness again and again.
- 10.22 “If, among them, you ask what, for bodhisattva great beings, is the refinement of the wish for the body of a buddha, it is that, having seen the body of a buddha, they will never be separated from attentiveness to the buddhas until they attain all-aspect omniscience. For bodhisattva great beings, this is the refinement of the wish for the body of a buddha.
- 10.23 “If, among them, you ask what, for bodhisattva great beings, is the refinement of the exposition of the Dharma, it is that whether the tathāgatas are present or when they have passed into nirvāṇa, bodhisattva great beings

teach beings the Dharma that is virtuous in the beginning, virtuous in the middle, and virtuous at the end, excellent in wording and excellent in meaning, distinct, complete, pure, refined, and about a holy life. That is to say, they correctly teach the discourses, the sayings in prose and verse, the prophetic declarations, the verses, the statements made for a purpose, the introductions, the accounts, the tales of past lives, the most extensive teachings, the marvelous events, the narratives, and the established instructions. For bodhisattva great beings, this is the refinement of the exposition of the Dharma.

- 10.24 “If, among them, you ask what, for bodhisattva great beings, is the refinement of the elimination of pride [F.200.b] and arrogance, it is that, on account of their elimination of pride and arrogance, they are never born in a lower-status family. For bodhisattva great beings, this is the refinement of the elimination of pride and arrogance.⁵⁴⁴
- 10.25 “If, among them, you ask what, for bodhisattva great beings, is the refinement of words of truth, it is that they do as they say. For bodhisattva great beings, this is the refinement of words of truth.
- 10.26 “Subhūti, these are the ten refinements of bodhisattva great beings who dwell on the first level.
- 10.27 “If, among them, you ask what, for bodhisattva great beings, is the purity of ethical discipline, it is not paying attention to the mindsets of the śrāvakas or pratyekabuddhas, and, besides that, not paying attention to disciplines that would lead to immorality and impede the way to enlightenment. For bodhisattva great beings, this is the purity of ethical discipline.
- 10.28 “If, among them, you ask what, for bodhisattva great beings, is gratitude and thankfulness, it is that, when bodhisattva great beings practice the conduct of a bodhisattva, until saṃsāra has come to an end, they never squander any benefit done for them, however small, let alone a major one. For bodhisattva great beings, this is gratitude and thankfulness.
- 10.29 “If, among them, you ask what, for bodhisattva great beings, is being grounded in the power of tolerance, it is the absence of malice and inimical thoughts directed toward any being. For bodhisattva great beings, this is being grounded in the power of tolerance.
- 10.30 “If, among them, you ask what, for bodhisattva great beings, is the experience of delight and joy, it is that they bring all beings [F.201.a] to maturation in the three vehicles. For bodhisattva great beings, this is the experience of delight and joy.
- 10.31 “If, among them, you ask what, for bodhisattva great beings, is not forsaking any being, it is providing sanctuary to all beings. For bodhisattva great beings, this is not forsaking any being.

- 10.32 “If, among them, you ask what, for bodhisattva great beings, is the actualizing of great compassion, it is that, when bodhisattva great beings practice the conduct of a bodhisattva, they think, ‘For the sake of each being I will remain among the denizens of the hells for eons numbering as many as the grains of sand of the river Gaṅgā, and until all beings are established in the transcendental knowledge of the buddhas, I will experience in these domains being cut, pierced, beaten, roasted, burned, and so on,’ all the while with delight and indefatigability for the sake of all beings. For bodhisattva great beings, this is the actualizing of great compassion.
- 10.33 “If, among them, you ask what, for bodhisattva great beings, is serving spiritual teachers and venerating them with faith, it is perceiving their spiritual teachers as buddhas. For bodhisattva great beings, this is serving spiritual teachers and venerating them with faith.
- 10.34 “If, among them, you ask what, for bodhisattva great beings, is striving and seeking for the perfections, it is that, in order to bring all beings to maturation, without doing anything else they search for the perfections, with no other activity. For bodhisattva great beings, this is striving and seeking for the perfections.⁵⁴⁵
- 10.35 “If, among them, [F.201.b] you ask what, for bodhisattva great beings, is the insatiable thirst for erudition, it is the insatiability of thinking, ‘I will retain in mind all that the blessed lord buddhas have taught in this world system and in the world systems of all the ten directions.’ For bodhisattva great beings, this is the insatiable thirst for erudition.
- 10.36 “If, among them, you ask what, for bodhisattva great beings, is the elucidation of the gift of the Dharma without expectations, it is that when bodhisattva great beings teach the Dharma, they do not hope even in the slightest for enlightenment through that gift of the Dharma. For bodhisattva great beings, this is the elucidation of the gift of the Dharma without expectations.
- 10.37 “If, among them, you ask what, for bodhisattva great beings, is the generation and dedication of the roots of virtue for the refinement of a buddhafiield, it is the dedication, when purifying the roots of virtue for a buddhafiield, of those roots of virtue with which they purify the fields of their own and others’ minds. For bodhisattva great beings, this is the generation and dedication of the roots of virtue for the refinement of a buddhafiield.
- 10.38 “If, among them, you ask what, for bodhisattva great beings, is indefatigability in the face of the immeasurable cycles of rebirth, it is that they never tire until they perfect all-aspect omniscience with the support of those roots of virtue that are the roots of virtue that, when they are relied on,

bring beings to maturation and refine a buddhafiield. For bodhisattva great beings, this is indefatigability in the face of the immeasurable cycles of rebirth.

10.39 “If, among them, you ask what, [F.202.a] for bodhisattva great beings, is a sense of conscience and shame, it is spurning the mindsets of the śrāvakas and pratyekabuddhas. For bodhisattva great beings, this is a sense of conscience and shame.⁵⁴⁶

10.40 “If, among them, you ask what, for bodhisattva great beings, is the refusal to give up dwelling in a forest, it is going beyond the levels of the śrāvakas and the pratyekabuddhas. For bodhisattva great beings, this is the refusal to give up dwelling in a forest.

10.41 “If, among them, you ask what, for bodhisattva great beings, is the paucity of desires, it is that bodhisattva great beings do not have the desire even for enlightenment. For bodhisattva great beings, this is the paucity of desires.

10.42 “If, among them, you ask what, for bodhisattva great beings, is contentment, it is attaining all-aspect omniscience but without giving rise to conceit about it. For bodhisattva great beings, this is contentment.

10.43 “If, among them, you ask what, for bodhisattva great beings, is not forsaking the restrictions associated with asceticism, it is tolerance for placing realization on the profound phenomena. For bodhisattva great beings, this is not forsaking the restrictions associated with asceticism.

10.44 “If, among them, you ask what, for bodhisattva great beings, is not forsaking the training, it is being unwavering in the training. For bodhisattva great beings, this is not forsaking the training.

10.45 “If, among them, you ask what, for bodhisattva great beings, is spurning the desirable attributes of the senses, it is not setting their minds on the objects of the senses. For bodhisattva great beings, this is spurning the desirable attributes of the senses.

10.46 “If, among them, [F.202.b] you ask what, for bodhisattva great beings, is developing a mindset associated with nirvāṇa, it is not engaging in the conditioning of any phenomena.⁵⁴⁷ For bodhisattva great beings, this is developing a mindset associated with nirvāṇa.

10.47 “If, among them, you ask what, for bodhisattva great beings, is the forsaking of all property, it is not grasping any external or internal phenomena. For bodhisattva great beings, this is the forsaking of all property.

10.48 “If, among them, you ask what, for bodhisattva great beings, is undauntedness, it is that their minds do not dwell on states of consciousness. For bodhisattva great beings, this is undauntedness.

- 10.49 “If, among them, you ask what, for bodhisattva great beings, is disregard for all entities, it is that they do not pay attention to any entities. For bodhisattva great beings, this is disregard for all entities.⁵⁴⁸
- 10.50 “If, among them, you ask what, for bodhisattva great beings, is the avoidance of intimacy with householders, it is that they proceed from buddhafiield to buddhafiield, take birth miraculously, have shaved heads, and wear saffron robes. For bodhisattva great beings, this is the avoidance of intimacy with householders.
- 10.51 “If, among them, you ask what, for bodhisattva great beings, is the avoidance of intimacy with nuns, it is that they do not stay with a nun, even for the duration of a finger snap, and they do not have thoughts that thirst for them on that account. For bodhisattva great beings, this is the avoidance of intimacy with nuns.
- 10.52 “If, among them, [F.203.a] you ask what, for bodhisattva great beings, is the avoidance of being envious of families, in this regard, Subhūti, it is that bodhisattva great beings should think, ‘I should work for the happiness of all beings, and, given that these beings are happy on account of their own merits, I should not have thoughts of envy toward them.’⁵⁴⁹ For bodhisattva great beings, this is the avoidance of being envious of families.
- 10.53 “If, among them, you ask how bodhisattva great beings should avoid places of social intercourse, bodhisattva great beings should not frequent any places of social intercourse where śrāvakas or pratyekabuddhas are present, or where discussions might take place connected with them, or where their associated mindsets might arise. For bodhisattva great beings, this is the avoidance of places of social intercourse.
- 10.54 “If, among them, you ask how bodhisattva great beings should avoid malice, they provide no opportunity for thoughts of malice or harm, and no occasion for thinking about fighting or strife. For bodhisattva great beings, this is the avoidance of malice.
- 10.55 “If, among them, you ask what, for bodhisattva great beings, is the avoidance of self-praise, it is not observing internal or external phenomena.⁵⁵⁰ For bodhisattva great beings, this is the avoidance of self-praise.
- 10.56 “If, among them, you ask what, for bodhisattva great beings, [F.203.b] is the avoidance of disparaging others, it is not observing external phenomena. For bodhisattva great beings, this is the avoidance of disparaging others.
- 10.57 “If, among them, you ask how bodhisattva great beings should avoid the paths of the ten nonvirtuous actions, they avoid them since they should be avoided because they obstruct progress to the higher realms, not to mention

to the path of the noble ones, and not to mention to unsurpassed, perfect, complete enlightenment. For bodhisattva great beings, this is the avoidance of the paths of the ten nonvirtuous actions.

10.58 “If, among them, you ask how bodhisattva great beings should avoid pride in being superior, they do not feel pride because they do not observe anything at all, let alone a superiority on account of which they would feel pride. For bodhisattva great beings, this is the avoidance of pride in being superior.

10.59 “If, among them, you ask how bodhisattva great beings should avoid haughtiness, they do not observe any entity with respect to which haughtiness might arise. For bodhisattva great beings, this is the avoidance of haughtiness.

10.60 “If, among them, you ask how bodhisattva great beings should avoid distorted views, they do not apprehend entities. For bodhisattva great beings, this is the avoidance of distorted views.

10.61 “If, among them, you ask how bodhisattva great beings should avoid being of two minds, it is because they see all phenomena free from doubts. For bodhisattva great beings, [F.204.a] this is the avoidance of being of two minds.⁵⁵¹

10.62 “If, among them, you ask how bodhisattva great beings do not reject⁵⁵² patience for desire, hatred, and delusion, it is because they do not observe desire, hatred, or delusion. For bodhisattva great beings, this is not rejecting patience for desire, hatred, and delusion.⁵⁵³

10.63 “If, among them, you ask what are the six attributes that should be perfected on the sixth level, they are the six perfections—that is to say, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom should be perfected. If you ask why, it is because, while abiding in these six perfections, the blessed lord buddhas, the śrāvakas, and the pratyekabuddhas have gone, are going, and will go to the other shore of the five oceans of objects of knowledge.⁵⁵⁴

10.64 “If you ask what are these five, they are the past, the future, the present, the inexpressible, and the unconditioned. So it is that bodhisattva great beings should perfect the six perfections.

10.65 “If, among them, you ask how bodhisattva great beings should avoid the six attributes, it is that they should avoid the mindset of the śrāvakas because it is not the path to enlightenment; they should avoid the mindset of the pratyekabuddhas because it is not the path to enlightenment; they should avoid a mind that has craving because it is not the path to enlightenment; they should not feel discouraged when they see beggars because it is not the path to enlightenment; they should not be unhappy on

account of having renounced all material things because it is not the path to enlightenment; and that [F.204.b] from generating the first mind set on enlightenment they should undertake acts of generosity but should not be in a greedy state of mind⁵⁵⁵ because it is not the path to enlightenment. So it is that bodhisattva great beings should avoid these six attributes.⁵⁵⁶

- 10.66 “If, among them, you ask how bodhisattva great beings should not grasp at a self, it is because the self is absolutely nonexistent. If you ask how they should not grasp at a being, it is because a being is absolutely nonexistent. If you ask how they should not grasp at an individual, it is because an individual is absolutely nonexistent. If you ask how they should not grasp at a person, it is because a person is absolutely nonexistent.
- 10.67 “If, among them, you ask how bodhisattva great beings should not grasp at nihilism, it is because no phenomenon at all is annihilated since all phenomena have absolutely not arisen.
- 10.68 “If, among them, you ask how bodhisattva great beings should not grasp at eternalism, it is because any phenomenon that has not arisen is not eternal, nor is it annihilated.
- 10.69 “If, among them, you ask how bodhisattva great beings should not perceive signs, it is because defilement is absolutely nonexistent.
- 10.70 “If, among them, you ask how bodhisattva great beings should not hold views about causes, it is because they do not observe those views.
- 10.71 “If, among them, you ask how bodhisattva great beings should not be attached to name and form, it is because they do not observe that entity.
- 10.72 “If, among them, you ask how bodhisattva great beings should not be attached to the aggregates, it is because the aggregates are absolutely nonexistent. So it is that bodhisattva great beings should not be attached to the aggregates. [F.205.a]
- 10.73 “If, among them, you ask how bodhisattva great beings should not be attached to the sensory elements, it is because the sensory elements are absolutely nonexistent. So it is that bodhisattva great beings should not be attached to the sensory elements.
- 10.74 “If, among them, you ask how bodhisattva great beings should not be attached to the sense fields, it is because the sense fields are absolutely nonexistent. So it is that bodhisattva great beings should not be attached to the sense fields.
- 10.75 “If, among them, you ask how bodhisattva great beings should not be attached to the three realms, it is because their essential nature is nonexistent. So it is that bodhisattva great beings should not be attached to the three realms.

- 10.76 “If, among them, you ask how bodhisattva great beings should not be fixated on the three realms, it is because their entity does not exist and cannot be apprehended. So it is that bodhisattva great beings should not be fixated on the three realms.
- 10.77 “If, among them, you ask how bodhisattva great beings should not rely on the three realms, it is because their entity does not exist and cannot be apprehended. So it is that bodhisattva great beings should not rely on the three realms.
- 10.78 “If, among them, you ask how bodhisattva great beings should not have the three realms as a foundation, it is because their entity does not exist and cannot be apprehended. So it is that bodhisattva great beings should not have the three realms as a foundation.
- 10.79 “If, among them, you ask how bodhisattva great beings should not be attached to the view of relying on the Buddha, it is because, by resorting to a view of the Buddha [F.205.b] they will not see the Buddha. So it is that bodhisattva great beings should not be attached to the view of relying on the Buddha.
- 10.80 “If, among them, you ask how bodhisattva great beings should not be attached to the view of relying on the Dharma, it is because, by resorting to a view of the Dharma they will not see the Dharma. So it is that bodhisattva great beings should not be attached to the view of relying on the Dharma.
- 10.81 “If, among them, you ask how bodhisattva great beings should not be attached to the view of relying on the Saṅgha, it is because, by resorting to a view of the Saṅgha they will not see the Saṅgha. So it is that bodhisattva great beings should not be attached to the view of relying on the Saṅgha.
- 10.82 “If, among them, you ask how bodhisattva great beings should not be attached to the view of relying on ethical discipline, it is because, by resorting to a view of ethical discipline, ethical discipline will not be purified. So it is that bodhisattva great beings should not be attached to the view of relying on ethical discipline.
- 10.83 “If, among them, you ask how bodhisattva great beings should not be discouraged by the fact that all phenomena are empty, it is because all phenomena are not empty of emptiness but empty of their own defining characteristics. So it is that bodhisattva great beings should not be discouraged by emptiness.
- 10.84 “If, among them, you ask how bodhisattva great beings should not contradict emptiness, it is because all phenomena are empty and therefore emptiness does not contradict emptiness. [F.206.a] So it is that bodhisattva great beings should not contradict emptiness.⁵⁵⁷

- 10.85 “If, among them, you ask how bodhisattva great beings should perfect emptiness, the perfection of the emptiness of its own defining characteristics is, for bodhisattva great beings, the perfection of emptiness.
- 10.86 “If, among them, you ask how bodhisattva great beings should actualize signlessness, it is because they do not pay attention to any signs.⁵⁵⁸
- 10.87 “If, among them, you ask how bodhisattva great beings understand wishlessness, it is that they do not engage the mind in any of the three realms.
- 10.88 “If, among them, you ask how bodhisattva great beings purify the three spheres, it is that they perfect the path of the ten virtuous actions.
- 10.89 “If, among them, you ask how bodhisattva great beings perfect compassion and pity for all beings, it is that they acquire great compassion.
- 10.90 “If, among them, you ask how bodhisattva great beings do not feel contempt for all beings, it is that they perfect loving kindness.
- 10.91 “If, among them, you ask what, for bodhisattva great beings, is the view of the sameness of all phenomena, it is that phenomena neither increase nor decrease.
- 10.92 “If, among them, you ask what, for bodhisattva great beings, is the penetrating understanding of the principle of reality, it is that even though they understand all phenomena in a single principle, there is no understanding.
- 10.93 “If, among them, you ask what, for bodhisattva great beings, is tolerance for nonarising, it is tolerance for all phenomena that are nonarising, not ceasing, [F.206.b] and not conditioned.
- 10.94 “If, among them, you ask what, for bodhisattva great beings, is knowledge of nonarising, it is the knowledge that name and form do not arise. For bodhisattva great beings, this is knowledge of nonarising.
- 10.95 “If, among them, you ask what, for bodhisattva great beings, is the teaching about the single principle of all phenomena, it is the absence of habitual ideas about duality.⁵⁵⁹ For bodhisattva great beings, this is the teaching about the single principle of all phenomena.
- 10.96 “If, among them, you ask what, for bodhisattva great beings, is the perfect elimination of ideation, it is the absence of conceptual thought with respect to all phenomena.
- 10.97 “If, among them, you ask what, for bodhisattva great beings, is the reversal of views, it is that they have abandoned the level of the śrāvakas and the level of the pratyekabuddhas.
- 10.98 “If, among them, you ask what, for bodhisattva great beings, is the reversal of afflictive mental states, it is that they have put an end to all the propensities for afflictive mental states that cause linking up.⁵⁶⁰

- 10.99 “If, among them, you ask what, for bodhisattva great beings, is the level of stilling and higher insight, it is the transcendental knowledge of one with all-aspect omniscience.
- 10.100 “If, among them, you ask what, for bodhisattva great beings, is a disciplined mind, it is feeling no delight for the three realms.
- 10.101 “If, among them, you ask what, for bodhisattva great beings, is a peaceful mind, it is when the six sense faculties are gathered in together.
- 10.102 “If, among them, you ask what, for bodhisattva great beings, is unimpeded transcendental knowledge, it is that they acquire the eye of the buddhas.
- 10.103 “If, among them, you ask what, for bodhisattva great beings, is understanding the appropriate circumstances for loving kindness, it is an equanimity with regard to the six sense fields.
- 10.104 “If, among them, you ask what, for bodhisattva great beings, is going to any buddhafield [F.207.a] at will, it is, without moving from any one buddhafield, being seen in all buddhafields.⁵⁶¹
- 10.105 “If, among them, you ask what, for bodhisattva great beings, is the displaying of their identities to all, it is that they display to their respective entourages what they delight in—this or that identity as whatever is delightful.
- 10.106 “If, among them, you ask what, for bodhisattva great beings, is the comprehension of the minds of all beings, it is that with a single mind they cognize the minds and mental factors of all beings.
- 10.107 “If, among them, you ask what, for bodhisattva great beings, is playing with the extrasensory powers, it is playing with their extrasensory powers and moving from buddhafield to buddhafield in order to behold the buddhas, but not having any notion of a buddha.
- 10.108 “If, among them, you ask what, for bodhisattva great beings, is seeing buddhafields, it is that they may be present in one buddhafield and see inestimable buddhafields, but they do not have any notion of a buddhafield.
- 10.109 “If, among them, you ask what, for bodhisattva great beings, is the actualization of the buddhafields just as they have seen them, it is that they dwell on the level of a wheel-turning emperor, or a ruler of a great billionfold world system, but they renounce the great billionfold world system and give rise to no conceit about it.
- 10.110 “If, among them, you ask what, for bodhisattva great beings, is the veneration of the buddhas, it is that they venerate the Dharma in order to benefit all beings.
- 10.111 “If, among them, you ask what, for bodhisattva great beings, is the definitive contemplation of the buddha bodies as they really are, it is the definitive contemplation of the Dharma body as it really is.

- 10.112 “If, among them, you ask what, for bodhisattva great beings, is the knowledge of those with higher and lower acumen, it is maintaining the ten powers and knowing the perfection of the acumen of all beings. [F.207.b]
- 10.113 “If, among them, you ask what, for bodhisattva great beings, is the refinement of a buddhafiield, it is the refinement of the minds of all beings by way of not apprehending anything.
- 10.114 “If, among them, you ask what, for bodhisattva great beings, is illusion-like meditative stability, it is that meditative stability by maintaining which bodhisattva great beings perform all the activities but without their minds engaging with any phenomenon.
- 10.115 “If, among them, you ask what, for bodhisattva great beings, is continuous meditative absorption, it is the meditative stability that has arisen from the maturation of bodhisattva great beings.⁵⁶²
- 10.116 “If, among them, you ask what, for bodhisattva great beings, is assuming a body commensurate with the roots of virtue that beings establish, it is bodhisattva great beings intentionally assuming a body commensurate with the maturation of beings.
- 10.117 “If, among them, you ask what, for bodhisattva great beings, is intentionally taking rebirth, it is in order to bring beings to maturation.⁵⁶³
- 10.118 “If, among them, you ask how it is that whatever aspirations bodhisattva great beings have, they excellently accomplish them, here, because bodhisattva great beings have perfected the six perfections there is an excellent accomplishment of whatever aspirations they have.
- 10.119 “If, among them, you ask how bodhisattva great beings comprehend the languages of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas that are to be known, it is that they comprehend them by means of the exact knowledge of lexical [F.208.a] explanations.
- 10.120 “If, among them, you ask how it is that bodhisattva great beings understand the expositions based on perfect inspired speech that are to be known, they comprehend them with their exact knowledge of inspired eloquence.
- 10.121 “If, among them, you ask what, for bodhisattva great beings, is the excellence of the entry into the mother’s womb, here, it is that bodhisattva great beings are born miraculously in all their lives. For bodhisattva great beings, this is the excellence of the entry into the mother’s womb.
- 10.122 “If, among them, you ask what, for bodhisattva great beings, is the excellence of family, it is that bodhisattva great beings are born into great families. For bodhisattva great beings, this is the excellence of family.
- 10.123 “If, among them, you ask what, for bodhisattva great beings, is the excellence of class, it is that bodhisattva great beings are born in a great and lofty royal family or in a great and lofty priestly family. For bodhisattva great

beings, this is the excellence of class.

10.124 “If, among them, you ask what, for bodhisattva great beings, is the excellence of clan, it is that bodhisattva great beings are born into the families in which bodhisattva great beings of the past have appeared. For bodhisattva great beings, this is the excellence of clan.

10.125 “If, among them, you ask what, for bodhisattva great beings, is the excellence of entourage, it is that bodhisattva great beings have established beings in enlightenment and have just an entourage of bodhisattvas. For bodhisattva great beings, this is [F.208.b] the excellence of entourage.

10.126 “If, among them, you ask what, for bodhisattva great beings, is the excellence of life, it is that immediately after their birth, bodhisattva great beings fill the world systems with their effulgence, causing them to shake in six ways. For bodhisattva great beings, this is the excellence of life.

10.127 “If, among them, you ask what, for bodhisattva great beings, is the excellence of departure from home, it is that bodhisattva great beings leave home along with many one hundred thousand hundred million billion beings in order to become those who have gone forth to homelessness, and that those beings also become assured⁵⁶⁴ in the three vehicles. For bodhisattva great beings, this is the excellence of departure from home.

10.128 “If, among them, you ask what, for bodhisattva great beings, is the excellence of the ornaments of the tree of enlightenment, it is that the roots of the tree of enlightenment of bodhisattva great beings are made of gold, the trunk is made of beryl, the branches are made of the seven precious things, and the leaves are made of everything precious, while the fragrance of that tree and its exquisite radiance extensively permeate infinite world systems. For bodhisattva great beings, this is the excellence of the ornaments of the tree of enlightenment.

10.129 “If, among them, you ask what, for bodhisattva great beings, is the perfect excellence of the completion of all good qualities, it is that the buddhafi elds of bodhisattva great beings are pure and the beings they are to bring to maturation are pure. For bodhisattva great beings, this is the perfect excellence of the completion of all good qualities.⁵⁶⁵ [F.209.a]

10.130 “If, among them, you ask how it is that bodhisattva great beings abiding on the tenth level are said to be just tathāgatas, it is on account of all the perfections that bodhisattva great beings have perfected, and the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, the transcendental knowledge of an all-aspect omniscient one, the elimination of all the propensities for afflictive mental states that cause linking up, great compassion, and all the

attributes of the buddhas that they have perfected. So it is, Subhūti, that bodhisattva great beings abiding on the tenth level are said to be just tathāgatas.

- 10.131 “Subhūti, if, among them, you ask what the ten levels of bodhisattva great beings are, Subhūti, here, when bodhisattva great beings who are expert in skillful means practice the perfection of generosity, practice the perfection of ethical discipline, practice the perfection of tolerance, practice the perfection of perseverance, practice the perfection of meditative concentration, and practice the perfection of wisdom; practice the emptiness of internal phenomena, practice the emptiness of external phenomena, practice the emptiness of external and internal phenomena, practice the emptiness of emptiness, practice the emptiness of great extent, practice the emptiness of ultimate reality, practice the emptiness of conditioned phenomena, practice the emptiness of unconditioned phenomena, practice the emptiness of the unlimited, practice the emptiness of that which has neither beginning nor end, practice the emptiness of nonexclusion, practice the emptiness of inherent [F.209.b] nature, practice the emptiness of all phenomena, practice the emptiness of intrinsic defining characteristics, practice the emptiness of that which cannot be apprehended, practice the emptiness of nonentities, practice the emptiness of essential nature, and practice the emptiness of an essential nature of nonentities; practice the applications of mindfulness, practice the correct exertions, practice the supports for miraculous ability, practice the faculties, practice the powers, practice the branches of enlightenment, and practice the noble eightfold path; practice the truths of the noble ones, practice the meditative concentrations, practice the immeasurable attitudes, practice the formless absorptions, practice the eight liberations, practice the nine serial steps of meditative absorption, practice the emptiness, signlessness, and wishlessness gateways to liberation, practice the extrasensory powers, practice the meditative stabilities, practice the dhāraṇī gateways, practice the ten powers of the tathāgatas, practice the four fearlessnesses, practice the four kinds of exact knowledge, practice great compassion, and practice the eighteen distinct qualities of the buddhas, they transcend the level of bright insight, transcend the level of the spiritual family, transcend the eighth level, transcend the level of insight, transcend the level of attenuated refinement, transcend the level of no attachment, transcend the level of the realization of achievement,⁵⁶⁶ transcend the level of the śrāvakas, [F.210.a] transcend the level of the pratyekabuddhas, and transcend the level of the bodhisattvas. Subhūti, bodhisattva great beings, having thus transcended those nine levels, stand

on the level of a buddha. Subhūti, these are the ten levels of bodhisattva great beings. You should know it is in this way, Subhūti, that bodhisattva great beings enter perfectly into the Great Vehicle. [B15]

10.132 “Subhūti, in regard to what you have asked—‘From where does this Great Vehicle go forth?’—by way of not apprehending anything it will attain emancipation from the three realms and rest in all-aspect omniscience.⁵⁶⁷ If you ask why, Subhūti, it is because both that which is the Great Vehicle and that which is all-aspect omniscience are neither conjoined nor disjoined, do not have a form, cannot be pointed out, and are not impeded. That is to say, they thus have the single intrinsic defining characteristic of having no intrinsic defining characteristic.

10.133 “If you ask why, Subhūti, it is because phenomena that have no intrinsic defining characteristics do not attain emancipation, will not attain emancipation, and have not attained emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the realm of phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the real nature to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the very limit of reality to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want [F.210.b] the realm of the inconceivable to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the realm of space to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the realm of the exhaustion of desire to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the realm of renunciation⁵⁶⁸ to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the realm of freedom from desire to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the realm of cessation to attain emancipation.

10.134 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of physical forms to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of feelings to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of perceptions to attain emancipation. Subhūti,

those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of formative predispositions to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of consciousness to attain emancipation.

10.135 “If you ask why, Subhūti, it is because the emptiness of physical forms does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of feelings does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of perceptions does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness [F.211.a] of formative predispositions does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of consciousness does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.136 “If you ask why, it is because physical forms are empty of physical forms, because feelings are empty of feelings, because perceptions are empty of perceptions, because formative predispositions are empty of formative predispositions, and because consciousness is empty of consciousness.

10.137 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the eyes to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the ears to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the nose to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the tongue to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the body to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the mental faculty to attain emancipation.

10.138 “If you ask why, Subhūti, it is because the emptiness of the eyes does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of the ears does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of the nose does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of the tongue does not attain emancipation from the three realms and does not rest in all-aspect omniscience. [F.211.b] The emptiness of the body does not attain

emancipation from the three realms and does not rest in all-aspect omniscience. And the emptiness of the mental faculty does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.139 “If you ask why, it is because the eyes are empty of the eyes, because the ears are empty of the ears, because the nose is empty of the nose, because the tongue is empty of the tongue, because the body is empty of the body, and because the mental faculty is empty of the mental faculty.

10.140 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of sights to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of sounds to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of odors to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of tastes to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of tangibles to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of mental phenomena to attain emancipation.

10.141 “If you ask why, Subhūti, it is because the emptiness of sights does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of sounds does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of odors does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of tastes does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of tangibles [F.212.a] does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the emptiness of mental phenomena does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.142 “If you ask why, it is because sights are empty of sights, because sounds are empty of sounds, because odors are empty of odors, because tastes are empty of tastes, because tangibles are empty of tangibles, and because mental phenomena are empty of mental phenomena.

10.143 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of visual consciousness to attain emancipation. Subhūti, those who want phenomena

without intrinsic defining characteristics to attain emancipation simply want the emptiness of auditory consciousness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of olfactory consciousness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of gustatory consciousness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of tactile consciousness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of mental consciousness to attain emancipation.

10.144 “If you ask why, Subhūti, it is because the emptiness of visual consciousness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of auditory consciousness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of olfactory consciousness does not attain emancipation from the three realms and does not rest [F.212.b] in all-aspect omniscience. The emptiness of gustatory consciousness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of tactile consciousness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the emptiness of mental consciousness does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.145 “If you ask why, Subhūti, it is because visual consciousness is empty of visual consciousness, because auditory consciousness is empty of auditory consciousness, because olfactory consciousness is empty of olfactory consciousness, because gustatory consciousness is empty of gustatory consciousness, because tactile consciousness is empty of tactile consciousness, and because mental consciousness is empty of mental consciousness.

10.146 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of visually compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of aurally compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of nasally compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining

characteristics to attain emancipation simply want the emptiness of lingually compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of corporeally compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of mentally compounded sensory contact to attain emancipation.

10.147 “If you ask [F.213.a] why, Subhūti, it is because the emptiness of visually compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of aurally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of nasally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of lingually compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of corporeally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the emptiness of mentally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.148 “If you ask why, Subhūti, it is because visually compounded sensory contact is empty of visually compounded sensory contact, because aurally compounded sensory contact is empty of aurally compounded sensory contact, because nasally compounded sensory contact is empty of nasally compounded sensory contact, because lingually compounded sensory contact is empty of lingually compounded sensory contact, because corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and because mentally compounded sensory contact is empty of mentally compounded sensory contact.

10.149 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of feelings conditioned by visually compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of feelings conditioned by aurally compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply [F.213.b] want the emptiness of feelings conditioned by nasally compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic

defining characteristics to attain emancipation simply want the emptiness of feelings conditioned by lingually compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of feelings conditioned by corporeally compounded sensory contact to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of feelings conditioned by mentally compounded sensory contact to attain emancipation.

10.150 “If you ask why, Subhūti, it is because the emptiness of feelings conditioned by visually compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of feelings conditioned by aurally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of feelings conditioned by nasally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of feelings conditioned by lingually compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of feelings conditioned by corporeally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the emptiness of feelings conditioned by mentally compounded sensory contact does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.151 “If you ask why, Subhūti, it is because feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact, because feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact, because feelings [F.214.a] conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact, because feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact, because feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact, and because feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact.

10.152 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a dream to attain emancipation. Subhūti, those who want phenomena without intrinsic

defining characteristics to attain emancipation simply want an illusion to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a mirage to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want an echo to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want an optical aberration to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a magical display of the tathāgatas to attain emancipation.

10.153 “If you ask why, Subhūti, it is because a dream does not attain emancipation from the three realms and does not rest in all-aspect omniscience. An illusion does not attain emancipation from the three realms and does not rest in all-aspect omniscience. A mirage does not attain emancipation from the three realms and does not rest in all-aspect omniscience. An echo does not attain emancipation from the three realms and does not rest in all-aspect omniscience. An optical aberration does not attain emancipation from the three realms and does not rest in all-aspect omniscience. [F.214.b] And a magical display of the tathāgatas does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.154 “If you ask why, Subhūti, it is because dreams are empty of dreams, because illusions are empty of illusions, because mirages are empty of mirages, because echoes are empty of echoes, because optical aberrations are empty of optical aberrations, and because magical displays of the tathāgatas are empty of magical displays of the tathāgatas.

10.155 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the perfection of generosity to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the perfection of ethical discipline to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the perfection of tolerance to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the perfection of perseverance to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the perfection of meditative concentration to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the perfection of wisdom to attain emancipation.

- 10.156 “If you ask why, Subhūti, it is because the essential nature of the perfection of generosity does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the perfection of ethical discipline does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the perfection of tolerance does not attain emancipation from the three realms and [F.215.a] does not rest in all-aspect omniscience. The essential nature of the perfection of perseverance does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the perfection of meditative concentration does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the essential nature of the perfection of wisdom does not attain emancipation from the three realms and does not rest in all-aspect omniscience.
- 10.157 “If you ask why, Subhūti, it is because the essential nature of the perfection of generosity is empty of the essential nature of the perfection of generosity, because the essential nature of the perfection of ethical discipline is empty of the essential nature of the perfection of ethical discipline, because the essential nature of the perfection of tolerance is empty of the essential nature of the perfection of tolerance, because the essential nature of the perfection of perseverance is empty of the essential nature of the perfection of perseverance, because the essential nature of the perfection of meditative concentration is empty of the essential nature of the perfection of meditative concentration, and because the essential nature of the perfection of wisdom is empty of the essential nature of the perfection of wisdom.
- 10.158 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of internal phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of external phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of external and internal phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want [F.215.b] the emptiness of emptiness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of great extent to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of ultimate reality to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want

the emptiness of conditioned phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of unconditioned phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of the unlimited to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of that which has neither beginning nor end to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of nonexclusion to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of inherent nature to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of all phenomena to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of intrinsic defining characteristics to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of that which cannot be apprehended to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of nonentities to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics [F.216.a] to attain emancipation simply want the emptiness of essential nature to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the emptiness of an essential nature of nonentities to attain emancipation.

- 10.159 “If you ask why, Subhūti, it is because the emptiness of internal phenomena does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of external phenomena does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of external and internal phenomena does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of emptiness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of great extent does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of ultimate reality does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of conditioned phenomena does not attain

emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of unconditioned phenomena does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of the unlimited does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of that which has neither beginning nor end does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of nonexclusion does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of inherent nature does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness [F.216.b] of all phenomena does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of intrinsic defining characteristics does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of that which cannot be apprehended does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of nonentities does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of essential nature does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the emptiness of an essential nature of nonentities does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

- 10.160 “If you ask why, Subhūti, it is because the emptiness of internal phenomena is empty of the emptiness of internal phenomena, because the emptiness of external phenomena is empty of the emptiness of external phenomena, because the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, because the emptiness of emptiness is empty of the emptiness of emptiness, because the emptiness of great extent is empty of the emptiness of great extent, because the emptiness of ultimate reality is empty of the emptiness of ultimate reality, because the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena, because the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, because the emptiness of the unlimited is empty of the emptiness of the unlimited, because the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, because the emptiness of nonexclusion is empty of the emptiness of nonexclusion, because the emptiness of inherent nature is empty of the emptiness of inherent nature, because the emptiness of all phenomena is empty of the emptiness of all phenomena, because the emptiness of intrinsic defining characteristics [F.217.a] is empty of the emptiness of intrinsic

defining characteristics, because the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, because the emptiness of nonentities is empty of the emptiness of nonentities, because the emptiness of essential nature is empty of the emptiness of essential nature, and because the emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities.

10.161 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the applications of mindfulness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the correct exertions to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the supports for miraculous ability to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the faculties to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the powers to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the branches of enlightenment to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the noble eightfold path to attain emancipation.

10.162 “If you ask why, Subhūti, it is because the essential nature of the applications of mindfulness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the correct exertions does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of [F.217.b] the supports for miraculous ability does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the faculties does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the powers does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the branches of enlightenment does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the essential nature of the noble eightfold path does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.163 “If you ask why, Subhūti, it is because the essential nature of the applications of mindfulness is empty of the essential nature of the applications of mindfulness, because the essential nature of the correct

exertions is empty of the essential nature of the correct exertions, because the essential nature of the supports for miraculous ability is empty of the essential nature of the supports for miraculous ability, because the essential nature of the faculties is empty of the essential nature of the faculties, because the essential nature of the powers is empty of the essential nature of the powers, because the essential nature of the branches of enlightenment is empty of the essential nature of the branches of enlightenment, and because the essential nature of the noble eightfold path is empty of the essential nature of the noble eightfold path.

10.164 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the truths of the noble ones to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the meditative concentrations to attain emancipation. Subhūti, [F.218.a] those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the immeasurable attitudes to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the formless absorptions to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the liberations to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the serial steps of meditative absorption to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want emptiness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want signlessness to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want wishlessness to attain emancipation.

10.165 “If you ask why, Subhūti, it is because the essential nature of the truths of the noble ones does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the meditative concentrations does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the immeasurable attitudes does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the formless absorptions does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the liberations does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the serial steps of meditative absorption

does not attain emancipation from the three realms [F.218.b] and does not rest in all-aspect omniscience. The essential nature of emptiness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of signlessness does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the essential nature of wishlessness does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.166 “If you ask why, Subhūti, it is because the essential nature of the truths of the noble ones is empty of the essential nature of the truths of the noble ones, because the essential nature of the meditative concentrations is empty of the essential nature of the meditative concentrations, because the essential nature of the immeasurable attitudes is empty of the essential nature of the immeasurable attitudes, because the essential nature of the formless absorptions is empty of the essential nature of the formless absorptions, because the essential nature of the liberations is empty of the essential nature of the liberations, because the essential nature of the serial steps of meditative absorption is empty of the essential nature of the serial steps of meditative absorption, because the essential nature of emptiness is empty of the essential nature of emptiness, because the essential nature of signlessness is empty of the essential nature of signlessness, and because the essential nature of wishlessness is empty of the essential nature of wishlessness.

10.167 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the extrasensory powers to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the meditative stabilities to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the dhāraṇī gateways to attain emancipation. [F.219.a]

10.168 “If you ask why, Subhūti, it is because the essential nature of the extrasensory powers does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the meditative stabilities does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the dhāraṇī gateways does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.169 “If you ask why, Subhūti, it is because the essential nature of the extrasensory powers is empty of the essential nature of the extrasensory powers, because the essential nature of the meditative stabilities is empty of

the essential nature of the meditative stabilities, and because the essential nature of the dhāraṇī gateways is empty of the essential nature of the dhāraṇī gateways.

10.170 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the ten powers of the tathāgatas to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the four fearlessnesses to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the four kinds of exact knowledge to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the eighteen distinct qualities of the buddhas to attain emancipation.

10.171 “If you ask why, Subhūti, it is because the essential nature of the ten powers of the tathāgatas does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the fearlessnesses does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of the four kinds of exact knowledge does not attain emancipation from the three realms and [F.219.b] does not rest in all-aspect omniscience. The essential nature of the eighteen distinct qualities of the buddhas does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

10.172 “If you ask why, Subhūti, it is because the essential nature of a power of the tathāgatas is empty of the essential nature of a power of the tathāgatas, because the essential nature of a fearlessness is empty of the essential nature of a fearlessness; because the essential nature of a kind of exact knowledge is empty of the essential nature of a kind of exact knowledge; and because the essential nature of a distinct quality of the buddhas is empty of the essential nature of a distinct quality of the buddhas.

10.173 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want an arhat whose contaminants have ceased to arise. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a pratyekabuddha to arise. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a bodhisattva to arise. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a tathāgata, arhat, perfectly complete buddha to attain emancipation.⁵⁶⁹

10.174 “If you ask why, Subhūti, it is because an arhat whose contaminants have ceased does not attain emancipation from the three realms and does not rest in all-aspect omniscience. A pratyekabuddha does not attain emancipation

from the three realms and does not rest in all-aspect omniscience. A bodhisattva does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And a tathāgata, arhat, perfectly complete buddha does not attain emancipation from [F.220.a] the three realms and does not rest in all-aspect omniscience.

10.175 “If you ask why, Subhūti, it is because the essential nature of an arhat is empty of the essential nature of an arhat, because the essential nature of a pratyekabuddha is empty of the essential nature of a pratyekabuddha, because the essential nature of a bodhisattva is empty of the essential nature of a bodhisattva, and because the essential nature of a tathāgata is empty of the essential nature of a tathāgata.

10.176 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the fruit of having entered the stream to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the fruit of once-returner to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the fruit of non-returner to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want arhatship to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want individual enlightenment to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want the knowledge of the aspects of the path to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want all-aspect omniscience to attain emancipation.

10.177 “If you ask why, Subhūti, it is because the fruit of having entered the stream does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The fruit of once-returner does not attain emancipation from the three realms and does not rest in all-aspect omniscience. [F.220.b] The fruit of non-returner does not attain emancipation from the three realms and does not rest in all-aspect omniscience. Arhatship does not attain emancipation from the three realms and does not rest in all-aspect omniscience. Individual enlightenment does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The knowledge of the aspects of the path does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And all-aspect omniscience does not attain emancipation from the three realms and does not rest in all-aspect omniscience.

- 10.178 “If you ask why, Subhūti, it is because the essential nature of the fruit of having entered the stream is empty of the essential nature of the fruit of having entered the stream, because the essential nature of the fruit of once-returner is empty of the essential nature of the fruit of once-returner, because the essential nature of the fruit of non-returner is empty of the essential nature of the fruit of non-returner, because the essential nature of arhatship is empty of the essential nature of arhatship, because the essential nature of individual enlightenment is empty of the essential nature of individual enlightenment, because the essential nature of the knowledge of the aspects of the path is empty of the essential nature of the knowledge of the aspects of the path, and because the essential nature of all-aspect omniscience is empty of the essential nature of all-aspect omniscience.
- 10.179 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a name to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a sign to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a symbol to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want [F.221.a] a conventional expression to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want a designation to attain emancipation.
- 10.180 “If you ask why, Subhūti, it is because the emptiness of a name does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of a sign does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of a symbol does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of a conventional expression does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The emptiness of a designation does not attain emancipation from the three realms and does not rest in all-aspect omniscience.
- 10.181 “If you ask why, Subhūti, it is because the emptiness of a name is empty of the essential nature of the emptiness of a name, because the emptiness of a sign is empty of the essential nature of the emptiness of a sign, because the emptiness of a symbol is empty of the essential nature of the emptiness of a symbol, because the emptiness of a conventional expression is empty of the essential nature of the emptiness of a conventional expression, and because the emptiness of a designation is empty of the essential nature of the emptiness of a designation.

- 10.182 “Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want nonarising to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want nonceasing to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want nondefilement to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation simply want nonpurification to attain emancipation. Subhūti, those who want phenomena without intrinsic defining characteristics to attain emancipation [F.221.b] simply want nonconditioning to attain emancipation.
- 10.183 “If you ask why, Subhūti, it is because the essential nature of nonarising does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of nonceasing does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of nondefilement does not attain emancipation from the three realms and does not rest in all-aspect omniscience. The essential nature of nonpurification does not attain emancipation from the three realms and does not rest in all-aspect omniscience. And the essential nature of nonconditioning does not attain emancipation from the three realms and does not rest in all-aspect omniscience.
- 10.184 “If you ask why, Subhūti, it is because nonarising is empty of the essential nature of nonarising, because nonceasing is empty of the essential nature of nonceasing, because nondefilement is empty of the essential nature of nondefilement, because nonpurification is empty of the essential nature of nonpurification, and because nonconditioning is empty of the essential nature of nonconditioning.
- 10.185 “Thus, Subhūti, because of these reasons you should know that the Great Vehicle does attain emancipation from the three realms and does rest in all-aspect omniscience—and that rest is immovable.⁵⁷⁰
- 10.186 “Subhūti, you have asked, ‘Lord, where does this Great Vehicle come to rest?’ This Great Vehicle will not come to rest anywhere. If you ask why, it is because all phenomena are not at rest because a resting place cannot be apprehended. Thus, Subhūti, [F.222.a] this Great Vehicle is at rest by way of not resting.
- 10.187 “Subhūti, just as the realm of phenomena is neither at rest nor not at rest, similarly, Subhūti, this Great Vehicle is neither at rest nor not at rest. Subhūti, just as the real nature is neither at rest nor not at rest, similarly, Subhūti, this Great Vehicle is neither at rest nor not at rest. Subhūti, just as the very limit of reality is neither at rest nor not at rest, similarly, Subhūti, this Great Vehicle is

neither at rest nor not at rest. Subhūti, just as the realm of the inconceivable is neither at rest nor not at rest, similarly, Subhūti, this Great Vehicle is neither at rest nor not at rest.

10.188 “If you ask why, Subhūti, it is because in the essential nature of the realm of phenomena there is neither rest nor no rest, in the essential nature of the true nature there is neither rest nor no rest, in the essential nature of the very limit of reality there is neither rest nor no rest, and in the essential nature of the realm of the inconceivable there is neither rest nor no rest.

10.189 “If you ask why, Subhūti, it is because the realm of phenomena is empty of the essential nature of the realm of phenomena, because the real nature is empty of the essential nature of the real nature, because the very limit of reality is empty of the essential nature of the very limit of reality, and because the realm of the inconceivable is empty of the essential nature of the realm of the inconceivable.

10.190 “Subhūti, just as the realm of space neither rests nor does not rest, [F.222.b] similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the realm of the exhaustion of desire neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the realm of the renunciation neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the realm of freedom from desire neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the realm of cessation neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.191 “If you ask why, Subhūti, it is because in the essential nature of the realm of space there is neither rest nor no rest, in the essential nature of the realm of the exhaustion of desire there is neither rest nor no rest, in the essential nature of the realm of renunciation there is neither rest nor no rest, in the essential nature of the realm of freedom from desire there is neither rest nor no rest, and in the essential nature of the realm of cessation there is neither rest nor no rest.

10.192 “If you ask why, Subhūti, it is because the realm of space is empty of the essential nature of the realm of space, because the realm of the exhaustion of desire is empty of the essential nature of the realm of the exhaustion of desire, because the realm of renunciation is empty of the essential nature of the realm of renunciation, [F.223.a] because the realm of freedom from desire is empty of the essential nature of the realm of freedom from desire, and because the realm of cessation is empty of the essential nature of the realm of cessation. [B16]

- 10.193 “Subhūti, just as the emptiness of physical forms neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of feelings neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of perceptions neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of formative predispositions neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.
- 10.194 “If you ask why, Subhūti, it is because in the essential nature of physical forms there is neither rest nor no rest, in the essential nature of the realm of feelings there is neither rest nor no rest, in the essential nature of the realm of perception there is neither rest nor no rest, in the essential nature of formative predispositions there is neither rest nor no rest, and in the essential nature of consciousness there is neither rest nor no rest.
- 10.195 “If you ask why, Subhūti, it is [F.223.b] because physical forms are empty of physical forms, because feelings are empty of feelings, because perceptions are empty of perceptions, because formative predispositions are empty of formative predispositions, and because consciousness is empty of consciousness.
- 10.196 “Subhūti, just as the emptiness of the eyes neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of the ears neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of the nose neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of the tongue neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of the body neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the emptiness of the mental faculty neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.
- 10.197 “If you ask why, Subhūti, it is because in the essential nature of the eyes there is neither rest nor no rest, in the essential nature of the ears there is neither rest nor no rest, in the essential nature of the nose there is neither rest nor no rest, in the essential nature of the tongue there is neither rest nor no rest, in the essential nature of the body [F.224.a] there is neither rest nor no rest, and in the essential nature of the mental faculty there is neither rest nor no rest.

- 10.198 “If you ask why, Subhūti, it is because the eyes are empty of the eyes, because the ears are empty of the ears, because the nose is empty of the nose, because the tongue is empty of the tongue, because the body is empty of the body, and because the mental faculty is empty of the mental faculty.
- 10.199 “Subhūti, just as the emptiness of sights neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of sounds neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of odors neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of tastes neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of tangibles neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the emptiness of mental phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.
- 10.200 “If you ask why, Subhūti, it is because in the essential nature of sights there is neither rest nor no rest, in the essential nature of sounds there is neither rest nor no rest, in the essential nature of odors there is neither rest nor no rest, in the essential nature of tastes [F.224.b] there is neither rest nor no rest, in the essential nature of tangibles there is neither rest nor no rest, and in the essential nature of mental phenomena there is neither rest nor no rest.
- 10.201 “If you ask why, Subhūti, it is because sights are empty of sights, because sounds are empty of sounds, because odors are empty of odors, because tastes are empty of tastes, because tangibles are empty of tangibles, and because mental phenomena are empty of mental phenomena.
- 10.202 “Subhūti, just as the emptiness of visual consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of auditory consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of olfactory consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of gustatory consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of tactile consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the emptiness of mental consciousness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

- 10.203 “If you ask why, Subhūti, [F.225.a] it is because in the essential nature of visual consciousness there is neither rest nor no rest, in the essential nature of auditory consciousness there is neither rest nor no rest, in the essential nature of olfactory consciousness there is neither rest nor no rest, in the essential nature of gustatory consciousness there is neither rest nor no rest, in the essential nature of tactile consciousness there is neither rest nor no rest, and in the essential nature of mental consciousness there is neither rest nor no rest.
- 10.204 “If you ask why, Subhūti, it is because visual consciousness is empty of visual consciousness, because auditory consciousness is empty of auditory consciousness, because olfactory consciousness is empty of olfactory consciousness, because gustatory consciousness is empty of gustatory consciousness, because tactile consciousness is empty of tactile consciousness, and because mental consciousness is empty of mental consciousness.
- 10.205 “Subhūti, just as the emptiness of visually compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of aurally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of nasally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of lingually compounded sensory contact neither rests [F.225.b] nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of corporeally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the emptiness of mentally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.
- 10.206 “If you ask why, Subhūti, it is because in the essential nature of visually compounded sensory contact there is neither rest nor no rest, in the essential nature of aurally compounded sensory contact there is neither rest nor no rest, in the essential nature of nasally compounded sensory contact there is neither rest nor no rest, in the essential nature of lingually compounded sensory contact there is neither rest nor no rest, in the essential nature of corporeally compounded sensory contact there is neither rest nor no rest, and in the essential nature of mentally compounded sensory contact there is neither rest nor no rest.

10.207 “If you ask why, Subhūti, it is because visually compounded sensory contact is empty of visually compounded sensory contact, because aurally compounded sensory contact is empty of aurally compounded sensory contact, because nasally compounded sensory contact is empty of nasally compounded sensory contact, because lingually compounded sensory contact is empty of lingually compounded sensory contact, because corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and because mentally compounded sensory contact is empty of mentally compounded sensory contact.

10.208 “Subhūti, just as the emptiness of feelings conditioned by visually compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as [F.226.a] the emptiness of feelings conditioned by aurally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of feelings conditioned by nasally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of feelings conditioned by lingually compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of feelings conditioned by corporeally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the emptiness of feelings conditioned by mentally compounded sensory contact neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.209 “If you ask why, Subhūti, it is because in the essential nature of feelings conditioned by visually compounded sensory contact there is neither rest nor no rest, in the essential nature of feelings conditioned by aurally compounded sensory contact there is neither rest nor no rest, in the essential nature of feelings conditioned by nasally compounded sensory contact there is neither rest nor no rest, in the essential nature of feelings conditioned by lingually compounded sensory contact there is neither rest nor no rest, in the essential nature of feelings conditioned by corporeally compounded sensory contact there is neither rest nor no rest, and in the essential nature of feelings conditioned by mentally compounded sensory contact [F.226.b] there is neither rest nor no rest.

10.210 “If you ask why, Subhūti, it is because feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact, because feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally

compounded sensory contact, because feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact, because feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact, because feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact, and because feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact.

10.211 “Subhūti, just as a dream neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as an illusion neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as a mirage neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as an echo neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, [F.227.a] just as an optical aberration neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as a reflection neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as a magical display of the tathāgatas neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.212 “If you ask why, Subhūti, it is because in the essential nature of a dream there is neither rest nor no rest, in the essential nature of an illusion there is neither rest nor no rest, in the essential nature of a mirage there is neither rest nor no rest, in the essential nature of an echo there is neither rest nor no rest, in the essential nature of an optical aberration there is neither rest nor no rest, in the essential nature of a reflection there is neither rest nor no rest, and in the essential nature of a magical display of the tathāgatas there is neither rest nor no rest.

10.213 “If you ask why, Subhūti, it is because dreams are empty of dreams, because illusions are empty of illusions, because mirages are empty of mirages, because echoes are empty of echoes, because optical aberrations are empty of optical aberrations, because reflections are empty of reflections, and because magical displays of the tathāgatas are empty of magical displays of the tathāgatas.

10.214 “Subhūti, just as the perfection of generosity neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the perfection [F.227.b] of ethical discipline neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the perfection of tolerance neither rests nor does not

rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the perfection of perseverance neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the perfection of meditative concentration neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the perfection of wisdom neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.215 “If you ask why, Subhūti, it is because in the essential nature of the perfection of generosity there is neither rest nor no rest, in the essential nature of the perfection of ethical discipline there is neither rest nor no rest, in the essential nature of the perfection of tolerance there is neither rest nor no rest, in the essential nature of the perfection of perseverance there is neither rest nor no rest, in the essential nature of the perfection of meditative concentration there is neither rest nor no rest, and in the essential nature of the perfection of wisdom there is neither rest nor no rest.

10.216 “If you ask why, Subhūti, it is because the perfection of generosity is empty of the perfection of generosity, because the perfection of ethical discipline is empty of [F.228.a] the perfection of ethical discipline, because the perfection of tolerance is empty of the perfection of tolerance, because the perfection of perseverance is empty of the perfection of perseverance, because the perfection of meditative concentration is empty of the perfection of meditative concentration, and because the perfection of wisdom is empty of the perfection of wisdom.

10.217 “Subhūti, just as the emptiness of internal phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of external phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of external and internal phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of emptiness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of great extent neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of ultimate reality neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of conditioned phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle [F.228.b] does not rest, nor does it not rest. Subhūti, just as the emptiness of unconditioned phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

Subhūti, just as the emptiness of the unlimited neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of that which has neither beginning nor end neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of nonexclusion neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of inherent nature neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of all phenomena neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of intrinsic defining characteristics neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of that which cannot be apprehended neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, [F.229.a] nor does it not rest. Subhūti, just as the emptiness of nonentities neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness of essential nature neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the emptiness of an essential nature of nonentities neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.218 “If you ask why, Subhūti, it is because in the essential nature of the emptiness of internal phenomena there is neither rest nor no rest, in the essential nature of the emptiness of external phenomena there is neither rest nor no rest, in the essential nature of the emptiness of external and internal phenomena there is neither rest nor no rest, in the essential nature of the emptiness of emptiness there is neither rest nor no rest, in the essential nature of the emptiness of great extent there is neither rest nor no rest, in the essential nature of the emptiness of ultimate reality there is neither rest nor no rest, in the essential nature of the emptiness of conditioned phenomena there is neither rest nor no rest, in the essential nature of the emptiness of unconditioned phenomena there is neither rest nor no rest, in the essential nature of the emptiness of the unlimited there is neither rest nor no rest, in the essential nature of the emptiness of that which has neither beginning nor end there is neither rest nor no rest, in the essential nature of the emptiness of nonexclusion there is neither rest nor no rest, in the essential nature of the emptiness of inherent nature there is neither rest nor no rest, in the essential nature of the emptiness of all phenomena there is neither rest nor no rest, in [F.229.b] the essential nature of the emptiness of intrinsic defining characteristics there is neither rest nor no rest, in the essential

nature of the emptiness of that which cannot be apprehended there is neither rest nor no rest, in the essential nature of the emptiness of nonentities there is neither rest nor no rest, in the essential nature of the emptiness of essential nature there is neither rest nor no rest, and in the essential nature of the emptiness of an essential nature of nonentities there is neither rest nor no rest.

10.219 “If you ask why, Subhūti, it is because the emptiness of internal phenomena is empty of the emptiness of internal phenomena, because the emptiness of external phenomena is empty of the emptiness of external phenomena, because the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, because the emptiness of emptiness is empty of the emptiness of emptiness, because the emptiness of great extent is empty of the emptiness of great extent, because the emptiness of ultimate reality is empty of the emptiness of ultimate reality, because the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena, because the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, because the emptiness of the unlimited is empty of the emptiness of the unlimited, because the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, because the emptiness of nonexclusion is empty of the emptiness of nonexclusion, because the emptiness of inherent nature is empty of the emptiness of inherent nature, because the emptiness of all phenomena is empty of the emptiness of all phenomena, because the emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics, because the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, because the emptiness of nonentities is empty of the emptiness of nonentities, because the emptiness of essential nature is empty of the emptiness of essential nature, and because the emptiness [F.230.a] of the essential nature of nonentities is empty of the emptiness of an essential nature of nonentities.

10.220 “Subhūti, just as the essential nature of the applications of mindfulness neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the essential nature of the correct exertions neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the essential nature of the supports for miraculous ability neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the essential nature of the faculties neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the essential nature of the powers neither rests nor does not

rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the essential nature of the branches of enlightenment neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the essential nature of the noble eightfold path neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.221 “If you ask why, Subhūti, it is because in the essential nature of the applications of mindfulness there is neither rest nor no rest, [F.230.b] in the essential nature of the correct exertions there is neither rest nor no rest, in the essential nature of the supports for miraculous ability there is neither rest nor no rest, in the essential nature of the faculties there is neither rest nor no rest, in the essential nature of the powers there is neither rest nor no rest, in the essential nature of the branches of enlightenment there is neither rest nor no rest, and in the essential nature of the noble eightfold path there is neither rest nor no rest.

10.222 “If you ask why, Subhūti, it is because the applications of mindfulness are empty of the applications of mindfulness, because the correct exertions are empty of the correct exertions, because the supports for miraculous ability are empty of the supports for miraculous ability, because the faculties are empty of the faculties, because the powers are empty of the powers; because the branches of enlightenment are empty of the branches of enlightenment, and because the noble eightfold path is empty of the noble eightfold path.

10.223 “Subhūti, just as the truths of the noble ones neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the meditative concentrations neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the immeasurable attitudes neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the formless absorptions neither rest [F.231.a] nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the liberations neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the serial steps of meditative absorption neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the emptiness, the signlessness, and the wishlessness gateways to liberation neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the extrasensory powers neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the meditative stabilities neither rest nor do not

rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the dhāraṇī gateways neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.224 “If you ask why, Subhūti, it is because in the essential nature of the truths of the noble ones there is neither rest nor no rest, in the essential nature of the meditative concentrations there is neither rest nor no rest, in the essential nature of the immeasurable attitudes there is neither rest nor no rest, in the essential nature of the formless [F.231.b] absorptions there is neither rest nor no rest, in the essential nature of the eight liberations there is neither rest nor no rest, in the essential nature of the nine serial steps of meditative absorption there is neither rest nor no rest, in the essential nature of the emptiness, the signlessness, and the wishlessness gateways to liberation there is neither rest nor no rest, in the essential nature of the extrasensory powers there is neither rest nor no rest, in the essential nature of the meditative stabilities there is neither rest nor no rest, and in the essential nature of the dhāraṇī gateways there is neither rest nor no rest.

10.225 “If you ask why, Subhūti, it is because the truths of the noble ones are empty of the truths of the noble ones, because the meditative concentrations are empty of the meditative concentrations, because the immeasurable attitudes are empty of the immeasurable attitudes, because the formless absorptions are empty of the formless absorptions, because the liberations are empty of the liberations, because the serial steps of meditative absorption are empty of the serial steps of meditative absorption, because emptiness is empty of emptiness, because signlessness is empty of signlessness, because wishlessness is empty of wishlessness, because the extrasensory powers are empty of the extrasensory powers, because the meditative stabilities are empty of the meditative stabilities, and because the dhāraṇī gateways are empty of the dhāraṇī gateways.

10.226 “Subhūti, just as the ten powers of the tathāgatas neither rest nor do not [F.232.a] rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the four fearlessnesses neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the four kinds of exact knowledge neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as great compassion neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as the eighteen distinct qualities of the buddhas neither rest nor do not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.227 “If you ask why, Subhūti, it is because in the essential nature of the ten powers of the tathāgatas there is neither rest nor no rest, in the essential nature of the fearlessnesses there is neither rest nor no rest, in the essential

nature of the immeasurable attitudes there is neither rest nor no rest, in the essential nature of the kinds of exact knowledge there is neither rest nor no rest, in the essential nature of great compassion there is neither rest nor no rest, and in the essential nature of the eighteen distinct qualities of the buddhas there is neither rest nor no rest.

10.228 “If you ask why, Subhūti, it is because the ten powers of the tathāgatas are empty of the ten powers of the tathāgatas, because the four fearlessnesses are empty of the four fearlessnesses, because the four kinds of exact knowledge are empty of the four kinds of exact knowledge, because [F.232.b] great compassion is empty of great compassion, and because the eighteen distinct qualities of the buddhas are empty of the eighteen distinct qualities of the buddhas.

10.229 “Subhūti, just as an arhat whose contaminants have ceased neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as a pratyekabuddha neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.230 “If you ask why, Subhūti, it is because in the essential nature of an arhat there is neither rest nor no rest, and in the essential nature of a pratyekabuddha there is neither rest nor no rest.

10.231 “If you ask why, Subhūti, it is because the essential nature of an arhat is empty of the essential nature of an arhat, and because the essential nature of a pratyekabuddha is empty of the essential nature of a pratyekabuddha.

10.232 “Subhūti, just as a bodhisattva neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as a tathāgata, arhat, perfectly complete buddha neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.233 “If you ask why, Subhūti, it is because in the essential nature of a bodhisattva there is neither rest nor no rest, and in the essential nature of a tathāgata there is neither rest nor no rest.

10.234 “If you ask why, Subhūti, it is because the essential nature of a bodhisattva is empty of the essential nature of a bodhisattva, and because the essential nature of a tathāgata is empty of the essential nature [F.233.a] of a tathāgata.

10.235 “Subhūti, just as the fruit of having entered the stream neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the fruit of once-returner neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as the fruit of non-returner neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as arhatship neither rests nor does not rest, similarly, Subhūti,

this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as individual enlightenment neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.236 “If you ask why, Subhūti, it is because in the essential nature of the fruit of having entered the stream there is neither rest nor no rest, in the essential nature of the fruit of once-returner there is neither rest nor no rest, in the essential nature of the fruit of non-returner there is neither rest nor no rest, in the essential nature of arhatship there is neither rest nor no rest, and in the essential nature of individual enlightenment there is neither rest nor no rest.

10.237 “If you ask why, Subhūti, it is because the essential nature of the fruit of having entered the stream is empty of the essential nature of the fruit of having entered the stream, because the essential nature of the fruit of once-returner is empty of the essential nature of [F.233.b] the fruit of once-returner, because the essential nature of the fruit of non-returner is empty of the essential nature of the fruit of non-returner, because the essential nature of arhatship is empty of the essential nature of arhatship, and because the essential nature of individual enlightenment is empty of the essential nature of individual enlightenment.

10.238 “Subhūti, just as the knowledge of the aspects of the path neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as all-aspect omniscience neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

10.239 “If you ask why, Subhūti, it is because in the essential nature of the knowledge of the aspects of the path there is neither rest nor no rest, and in the essential nature of all-aspect omniscience there is neither rest nor no rest.

10.240 “If you ask why, Subhūti, it is because the essential nature of the knowledge of the aspects of the path is empty of the essential nature of the knowledge of the aspects of the path, and because the essential nature of all-aspect omniscience is empty of the essential nature of all-aspect omniscience.

10.241 “Subhūti, just as a name neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as a sign neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as a symbol neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, [F.234.a] just as a conventional expression neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. And, Subhūti, just as a designation neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.

- 10.242 “If you ask why, Subhūti, it is because in the essential nature of a name there is neither rest nor no rest, in the essential nature of a sign there is neither rest nor no rest, in the essential nature of a symbol there is neither rest nor no rest, in the essential nature of a conventional expression there is neither rest nor no rest, and in the essential nature of a designation there is neither rest nor no rest.
- 10.243 “If you ask why, Subhūti, it is because the essential nature of a name is empty of the essential nature of a name, because the essential nature of a sign is empty of the essential nature of a sign, because the essential nature of a symbol is empty of the essential nature of a symbol, because the essential nature of a conventional expression is empty of the essential nature of a conventional expression, and because the essential nature of a designation is empty of the essential nature of a designation.
- 10.244 “Subhūti, just as nonarising neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as nonceasing neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest. Subhūti, just as nondefilement neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it [F.234.b] not rest. And, Subhūti, just as nonpurification neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.
- 10.245 “If you ask why, Subhūti, it is because in the essential nature of nonarising there is neither rest nor no rest, in the essential nature of nonceasing there is neither rest nor no rest, in the essential nature of nondefilement there is neither rest nor no rest, and in the essential nature of nonpurification there is neither rest nor no rest.
- 10.246 “If you ask why, Subhūti, it is because the essential nature of nonarising is empty of the essential nature of nonarising, because the essential nature of nonceasing is empty of the essential nature of nonceasing, because the essential nature of nondefilement is empty of the essential nature of nondefilement, and because the essential nature of nonpurification is empty of the essential nature of nonpurification.
- 10.247 “Subhūti, just as nonconditioning neither rests nor does not rest, similarly, Subhūti, this Great Vehicle does not rest, nor does it not rest.
- 10.248 “If you ask why, Subhūti, in the essential nature of nonconditioning there is neither rest nor no rest.
- 10.249 “If you ask why, Subhūti, it is because the essential nature of nonconditioning is empty of the essential nature of nonconditioning. [B17]
- 10.250 “Thus, Subhūti, because of these reasons, since this Great Vehicle rests by way of not resting and since it is immovable, it will not come to rest anywhere.⁵⁷¹

- 10.251 “Subhūti, you have asked, [F.235.a] ‘Who will go forth in this vehicle?’ No one will attain emancipation by means of this vehicle. If you ask why, Subhūti, it is because all those phenomena—that which is this vehicle, those who would attain emancipation, that by which they would attain emancipation, and that from which they would attain emancipation—do not exist and are not apprehended. Since all phenomena thus do not exist and are not apprehended, what phenomenon would attain emancipation by means of what phenomenon?
- 10.252 “If you ask why, Subhūti, since they are beyond limits⁵⁷² because the self is utterly pure, a being is utterly pure, a life form is utterly pure, a living being is utterly pure, a life is utterly pure, an individual is utterly pure, a person is utterly pure, one born of Manu is utterly pure, a child of Manu is utterly pure, an agent is utterly pure, an experiencer is utterly pure, a knower is utterly pure, and a viewer is utterly pure, therefore the self cannot be apprehended, a being cannot be apprehended, a life form cannot be apprehended, a living being cannot be apprehended, a life cannot be apprehended, an individual cannot be apprehended, a person cannot be apprehended, one born of Manu cannot be apprehended, a child of Manu cannot be apprehended, an agent cannot be apprehended, an experiencer cannot be apprehended, a knower cannot be apprehended, and a viewer cannot be apprehended.
- 10.253 “The realm of phenomena cannot be apprehended because of utter purity, the real nature cannot be apprehended because of utter purity, the very limit of reality cannot be apprehended because of utter purity, and the realm of the inconceivable cannot be apprehended because of [F.235.b] utter purity. The aggregates cannot be apprehended because of utter purity, the sensory elements cannot be apprehended because of utter purity, the sense fields cannot be apprehended because of utter purity, and dependent origination cannot be apprehended because of utter purity. The perfection of generosity cannot be apprehended because of utter purity, the perfection of ethical discipline cannot be apprehended because of utter purity, the perfection of tolerance cannot be apprehended because of utter purity, the perfection of perseverance cannot be apprehended because of utter purity, the perfection of meditative concentration cannot be apprehended because of utter purity, and the perfection of wisdom cannot be apprehended because of utter purity.
- 10.254 “The emptiness of internal phenomena cannot be apprehended because of utter purity, the emptiness of external phenomena cannot be apprehended because of utter purity, the emptiness of external and internal phenomena cannot be apprehended because of utter purity, the emptiness of emptiness cannot be apprehended because of utter purity, the emptiness of great extent

cannot be apprehended because of utter purity, the emptiness of ultimate reality cannot be apprehended because of utter purity, the emptiness of conditioned phenomena cannot be apprehended because of utter purity, the emptiness of unconditioned phenomena cannot be apprehended because of utter purity, the emptiness of the unlimited cannot be apprehended because of utter purity, the emptiness of that which has neither beginning nor end cannot be apprehended because of utter purity, the emptiness of nonexclusion cannot be apprehended because of utter purity, the emptiness of inherent nature cannot be apprehended [F.236.a] because of utter purity, the emptiness of all phenomena cannot be apprehended because of utter purity, the emptiness of intrinsic defining characteristics cannot be apprehended because of utter purity, the emptiness of that which cannot be apprehended cannot be apprehended because of utter purity, the emptiness of nonentities cannot be apprehended because of utter purity, the emptiness of essential nature cannot be apprehended because of utter purity, and the emptiness of an essential nature of nonentities cannot be apprehended because of utter purity.

10.255 “The applications of mindfulness cannot be apprehended because of utter purity, the correct exertions cannot be apprehended because of utter purity, the supports for miraculous ability cannot be apprehended because of utter purity, the faculties cannot be apprehended because of utter purity, the powers cannot be apprehended because of utter purity, the branches of enlightenment cannot be apprehended because of utter purity, and the noble eightfold path cannot be apprehended because of utter purity.

10.256 “The truths of the noble ones cannot be apprehended because of utter purity, the meditative concentrations cannot be apprehended because of utter purity, the immeasurable attitudes cannot be apprehended because of utter purity, the formless absorptions cannot be apprehended because of utter purity, the liberations cannot be apprehended because of utter purity, the serial steps of meditative absorption cannot be apprehended because of utter purity, the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended because of utter purity, the extrasensory powers cannot be apprehended [F.236.b] because of utter purity, the meditative stabilities cannot be apprehended because of utter purity, the dhāraṇī gateways cannot be apprehended because of utter purity, the powers of the tathāgatas cannot be apprehended because of utter purity, the fearlessnesses cannot be apprehended because of utter purity, the kinds of exact knowledge cannot be apprehended because of utter purity, great compassion cannot be apprehended because of utter purity, and the eighteen distinct qualities of the buddhas cannot be apprehended because of utter purity.

10.257 “Those who have entered the stream cannot be apprehended because of utter purity, once-returners cannot be apprehended because of utter purity, non-returners cannot be apprehended because of utter purity, arhats cannot be apprehended because of utter purity, pratyekabuddhas cannot be apprehended because of utter purity, bodhisattvas cannot be apprehended because of utter purity, and tathāgatas, arhats, perfectly complete buddhas cannot be apprehended because of utter purity. The fruit of having entered the stream cannot be apprehended because of utter purity, the fruit of once-returner cannot be apprehended because of utter purity, the fruit of non-returner cannot be apprehended because of utter purity, arhatship cannot be apprehended because of utter purity, individual enlightenment cannot be apprehended because of utter purity, the knowledge of the aspects of the path cannot be apprehended because of utter purity, and all-aspect omniscience cannot be apprehended because of utter purity. Nonarising cannot be apprehended [F.237.a] because of utter purity, nonceasing cannot be apprehended because of utter purity, nondefilement cannot be apprehended because of utter purity, nonpurification cannot be apprehended because of utter purity, and nonconditioning cannot be apprehended because of utter purity. The limits of past time cannot be apprehended because of utter purity, the limits of future time cannot be apprehended because of utter purity, the present cannot be apprehended because of utter purity, coming cannot be apprehended because of utter purity, going cannot be apprehended because of utter purity, abiding cannot be apprehended because of utter purity, death cannot be apprehended because of utter purity, birth cannot be apprehended because of utter purity, decrease cannot be apprehended because of utter purity, and increase cannot be apprehended because of utter purity.

10.258 “If you ask, on account of not apprehending, what are all not apprehended, the realm of phenomena is not apprehended because of not apprehending⁵⁷³ the realm of phenomena. If you ask why, Subhūti, it is because the realm of phenomena that is not apprehended is neither apprehended, nor is it not apprehended.

10.259 “The real nature is not apprehended because of not apprehending the real nature. If you ask why, Subhūti, it is because the real nature that is not apprehended is neither apprehended, nor is it not apprehended. The very limit of reality is not apprehended because of not apprehending the very limit of reality. If you ask why, Subhūti, it is because the very limit of reality that is not apprehended is neither apprehended, nor is it not apprehended. The expanse of the inconceivable is not [F.237.b] apprehended because of not apprehending the expanse of the inconceivable. If you ask why, Subhūti, it is because the expanse of the inconceivable that is not apprehended is

neither apprehended, nor is it not apprehended. The aggregates, the sensory elements, and the sense fields are not apprehended because of not apprehending the aggregates, the sensory elements, and the sense fields. If you ask why, Subhūti, it is because the aggregates, the sensory elements, and the sense fields that are not apprehended are neither apprehended, nor are they not apprehended. Dependent origination is not apprehended because of not apprehending dependent origination. If you ask why, Subhūti, it is because dependent origination that is not apprehended is neither apprehended, nor is it not apprehended.

10.260 “The perfection of generosity is not apprehended because of not apprehending the perfection of generosity. If you ask why, Subhūti, it is because the perfection of generosity that is not apprehended is neither apprehended, nor is it not apprehended. The perfection of ethical discipline is not apprehended because of not apprehending the perfection of ethical discipline. If you ask why, Subhūti, it is because the perfection of ethical discipline that is not apprehended is neither apprehended, nor is it not apprehended. The perfection of tolerance is not apprehended because of not apprehending the perfection of tolerance. If you ask why, Subhūti, it is because the perfection of tolerance that is not apprehended is neither apprehended, nor is it not apprehended. The perfection of perseverance is not apprehended because of not apprehending the perfection of perseverance. If you ask why, Subhūti, it is because the perfection of perseverance that is not apprehended is neither apprehended, nor is it not apprehended. [F.238.a] The perfection of meditative concentration is not apprehended because of not apprehending the perfection of meditative concentration. If you ask why, Subhūti, it is because the perfection of meditative concentration that is not apprehended is neither apprehended, nor is it not apprehended. The perfection of wisdom is not apprehended because of not apprehending the perfection of wisdom. If you ask why, Subhūti, it is because the perfection of wisdom that is not apprehended is neither apprehended, nor is it not apprehended.

10.261 “The emptiness of internal phenomena is not apprehended because of not apprehending the emptiness of internal phenomena. If you ask why, Subhūti, it is because the emptiness of internal phenomena that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of external phenomena is not apprehended because of not apprehending the emptiness of external phenomena. If you ask why, Subhūti, it is because the emptiness of external phenomena that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of external and internal phenomena is not apprehended because of not apprehending the emptiness of external and internal phenomena. If

you ask why, Subhūti, it is because the emptiness of external and internal phenomena that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of emptiness is not apprehended because of not apprehending the emptiness of emptiness. If you ask why, Subhūti, it is because the emptiness of emptiness that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of great extent is not apprehended because of not apprehending the emptiness of great extent. If you ask why, Subhūti, it is because the emptiness of great extent that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of ultimate reality is not apprehended because of not apprehending the emptiness of ultimate reality. If you ask why, Subhūti, it is because the emptiness of ultimate reality that is not apprehended [F.238.b] is neither apprehended, nor is it not apprehended. The emptiness of conditioned phenomena is not apprehended because of not apprehending the emptiness of conditioned phenomena. If you ask why, Subhūti, it is because the emptiness of conditioned phenomena that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of unconditioned phenomena is not apprehended because of not apprehending the emptiness of unconditioned phenomena. If you ask why, Subhūti, it is because the emptiness of unconditioned phenomena that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of the unlimited is not apprehended because of not apprehending the emptiness of the unlimited. If you ask why, Subhūti, it is because the emptiness of the unlimited that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of that which has neither beginning nor end is not apprehended because of not apprehending the emptiness of that which has neither beginning nor end. If you ask why, Subhūti, it is because the emptiness of that which has neither beginning nor end that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of nonexclusion is not apprehended because of not apprehending the emptiness of nonexclusion. If you ask why, Subhūti, it is because the emptiness of nonexclusion that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of inherent nature is not apprehended because of not apprehending the emptiness of inherent nature. If you ask why, Subhūti, it is because the emptiness of inherent nature that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of all phenomena is not apprehended because of not apprehending the emptiness of all phenomena. If you ask why, Subhūti, it is because the emptiness of all phenomena that is not apprehended is neither apprehended, nor is it not apprehended. [F.239.a] The emptiness of intrinsic defining characteristics is not apprehended

because of not apprehending the emptiness of intrinsic defining characteristics. If you ask why, Subhūti, it is because the emptiness of intrinsic defining characteristics that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of that which cannot be apprehended is not apprehended because of not apprehending the emptiness of that which cannot be apprehended. If you ask why, Subhūti, it is because the emptiness of that which cannot be apprehended that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of nonentities is not apprehended because of not apprehending the emptiness of nonentities. If you ask why, Subhūti, it is because the emptiness of nonentities that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of essential nature is not apprehended because of not apprehending the emptiness of essential nature. If you ask why, Subhūti, it is because the emptiness of essential nature that is not apprehended is neither apprehended, nor is it not apprehended. The emptiness of an essential nature of nonentities is not apprehended because of not apprehending the emptiness of an essential nature of nonentities. If you ask why, Subhūti, it is because the emptiness of an essential nature of nonentities that is not apprehended is neither apprehended, nor is it not apprehended.

- 10.262 “The applications of mindfulness are not apprehended because of not apprehending the applications of mindfulness. If you ask why, Subhūti, it is because the applications of mindfulness that are not apprehended are neither apprehended, nor are they not apprehended. The correct exertions are not apprehended because of not apprehending the correct exertions. If you ask why, Subhūti, it is because the correct exertions that are not apprehended are neither apprehended, nor are they not apprehended. The supports [F.239.b] for miraculous ability are not apprehended because of not apprehending the supports for miraculous ability. If you ask why, Subhūti, it is because the supports for miraculous ability that are not apprehended are neither apprehended, nor are they not apprehended. The faculties are not apprehended because of not apprehending the faculties. If you ask why, Subhūti, it is because the faculties that are not apprehended are neither apprehended, nor are they not apprehended. the powers are not apprehended because of not apprehending the powers. If you ask why, Subhūti, it is because the powers that are not apprehended are neither apprehended, nor are they not apprehended. The branches of enlightenment are not apprehended because of not apprehending the branches of enlightenment. If you ask why, Subhūti, it is because the branches of enlightenment that are not apprehended are neither apprehended, nor are they not apprehended. The noble eightfold path is not apprehended because

of not apprehending the noble eightfold path. If you ask why, Subhūti, it is because the noble eightfold path that is not apprehended is neither apprehended, nor is it not apprehended.

10.263 “The truths of the noble ones are not apprehended because of not apprehending the truths of the noble ones. If you ask why, Subhūti, it is because the truths of the noble ones that are not apprehended are neither apprehended, nor are they not apprehended. The meditative concentrations are not apprehended because of not apprehending the meditative concentrations. If you ask why, Subhūti, it is because the meditative concentrations that are not apprehended are neither apprehended, nor are they not apprehended. The immeasurable attitudes are not apprehended because of not apprehending the immeasurable attitudes. If you ask why, Subhūti, it is because the immeasurable attitudes that are not apprehended are neither apprehended, nor are they not apprehended. The formless [F.240.a] absorptions are not apprehended because of not apprehending the formless absorptions. If you ask why, Subhūti, it is because the formless absorptions that are not apprehended are neither apprehended, nor are they not apprehended. The liberations are not apprehended because of not apprehending the liberations. If you ask why, Subhūti, it is because the liberations that are not apprehended are neither apprehended, nor are they not apprehended. The serial steps of meditative absorption are not apprehended because of not apprehending the serial steps of meditative absorption. If you ask why, Subhūti, it is because the serial steps of meditative absorption that are not apprehended are neither apprehended, nor are they not apprehended. The emptiness, signlessness, and wishlessness gateways to liberation are not apprehended because of not apprehending the emptiness, signlessness, and wishlessness gateways to liberation. If you ask why, Subhūti, it is because the emptiness, signlessness, and wishlessness gateways to liberation that are not apprehended are neither apprehended, nor are they not apprehended. The extrasensory powers are not apprehended because of not apprehending the extrasensory powers. If you ask why, Subhūti, it is because the extrasensory powers that are not apprehended are neither apprehended, nor are they not apprehended. The meditative stabilities are not apprehended because of not apprehending the meditative stabilities. If you ask why, Subhūti, it is because the meditative stabilities that are not apprehended are neither apprehended, nor are they not apprehended. The dhāraṇī [F.240.b] gateways are not apprehended because of not apprehending the dhāraṇī gateways. If you ask why, Subhūti, it is because the dhāraṇī gateways that are not apprehended are neither apprehended, nor are they not apprehended.

10.264 “The powers of the tathāgatas are not apprehended because of not apprehending the powers of the tathāgatas. If you ask why, Subhūti, it is because the powers of the tathāgatas that are not apprehended are neither apprehended, nor are they not apprehended. The fearlessnesses are not apprehended because of not apprehending the fearlessnesses. If you ask why, Subhūti, it is because the fearlessnesses that are not apprehended are neither apprehended, nor are they not apprehended. The kinds of exact knowledge are not apprehended because of not apprehending the kinds of exact knowledge. If you ask why, Subhūti, it is because the kinds of exact knowledge that are not apprehended are neither apprehended, nor are they not apprehended. Great loving kindness is not apprehended because of not apprehending great loving kindness. If you ask why, Subhūti, it is because great loving kindness that is not apprehended is neither apprehended, nor is it not apprehended. Great compassion is not apprehended because of not apprehending great compassion. If you ask why, Subhūti, it is because great compassion that is not apprehended is neither apprehended, nor is it not apprehended. The eighteen distinct qualities of the buddhas are not apprehended because of not apprehending the eighteen distinct qualities of the buddhas. If you ask why, Subhūti, it is because the eighteen distinct qualities of the buddhas that are not apprehended are neither apprehended, nor are they not apprehended.

10.265 “Those who have entered the stream are not apprehended because of not apprehending those who have entered the stream. If you ask why, Subhūti, it is because those who have entered the stream who are not apprehended [F.241.a] are neither apprehended, nor are they not apprehended. Once-returners are not apprehended because of not apprehending once-returners. If you ask why, Subhūti, it is because once-returners who are not apprehended are neither apprehended, nor are they not apprehended. Non-returners are not apprehended because of not apprehending non-returners. If you ask why, Subhūti, it is because non-returners who are not apprehended are neither apprehended, nor are they not apprehended. Arhats are not apprehended because of not apprehending arhats. If you ask why, Subhūti, it is because arhats who are not apprehended are neither apprehended, nor are they not apprehended. Pratyekabuddhas are not apprehended because of not apprehending pratyekabuddhas. If you ask why, Subhūti, it is because pratyekabuddhas who are not apprehended are neither apprehended, nor are they not apprehended. Bodhisattvas are not apprehended because of not apprehending bodhisattvas. If you ask why, Subhūti, it is because bodhisattvas who are not apprehended are neither apprehended, nor are they not apprehended. Tathāgatas are not

apprehended because of not apprehending tathāgatas. If you ask why, Subhūti, it is because tathāgatas who are not apprehended are neither apprehended, nor are they not apprehended.

10.266 “The fruit of having entered the stream is not apprehended because of not apprehending the fruit of having entered the stream. If you ask why, Subhūti, it is because the fruit of having entered the stream that is not apprehended is neither apprehended, nor is it not apprehended. The fruit of once-returner is not apprehended because of [F.241.b] not apprehending the fruit of once-returner. If you ask why, Subhūti, it is because the fruit of once-returner that is not apprehended is neither apprehended, nor is it not apprehended. The fruit of non-returner is not apprehended because of not apprehending the fruit of non-returner. If you ask why, Subhūti, it is because the fruit of non-returner that is not apprehended is neither apprehended, nor is it not apprehended. Arhatship is not apprehended because of not apprehending arhatship. If you ask why, Subhūti, it is because arhatship that is not apprehended is neither apprehended, nor is it not apprehended. Individual enlightenment is not apprehended because of not apprehending individual enlightenment. If you ask why, Subhūti, it is because individual enlightenment that is not apprehended is neither apprehended, nor is it not apprehended. The knowledge of the aspects of the path is not apprehended because of not apprehending the knowledge of the aspects of the path. If you ask why, Subhūti, it is because the knowledge of the aspects of the path that is not apprehended is neither apprehended, nor is it not apprehended. All-aspect omniscience is not apprehended because of not apprehending all-aspect omniscience. If you ask why, Subhūti, it is because all-aspect omniscience that is not apprehended is neither apprehended, nor is it not apprehended.

10.267 “Nonarising is not apprehended because of not apprehending nonarising. If you ask why, Subhūti, it is because nonarising that is not apprehended is neither apprehended, nor is it not apprehended. Nonceasing is not apprehended because of not apprehending nonceasing. If you ask why, Subhūti, it is because nonceasing that is not apprehended is neither apprehended, nor is it not apprehended. Nondefilement [F.242.a] is not apprehended because of not apprehending nondefilement. If you ask why, Subhūti, it is because nondefilement that is not apprehended is neither apprehended, nor is it not apprehended. Nonpurification is not apprehended because of not apprehending nonpurification. If you ask why, Subhūti, it is because nonpurification that is not apprehended is neither apprehended, nor is it not apprehended. Nonconditioning is not apprehended because of

not apprehending nonconditioning. If you ask why, Subhūti, it is because nonconditioning that is not apprehended is neither apprehended, nor is it not apprehended.

10.268 “The limits of past time are not apprehended because of not apprehending the limits of past time. If you ask why, Subhūti, it is because the limits of past time that are not apprehended are neither apprehended, nor are they not apprehended. The limits of future time are not apprehended because of not apprehending the limits of future time. If you ask why, Subhūti, it is because the limits of future time that are not apprehended are neither apprehended, nor are they not apprehended. The present is not apprehended because of not apprehending the present. If you ask why, Subhūti, it is because the present that is not apprehended is neither apprehended, nor is it not apprehended.

10.269 “Coming is not apprehended because of not apprehending coming. If you ask why, Subhūti, it is because coming that is not apprehended is neither apprehended, nor is it not apprehended. Going is not apprehended because of not apprehending going. If you ask why, Subhūti, it is because going that is not apprehended is neither apprehended, nor is it not apprehended. Abiding is not apprehended because of not apprehending abiding. If you ask why, Subhūti, [F.242.b] it is because abiding that is not apprehended is neither apprehended, nor is it not apprehended. Death is not apprehended because of not apprehending death. If you ask why, Subhūti, it is because death that is not apprehended is neither apprehended, nor is it not apprehended. Birth is not apprehended because of not apprehending birth. If you ask why, Subhūti, it is because birth that is not apprehended is neither apprehended, nor is it not apprehended. Decrease is not apprehended because of not apprehending decrease. If you ask why, Subhūti, it is because decrease that is not apprehended is neither apprehended, nor is it not apprehended. Increase is not apprehended because of not apprehending increase. If you ask why, Subhūti, it is because increase that is not apprehended is neither apprehended, nor is it not apprehended.

10.270 “The first level is not apprehended because of not apprehending the first level. If you ask why, Subhūti, it is because the first level that is not apprehended is neither apprehended, nor is it not apprehended. The second level is not apprehended because of not apprehending the second level. If you ask why, Subhūti, it is because the second level that is not apprehended is neither apprehended, nor is it not apprehended. The third level is not apprehended because of not apprehending the third level. If you ask why, Subhūti, it is because the third level that is not apprehended is neither apprehended, nor is it not apprehended. The fourth level is not apprehended because of not apprehending the fourth level. If you ask why, Subhūti, it is

because the fourth level that is not apprehended is neither apprehended, nor is it not apprehended. The fifth level is not apprehended because of not apprehending the fifth level. If you ask why, Subhūti, it is because the fifth level [F.243.a] that is not apprehended is neither apprehended, nor is it not apprehended. The sixth level is not apprehended because of not apprehending the sixth level. If you ask why, Subhūti, it is because the sixth level that is not apprehended is neither apprehended, nor is it not apprehended. The seventh level is not apprehended because of not apprehending the seventh level. If you ask why, Subhūti, it is because the seventh level that is not apprehended is neither apprehended, nor is it not apprehended. The eighth level is not apprehended because of not apprehending the eighth level. If you ask why, Subhūti, it is because the eighth level that is not apprehended is neither apprehended, nor is it not apprehended. The ninth level is not apprehended because of not apprehending the ninth level. If you ask why, Subhūti, it is because the ninth level that is not apprehended is neither apprehended, nor is it not apprehended. The tenth level is not apprehended because of not apprehending the tenth level. If you ask why, Subhūti, it is because the tenth level that is not apprehended is neither apprehended, nor is it not apprehended.

10.271 “If, among them, you ask what the first level is, what the second level is, what the third level is, what the fourth level is, what the fifth level is, what the sixth level is, what the seventh level is, what the eighth level is, what the ninth level is, and what the tenth level is, they are, respectively, the level of bright insight, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, the level of the achievement of realization, the level of the pratyekabuddhas, the level of the bodhisattvas, and the level of the buddhas.

10.272 “Because of the emptiness of internal phenomena the first level is not apprehended; because of the emptiness of external phenomena the first level is not [F.243.b] apprehended; because of the emptiness of external and internal phenomena the first level is not apprehended; because of the emptiness of emptiness the first level is not apprehended; because of the emptiness of great extent the first level is not apprehended; because of the emptiness of ultimate reality the first level is not apprehended; because of the emptiness of conditioned phenomena the first level is not apprehended; because of the emptiness of unconditioned phenomena the first level is not apprehended; because of the emptiness of the unlimited the first level is not apprehended; because of the emptiness of that which has neither beginning nor end the first level is not apprehended; because of the emptiness of nonexclusion the first level is not apprehended; because of the emptiness of

inherent nature the first level is not apprehended; because of the emptiness of all phenomena the first level is not apprehended; because of the emptiness of intrinsic defining characteristics the first level is not apprehended; because of the emptiness of that which cannot be apprehended the first level is not apprehended; because of the emptiness of nonentities the first level is not apprehended; because of the emptiness of essential nature the first level is not apprehended; and because of the emptiness of an essential nature of nonentities the first level is not apprehended.

10.273 “Because of the emptiness of internal phenomena the second level is not apprehended; because of the emptiness of external phenomena the second level is not apprehended; because of the emptiness of external and internal phenomena the second level is not apprehended; because of the emptiness of emptiness the second level is not apprehended; because of the emptiness of great extent the second level is not apprehended; because of the emptiness of ultimate reality the second level is not apprehended; because of the emptiness of conditioned phenomena the second level is not apprehended; because of the emptiness of unconditioned phenomena the second level is not apprehended; because of the emptiness of the unlimited the second level is not apprehended; because of the emptiness of that which has neither beginning nor end [F.244.a] the second level is not apprehended; because of the emptiness of nonexclusion the second level is not apprehended; because of the emptiness of inherent nature the second level is not apprehended; because of the emptiness of all phenomena the second level is not apprehended; because of the emptiness of intrinsic defining characteristics the second level is not apprehended; because of the emptiness of that which cannot be apprehended the second level is not apprehended; because of the emptiness of nonentities the second level is not apprehended; because of the emptiness of essential nature the second level is not apprehended; and because of the emptiness of an essential nature of nonentities the second level is not apprehended.

10.274 “Because of the emptiness of internal phenomena the third level is not apprehended; because of the emptiness of external phenomena the third level is not apprehended; because of the emptiness of external and internal phenomena the third level is not apprehended; because of the emptiness of emptiness the third level is not apprehended; because of the emptiness of great extent the third level is not apprehended; because of the emptiness of ultimate reality the third level is not apprehended; because of the emptiness of conditioned phenomena the third level is not apprehended; because of the emptiness of unconditioned phenomena the third level is not apprehended; because of the emptiness of the unlimited the third level is not apprehended;

because of the emptiness of that which has neither beginning nor end the third level is not apprehended; because of the emptiness of nonexclusion the third level is not apprehended; because of the emptiness of inherent nature the third level is not apprehended; because of the emptiness of all phenomena the third level is not apprehended; because of the emptiness of intrinsic defining characteristics the third level is not apprehended; because of the emptiness of that which cannot be apprehended the third level is not apprehended; because of the emptiness of nonentities the third level is not apprehended; because of the emptiness of essential nature [F.244.b] the third level is not apprehended; and because of the emptiness of an essential nature of nonentities the third level is not apprehended.

10.275 “Because of the emptiness of internal phenomena the fourth level is not apprehended; because of the emptiness of external phenomena the fourth level is not apprehended; because of the emptiness of external and internal phenomena the fourth level is not apprehended; because of the emptiness of emptiness the fourth level is not apprehended; because of the emptiness of great extent the fourth level is not apprehended; because of the emptiness of ultimate reality the fourth level is not apprehended; because of the emptiness of conditioned phenomena the fourth level is not apprehended; because of the emptiness of unconditioned phenomena the fourth level is not apprehended; because of the emptiness of the unlimited the fourth level is not apprehended; because of the emptiness of that which has neither beginning nor end the fourth level is not apprehended; because of the emptiness of nonexclusion the fourth level is not apprehended; because of the emptiness of inherent nature the fourth level is not apprehended; because of the emptiness of all phenomena the fourth level is not apprehended; because of the emptiness of intrinsic defining characteristics the fourth level is not apprehended; because of the emptiness of that which cannot be apprehended the fourth level is not apprehended; because of the emptiness of nonentities the fourth level is not apprehended; because of the emptiness of essential nature the fourth level is not apprehended; and because of the emptiness of an essential nature of nonentities the fourth level is not apprehended.

10.276 “Because of the emptiness of internal phenomena the fifth level is not apprehended; because of the emptiness of external phenomena the fifth level is not apprehended; because of the emptiness of external and internal phenomena the fifth level is not apprehended; because of the emptiness of emptiness the fifth level is not apprehended; because of the emptiness of great extent the fifth level is not apprehended; because of the emptiness of ultimate reality the fifth level is not apprehended; because of the emptiness of conditioned phenomena the fifth level is not apprehended; because of the

emptiness of unconditioned phenomena [F.245.a] the fifth level is not apprehended; because of the emptiness of the unlimited the fifth level is not apprehended; because of the emptiness of that which has neither beginning nor end the fifth level is not apprehended; because of the emptiness of nonexclusion the fifth level is not apprehended; because of the emptiness of inherent nature the fifth level is not apprehended; because of the emptiness of all phenomena the fifth level is not apprehended; because of the emptiness of intrinsic defining characteristics the fifth level is not apprehended; because of the emptiness of that which cannot be apprehended the fifth level is not apprehended; because of the emptiness of nonentities the fifth level is not apprehended; because of the emptiness of essential nature the fifth level is not apprehended; and because of the emptiness of an essential nature of nonentities the fifth level is not apprehended.

10.277 “Because of the emptiness of internal phenomena the sixth level is not apprehended; because of the emptiness of external phenomena the sixth level is not apprehended; because of the emptiness of external and internal phenomena the sixth level is not apprehended; because of the emptiness of emptiness the sixth level is not apprehended; because of the emptiness of great extent the sixth level is not apprehended; because of the emptiness of ultimate reality the sixth level is not apprehended; because of the emptiness of conditioned phenomena the sixth level is not apprehended; because of the emptiness of unconditioned phenomena the sixth level is not apprehended; because of the emptiness of the unlimited the sixth level is not apprehended; because of the emptiness of that which has neither beginning nor end the sixth level is not apprehended; because of the emptiness of nonexclusion the sixth level is not apprehended; because of the emptiness of inherent nature the sixth level is not apprehended; because of the emptiness of all phenomena the sixth level is not apprehended; because of the emptiness of intrinsic defining characteristics the sixth level is not apprehended; because of the emptiness of that which cannot be apprehended the sixth level is not [F.245.b] apprehended; because of the emptiness of nonentities the sixth level is not apprehended; because of the emptiness of essential nature the sixth level is not apprehended; and because of the emptiness of an essential nature of nonentities the sixth level is not apprehended.

10.278 “Because of the emptiness of internal phenomena the seventh level is not apprehended; because of the emptiness of external phenomena the seventh level is not apprehended; because of the emptiness of external and internal phenomena the seventh level is not apprehended; because of the emptiness of emptiness the seventh level is not apprehended; because of the emptiness of great extent the seventh level is not apprehended; because of the

emptiness of ultimate reality the seventh level is not apprehended; because of the emptiness of conditioned phenomena the seventh level is not apprehended; because of the emptiness of unconditioned phenomena the seventh level is not apprehended; because of the emptiness of the unlimited the seventh level is not apprehended; because of the emptiness of that which has neither beginning nor end the seventh level is not apprehended; because of the emptiness of nonexclusion the seventh level is not apprehended; because of the emptiness of inherent nature the seventh level is not apprehended; because of the emptiness of all phenomena the seventh level is not apprehended; because of the emptiness of intrinsic defining characteristics the seventh level is not apprehended; because of the emptiness of that which cannot be apprehended the seventh level is not apprehended; because of the emptiness of nonentities the seventh level is not apprehended; because of the emptiness of essential nature the seventh level is not apprehended; and because of the emptiness of an essential nature of nonentities the seventh level is not apprehended.

10.279 “Because of the emptiness of internal phenomena the eighth level is not apprehended; because of the emptiness of external phenomena the eighth level is not apprehended; because of the emptiness of external and internal phenomena the eighth level is not apprehended; because of the emptiness of emptiness the eighth level is not apprehended; because of the emptiness of great extent the eighth level is not [F.246.a] apprehended; because of the emptiness of ultimate reality the eighth level is not apprehended; because of the emptiness of conditioned phenomena the eighth level is not apprehended; because of the emptiness of unconditioned phenomena the eighth level is not apprehended; because of the emptiness of the unlimited the eighth level is not apprehended; because of the emptiness of that which has neither beginning nor end the eighth level is not apprehended; because of the emptiness of nonexclusion the eighth level is not apprehended; because of the emptiness of inherent nature the eighth level is not apprehended; because of the emptiness of all phenomena the eighth level is not apprehended; because of the emptiness of intrinsic defining characteristics the eighth level is not apprehended; because of the emptiness of that which cannot be apprehended the eighth level is not apprehended; because of the emptiness of nonentities the eighth level is not apprehended; because of the emptiness of essential nature the eighth level is not apprehended; and because of the emptiness of an essential nature of nonentities the eighth level is not apprehended.

10.280 “Because of the emptiness of internal phenomena the ninth level is not apprehended; because of the emptiness of external phenomena the ninth level is not apprehended; because of the emptiness of external and internal

phenomena the ninth level is not apprehended; because of the emptiness of emptiness the ninth level is not apprehended; because of the emptiness of great extent the ninth level is not apprehended; because of the emptiness of ultimate reality the ninth level is not apprehended; because of the emptiness of conditioned phenomena the ninth level is not apprehended; because of the emptiness of unconditioned phenomena the ninth level is not apprehended; because of the emptiness of the unlimited the ninth level is not apprehended; because of the emptiness of that which has neither beginning nor end the ninth level is not apprehended; because of the emptiness of nonexclusion the ninth level is not apprehended; because of the emptiness of inherent nature [F.246.b] the ninth level is not apprehended; because of the emptiness of all phenomena the ninth level is not apprehended; because of the emptiness of intrinsic defining characteristics the ninth level is not apprehended; because of the emptiness of that which cannot be apprehended the ninth level is not apprehended; because of the emptiness of nonentities the ninth level is not apprehended; because of the emptiness of essential nature the ninth level is not apprehended; and because of the emptiness of an essential nature of nonentities the ninth level is not apprehended.

10.281 “Because of the emptiness of internal phenomena the tenth level is not apprehended; because of the emptiness of external phenomena the tenth level is not apprehended; because of the emptiness of external and internal phenomena the tenth level is not apprehended; because of the emptiness of emptiness the tenth level is not apprehended; because of the emptiness of great extent the tenth level is not apprehended; because of the emptiness of ultimate reality the tenth level is not apprehended; because of the emptiness of conditioned phenomena the tenth level is not apprehended; because of the emptiness of unconditioned phenomena the tenth level is not apprehended; because of the emptiness of the unlimited the tenth level is not apprehended; because of the emptiness of that which has neither beginning nor end the tenth level is not apprehended; because of the emptiness of nonexclusion the tenth level is not apprehended; because of the emptiness of inherent nature the tenth level is not apprehended; because of the emptiness of all phenomena the tenth level is not apprehended; because of the emptiness of intrinsic defining characteristics the tenth level is not apprehended; because of the emptiness of that which cannot be apprehended the tenth level is not apprehended; because of the emptiness of nonentities the tenth level is not apprehended; because of the emptiness of essential nature the tenth level is not apprehended; and because of the emptiness of an essential nature of nonentities the tenth level is not apprehended.

10.282 “If you ask why, [F.247.a] Subhūti, it is because the first level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the second level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the third level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the fourth level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the fifth level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the sixth level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the seventh level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the eighth level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; the ninth level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended; and the tenth level that cannot be apprehended because of utter purity is neither apprehended, nor is it not apprehended.

10.283 “Owing to the emptiness of internal phenomena, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of external phenomena, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of external and internal phenomena, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of emptiness, [F.247.b] because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of great extent, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of ultimate reality, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of conditioned phenomena, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of unconditioned phenomena, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of the unlimited, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of that which has neither beginning nor end, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of nonexclusion, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of inherent nature, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of all phenomena, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of intrinsic defining characteristics, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of that which cannot be apprehended, because of utter purity the maturation of

beings is not apprehended. Owing to [F.248.a] the emptiness of nonentities, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of essential nature, because of utter purity the maturation of beings is not apprehended. Owing to the emptiness of an essential nature of nonentities, because of utter purity the maturation of beings is not apprehended.

10.284 “Owing to the emptiness of internal phenomena, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of external phenomena, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of external and internal phenomena, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of emptiness, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of great extent, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of ultimate reality, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of conditioned phenomena, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of unconditioned phenomena, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of the unlimited, because of utter purity the refinement of a buddhafield [F.248.b] is not apprehended. Owing to the emptiness of that which has neither beginning nor end, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of nonexclusion, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of inherent nature, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of all phenomena, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of intrinsic defining characteristics, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of that which cannot be apprehended, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of nonentities, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of essential nature, because of utter purity the refinement of a buddhafield is not apprehended. Owing to the emptiness of an essential nature of nonentities, because of utter purity the refinement of a buddhafield is not apprehended.

10.285 “Owing to the emptiness of internal phenomena, because of utter purity the five eyes are not apprehended. Owing to the emptiness of external phenomena, because of utter purity the five eyes are not apprehended. Owing to the emptiness of external and internal phenomena, because of

utter purity the five eyes are not apprehended. Owing to the emptiness of emptiness, because of utter purity the five eyes are not apprehended. Owing to the emptiness [F.249.a] of great extent, because of utter purity the five eyes are not apprehended. Owing to the emptiness of ultimate reality, because of utter purity the five eyes are not apprehended. Owing to the emptiness of conditioned phenomena, because of utter purity the five eyes are not apprehended. Owing to the emptiness of unconditioned phenomena, because of utter purity the five eyes are not apprehended. Owing to the emptiness of the unlimited, because of utter purity the five eyes are not apprehended. Owing to the emptiness of that which has neither beginning nor end, because of utter purity the five eyes are not apprehended. Owing to the emptiness of nonexclusion, because of utter purity the five eyes are not apprehended. Owing to the emptiness of inherent nature, because of utter purity the five eyes are not apprehended. Owing to the emptiness of all phenomena, because of utter purity the five eyes are not apprehended. Owing to the emptiness of intrinsic defining characteristics, because of utter purity the five eyes are not apprehended. Owing to the emptiness of that which cannot be apprehended, because of utter purity the five eyes are not apprehended. Owing to the emptiness of nonentities, because of utter purity the five eyes are not apprehended. Owing to the emptiness of essential nature, because of utter purity the five eyes are not apprehended. Owing to the emptiness of an essential nature of nonentities, because of utter purity the five eyes are not apprehended.

10.286 “So it is, Subhūti, that bodhisattva great beings practicing the perfection of wisdom will attain emancipation in all-aspect omniscience in the Great Vehicle through not apprehending [F.249.b] any phenomena.

10.287 *This completes the tenth chapter from The Perfection of Wisdom in One Hundred Thousand Lines. [B18]*

11.

CHAPTER 11

- 11.1 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, the Great Vehicle is called a ‘Great Vehicle.’ It outshines the world with its gods, humans, and asuras and attains emancipation;⁵⁷⁴ that is why it is called a Great Vehicle.
- 11.2 “Blessed Lord, this Great Vehicle is the same as space. Just as space gives space to⁵⁷⁵ countless, immeasurable beings, similarly this Great Vehicle also gives space to countless, immeasurable beings. For this reason, Blessed Lord, this is the Great Vehicle of bodhisattva great beings. For this Great Vehicle, going and coming are not discerned,⁵⁷⁶ nor standing still. The limit of the past, the limit of the future, and a middle are also not discerned.
- 11.3 “Blessed Lord, to illustrate, just as for space neither going or coming is discerned, and standing still too is not discerned, similarly, for this Great Vehicle, going is not apprehended, an attainment of emancipation is not apprehended, and standing still is not apprehended.
- 11.4 “Blessed Lord, to illustrate, just as, because of the sameness of the three times, for space the limit of the past is not apprehended, the limit of the future is not apprehended, and a middle is not apprehended, similarly for this Great Vehicle, also, because of the sameness of the three times, the limit of the past is not apprehended, the limit of the future is not apprehended, and a middle is not apprehended. Blessed Lord, it is a vehicle [F.250.a] that is the sameness of the three times; that is why it is called a Great Vehicle.
- 11.5 The Blessed One said, “That is so, Subhūti, that is so! These six perfections—namely, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom—are the Great Vehicle of bodhisattva great beings. This is called the Great Vehicle of bodhisattva great beings.

“Moreover, Subhūti, this Great Vehicle of bodhisattva great beings is all the dhāraṇī gateways and all these gateways of meditative stability,⁵⁷⁷ namely, the meditative stability *heroic valor*, the meditative stability *precious seal*, the meditative stability *lion’s play*, the meditative stability *beautiful moon*, the meditative stability *crest of the moon’s victory banner*, the meditative stability *surpassing all phenomena*, the meditative stability *seal of all phenomena*, the meditative stability *surveying the crown pinnacle*, the meditative stability *certainty in the realm of phenomena*, the meditative stability *crest of certainty’s victory banner*, the meditative stability *vajra*, the meditative stability *seal of entry into all phenomena*, the meditative stability *well established as the king of meditative stabilities*, the meditative stability *excellently well established*, the meditative stability *well-founded king of meditative stabilities*, the meditative stability *diffusion of light rays*, the meditative stability *without mistakes*, the meditative stability *because of the diffusion of light rays not making mistakes*, [F.250.b] the meditative stability *power of effort*, the meditative stability *array of power*, the meditative stability *exalted*, the meditative stability *engaging with certainty in lexical explanations*, the meditative stability *entry into designations*, the meditative stability *observation of spatial directions*, the meditative stability *sealed with the seal*, the meditative stability *unimpaired*, the meditative stability *oceanic seal gathering all phenomena*, the meditative stability *seal of the king*, the meditative stability *permeation of space*, the meditative stability *vajra maṇḍala*, the meditative stability *purified of the three spheres*, the meditative stability *shoulder ornament of the victory banner’s crest*, the meditative stability *Indra’s crest*, the meditative stability *pursuit of the stream*, the meditative stability *yawning lion*, the meditative stability *stretching lion*, the meditative stability *stretching-out lion*, the meditative stability *beyond sequence*, the meditative stability *without attachment or obstruction*, the meditative stability *repudiation of afflicted mental states*, the meditative stability *illumination*, the meditative stability *unseeking*, the meditative stability *no fixed abode*, the meditative stability *free from mentation*, the meditative stability *taming the four māras*, the meditative stability *stainless lamplight*, the meditative stability *boundless light*, the meditative stability *illuminator*, the meditative stability *total illumination*, the meditative stability *pure supremacy* the meditative stability *stainless light*, the meditative stability *bringer of joy*, the meditative stability *lightning lamp*, the meditative stability *inexhaustible*, the meditative stability *unvanquished*, the meditative stability *majestic*, the meditative stability [F.251.a] *free from extinction*, the meditative stability *unmoving*, the meditative stability *calmed*, the meditative stability *imperishable*, the meditative stability *lamp of the sun*, the meditative stability *immaculate moon*, the meditative stability *clear-eyed*, the meditative stability *lamp of wisdom*, the meditative stability *clear appearance*, the

meditative stability *moon lamp*, the meditative stability *illuminating*, the meditative stability *does what needs to be done*, the meditative stability *glory of transcendental knowledge*, the meditative stability *vajra-like*, the meditative stability *stability of mind*, the meditative stability *total illumination*, the meditative stability *well situated*, the meditative stability *jewel cusp*, the meditative stability *seal of the supreme phenomenon*, the meditative stability *sameness of all phenomena*, the meditative stability *renunciation of delight*, the meditative stability *elevated by phenomena*, the meditative stability *expanded on account of being elevated by phenomena*, the meditative stability *jewel state*, the meditative stability *forsaking fights*, the meditative stability *dispersal*, the meditative stability *distinguishing the terms associated with all phenomena*, the meditative stability *determination*, the meditative stability *stainless performance*, the meditative stability *arranging the sameness of letters*, the meditative stability *devoid of letters*, the meditative stability *cutting off the objective support*, the meditative stability *unmodified*, the meditative stability *aspectless*, the meditative stability *entering into names and signs*, the meditative stability *free from activity*, the meditative stability *entering into the ascertainment of names*, the meditative stability *a practitioner without a dwelling*, the meditative stability *devoid of darkness*, the meditative stability *endowed with practice*, the meditative stability *unwavering*, the meditative stability *transcendence of the range*, the meditative stability *accumulation of all attributes*, [F.251.b] the meditative stability *abiding without mentation*, the meditative stability *abiding with certainty*, the meditative stability *blossoming and vibrance of the flowers of virtue*, the meditative stability *endowed with the branches of enlightenment*, the meditative stability *boundless eloquence*, the meditative stability *boundless lamplight*, the meditative stability *equal to the unequaled*, the meditative stability *transcending all phenomena*, the meditative stability *delineator*, the meditative stability *dispelling doubt*, the meditative stability *without settled focus*, the meditative stability *single array*, the meditative stability *manifest attainment of aspects*, the meditative stability *single aspect*, the meditative stability *nonexclusion of the aspect*, the meditative stability *supreme performance*, the meditative stability *comprehension of all bases of existence through realization*, the meditative stability *entrance to symbols and sounds*, the meditative stability *jewel heart*, the meditative stability *unattached to any phenomena*, the meditative stability *array of flashes of lightning*, the meditative stability *forsaking*, the meditative stability *lamp of doctrine*, the meditative stability *lamp of transcendental knowledge*, the meditative stability *manifest attainment of the miraculous ability to not return*, the meditative stability *devoid of vocalic syllables*, the meditative stability *burning lamp*, the meditative stability *purification of defining characteristics*, the meditative stability *manifestly imperceptible*, the meditative stability *endowed*

with a distinct forbearance, the meditative stability endowed with all finest aspects, the meditative stability endowed with dhāraṇīs, the meditative stability absence of joy with respect to all happiness and suffering, the meditative stability [F.252.a] inexhaustible cornucopia, the meditative stability dhāraṇī intelligence, the meditative stability perfect elimination of right and wrong, the meditative stability perfect calming of all contradictions and refutations, the meditative stability no harmony or disharmony, the meditative stability taintless light, the meditative stability endowed with the essence, the meditative stability taintless light of the full moon, the meditative stability lightning light, the meditative stability great ornament, the meditative stability illuminator in all respects, the meditative stability protector of all worlds, the meditative stability sameness of meditative stability, the meditative stability with a dustless and dust-free principle, the meditative stability convergence in nonaffliction, the meditative stability convergence of all afflicted mental states in nonaffliction, the meditative stability intent on a dwelling that has not been apprehended, the meditative stability abiding in the real nature without mentation, the meditative stability self-originated from the vessel, the meditative stability incinerating all afflicted mental states, the meditative stability lamp of great transcendental knowledge, the meditative stability origin of the ten powers, the meditative stability opener of the gateways, the meditative stability dispelling the defects of corporeality, the meditative stability obliterating defects of speech, transforming them as if into space,⁵⁷⁸ the meditative stability dispelling the defects of the mind, the meditative stability thorough investigation, the meditative stability space-like, and the meditative stability space-like and without attachment, hence free and without blemish. This is called the Great Vehicle of bodhisattva [F.252.b] great beings.

11.7 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings is this, namely, the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities.

11.8 “Moreover, Subhūti, this Great Vehicle of bodhisattva great beings is the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes,

the four formless absorptions, the eight liberations, the nine steps of serial meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; and the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas. This is the Great Vehicle [F.253.a] of bodhisattva great beings.

11.9 “Subhūti, you said this Great Vehicle ‘outshines the world with its gods, humans, and asuras and attains emancipation.’ If you ask what this world with its gods, humans, and asuras is, it is this, namely, the realm of desire, the realm of form, and the realm of formlessness.

11.10 “Subhūti, if the realm of desire were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing⁵⁷⁹—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because this realm of desire is constructed, fashioned, and fabricated⁵⁸⁰—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.11 “Subhūti, if the realm of form were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because this realm of form is constructed, fashioned, and fabricated,—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine [F.253.b] the world with its gods, humans, and asuras and attain emancipation.

11.12 “Subhūti, if the realm of formlessness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because this realm of formlessness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.13 “Subhūti, if physical forms were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because physical forms are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great [F.254.a] Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if feelings were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because feelings are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if perceptions were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because perceptions are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if formative predispositions were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because formative predispositions are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this [F.254.b] Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods,

humans, and asuras and attain emancipation. However, Subhūti, because consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.14 “Subhūti, if the eyes were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the eyes are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the ears were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle [F.255.a] would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the ears are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the nose were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the nose is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the tongue were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the tongue is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if

[F.255.b] the body were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the body is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the mental faculty were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the mental faculty is constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.15 “Subhūti, if sights were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, [F.256.a] because sights are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if sounds were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because sounds are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if odors were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain

emancipation. However, Subhūti, because odors are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. [F.256.b] Subhūti, if tastes were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because tastes are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if tangibles were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because tangibles are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if mental phenomena were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, [F.257.a] because mental phenomena are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.16 “Subhūti, if visual consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because visual consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and

attain emancipation. Subhūti, if auditory consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because auditory consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. [F.257.b] Subhūti, if olfactory consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because olfactory consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if gustatory consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because gustatory consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if tactile consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle [F.258.a] would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because tactile consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if mental consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not

changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because mental consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.17 “Subhūti, if visually compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because visually compounded sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity [F.258.b] endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if aurally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because aurally compounded sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if nasally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because nasally compounded sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if lingually compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, [F.259.a] permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain

emancipation. However, Subhūti, because lingually compounded sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if corporeally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because corporeally compounded sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if mentally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because mentally compounded [F.259.b] sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.18 “Subhūti, if feelings conditioned by visually compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because feelings conditioned by visually compounded sensory contact are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if feelings conditioned by aurally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However,

Subhūti, because feelings conditioned by aurally compounded sensory contact are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore [F.260.a] does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if feelings conditioned by nasally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because feelings conditioned by nasally compounded sensory contact are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if feelings conditioned by lingually compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because feelings conditioned by lingually compounded sensory contact are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if feelings conditioned by corporeally compounded sensory contact were the real, the unmistakable real, [F.260.b] the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because feelings conditioned by corporeally compounded sensory contact are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if feelings conditioned by mentally compounded sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world

with its gods, humans, and asuras and attain emancipation. However, Subhūti, because feelings conditioned by mentally compounded sensory contact are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.19 “Subhūti, if the earth element were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity [F.261.a] endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the earth element is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the water element were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the water element is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the fire element were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the fire element is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and [F.261.b] a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the wind element were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the wind element is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the

attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the consciousness element were the real, the unmistakable real, [F.262.a] the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the consciousness element is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.20 “Subhūti, if ignorance were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because ignorance is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if formative predispositions were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this [F.262.b] Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because formative predispositions are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if consciousness were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because consciousness is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if name and form were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true,

and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because name and form are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, [F.263.a] not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the six sense fields were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the six sense fields are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if sensory contact were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because sensory contact is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if sensation were the real, the unmistakable real, [F.263.b] the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because sensation is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if craving were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because craving is constructed, fashioned, and fabricated—that is to say, is

impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if grasping were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, [F.264.a] because grasping is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the rebirth process were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the rebirth process is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if birth were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and an entity endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because birth is constructed, fashioned, and fabricated—that is to say, is impermanent, unstable, not eternal, and a nonentity endowed with the attribute of changing—this Great Vehicle therefore [F.264.b] does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if aging and death were the real, the unmistakable real, the one and only real—that is to say, incontrovertible, true, and perfect, as things are, permanent, stable, eternal, and entities endowed with the attribute of not changing—then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because aging and death are constructed, fashioned, and fabricated—that is to say, are impermanent, unstable, not eternal, and nonentities endowed with the attribute of changing—this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. [B19]

11.21 “Subhūti, if the perfection of generosity were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the perfection of generosity is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the perfection of ethical discipline were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the perfection of ethical discipline is a nonentity, not an entity, this Great Vehicle therefore does outshine the world [F.265.a] with its gods, humans, and asuras and attain emancipation. Subhūti, if the perfection of tolerance were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the perfection of tolerance is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the perfection of perseverance were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the perfection of perseverance is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the perfection of meditative concentration were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the perfection of meditative concentration is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the perfection of wisdom were an entity and not a nonentity, then indeed this Great Vehicle would not [F.265.b] outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the perfection of wisdom is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.22 “Subhūti, if the emptiness of internal phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of internal phenomena is a nonentity, not an entity, this Great Vehicle does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of external phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and

attain emancipation. However, Subhūti, because the emptiness of external phenomena is a nonentity, not an entity, this Great Vehicle does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of external and internal phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of external and internal phenomena is a nonentity, not an entity, this Great Vehicle does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of emptiness were an entity [F.266.a] and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of emptiness is a nonentity, not an entity, this Great Vehicle does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of great extent were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of great extent is a nonentity, not an entity, this Great Vehicle does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of ultimate reality were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of ultimate reality is a nonentity, not an entity, this Great Vehicle does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of conditioned phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of conditioned phenomena is a nonentity, not an entity, this Great Vehicle therefore does outshine [F.266.b] the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of unconditioned phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of unconditioned phenomena is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of the unlimited were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of the unlimited is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans,

and asuras and attain emancipation. Subhūti, if the emptiness of that which has neither beginning nor end were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of that which has neither beginning nor end is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of nonexclusion were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, [F.267.a] humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of nonexclusion is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of inherent nature were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of inherent nature is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of all phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of all phenomena is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of intrinsic defining characteristics were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of intrinsic defining characteristics is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras [F.267.b] and attain emancipation. Subhūti, if the emptiness of that which cannot be apprehended were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of that which cannot be apprehended is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of nonentities were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of nonentities is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of essential

nature were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of essential nature is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness of an essential nature of nonentities were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness of [F.268.a] an essential nature of nonentities is a nonentity, not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.23 “Subhūti, if the applications of mindfulness were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the applications of mindfulness are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the correct exertions were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the correct exertions are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the supports for miraculous ability were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the supports for miraculous ability are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the faculties were entities [F.268.b] and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the faculties are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the powers were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the powers are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the branches of enlightenment were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the branches of enlightenment are nonentities, not entities,

this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the noble eightfold path were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the noble eightfold path is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.24 “Subhūti, if the truths [F.269.a] of the noble ones were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the truths of the noble ones are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the meditative concentrations were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the meditative concentrations are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the immeasurable attitudes were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the immeasurable attitudes are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the formless absorptions were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the formless absorptions are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, [F.269.b] humans, and asuras and attain emancipation. Subhūti, if the liberations were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the liberations are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the serial steps of meditative absorption were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the serial steps of meditative absorption are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the emptiness, signlessness, and wishlessness gateways to liberation were entities and not nonentities, then

indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the emptiness, signlessness, and wishlessness gateways to liberation are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the extrasensory powers were entities and not [F.270.a] nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the extrasensory powers are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the meditative stabilities were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the meditative stabilities are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the dhāraṇī gateways were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the dhāraṇī gateways are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.25 “Subhūti, if the powers of the tathāgatas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the powers of the tathāgatas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, [F.270.b] humans, and asuras and attain emancipation. Subhūti, if the fearlessnesses were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the fearlessnesses are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the kinds of exact knowledge were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the kinds of exact knowledge are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if great compassion were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because great compassion is a nonentity and not an entity, this Great Vehicle therefore does outshine the

world with its gods, humans, and asuras and attain emancipation. Subhūti, if the eighteen distinct qualities of the buddhas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because [F.271.a] the eighteen distinct qualities of the buddhas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.26 “Subhūti, if the attributes of those at the level of the spiritual family were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of those at the level of the spiritual family are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the attributes of those at the eighth level were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of those at the eighth level are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the attributes of those who have entered the stream were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of those who have entered the stream are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the attributes of once-returners were entities and not [F.271.b] nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of once-returners are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the attributes of non-returners were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of non-returners are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the attributes of arhats were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of arhats are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and

asuras and attain emancipation. Subhūti, if the attributes of pratyekabuddhas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of pratyekabuddhas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. [F.272.a] Subhūti, if the attributes of bodhisattvas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of bodhisattvas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the attributes of buddhas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the attributes of buddhas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.27 “Subhūti, if those on the level of the spiritual family were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because those on the level of the spiritual family are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if those at the eighth level were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because those at the eighth level are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, [F.272.b] and asuras and attain emancipation. Subhūti, if those who have entered the stream were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because those who have entered the stream are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if once-returners were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because once-returners are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if non-returners were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain

emancipation. However, Subhūti, because non-returners are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if arhats were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because arhats are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, [F.273.a] humans, and asuras and attain emancipation. Subhūti, if pratyekabuddhas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because pratyekabuddhas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if bodhisattvas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because bodhisattvas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if tathāgatas, arhats, perfectly complete buddhas were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because tathāgatas, arhats, perfectly complete buddhas are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

- 11.28 “Subhūti, if the realm of phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain [F.273.b] emancipation. However, Subhūti, because the realm of phenomena is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the real nature were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the real nature is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the very limit of reality were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the very limit of reality is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation. Subhūti, if the realm of the inconceivable were an entity and not a nonentity, then indeed this Great Vehicle would not

outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the realm of the inconceivable is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.29 “Subhūti, if the world with its gods, humans, and asuras were an entity and not a nonentity, then indeed this Great Vehicle would not outshine the world [F.274.a] with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the world with its gods, humans, and asuras is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.30 “Subhūti, if the instances of setting the mind on enlightenment, as many as there are, by bodhisattva great beings, starting from their first setting of the mind on enlightenment up to being seated at the site of enlightenment, were entities and not nonentities, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the instances of setting the mind on enlightenment, as many as there are, by bodhisattva great beings, starting from their first setting of the mind on enlightenment up to being seated at the site of enlightenment, are nonentities, not entities, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.31 “Subhūti, if the vajra-like transcendental knowledge of bodhisattva great beings were an entity and a not a nonentity, then indeed this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the vajra-like transcendental knowledge of bodhisattva great beings is a nonentity and not an entity, this Great Vehicle therefore does outshine the world with its gods, humans, and asuras and attain emancipation.

11.32 “Subhūti, if the vajra-like transcendental knowledge of bodhisattva great beings were an entity [F.274.b] and a not a nonentity, then indeed bodhisattva great beings would not realize that all the propensities for afflictive mental states that cause linking up are nonentities and would not acquire all-aspect omniscience, and this Great Vehicle would not outshine the world with its gods, humans, and asuras and attain emancipation. However, Subhūti, because the vajra-like transcendental knowledge of bodhisattva great beings is a nonentity and not an entity, bodhisattva great beings therefore do realize that all the propensities for afflictive mental states that cause linking up are nonentities and do indeed acquire all-aspect omniscience, and this Great Vehicle outshines the world with its gods, humans, and asuras and attains emancipation.

- 11.33 “Subhūti, if the thirty-two major marks of bodhisattva great beings⁵⁸¹ were entities and not nonentities, then indeed the tathāgatas, arhats, perfectly complete buddhas would not outshine the world with its gods, humans, and asuras, and would not illuminate, would not radiate, and would not shine with their magnificence and glory. However, Subhūti, because the thirty-two major marks of a great person that the tathāgatas, arhats, genuinely perfect buddhas possess are nonentities, not entities, therefore the tathāgatas, arhats, perfectly complete buddhas do indeed outshine the world with its gods, humans, and asuras, and illuminate, radiate, and shine with their magnificence and glory.
- 11.34 “Subhūti, if the light of the tathāgatas, arhats, perfectly complete buddhas [F.275.a] were an entity and not a nonentity, then the tathāgatas, arhats, perfectly complete buddhas would not permeate⁵⁸² worlds as numerous as the grains of sand of the river Gaṅgā with their luminosity. However, Subhūti, because the light of the tathāgatas, arhats, perfectly complete buddhas is a nonentity and not an entity, therefore the tathāgatas, arhats, perfectly complete buddhas do permeate worlds as numerous as the grains of sand of the river Gaṅgā with their luminosity.
- 11.35 “Subhūti, if the voice of a tathāgata, arhat, perfectly complete buddha with its sixty aspects were an entity and not a nonentity, then the tathāgatas, arhats, perfectly complete buddhas in worlds as numerous as the grains of sand of the river Gaṅgā would not have made themselves heard with their voice. However, Subhūti, because the voice of a tathāgata, arhat, perfectly complete buddha with its sixty aspects is a nonentity and not an entity, therefore the tathāgatas, arhats, perfectly complete buddhas in worlds as numerous as the grains of sand of the river Gaṅgā do make themselves heard with their voice.
- 11.36 “Subhūti, if the wheel of the Dharma of tathāgatas, arhats, perfectly complete buddhas were an entity and not a nonentity, then the tathāgatas, arhats, perfectly complete buddhas would not turn in the world that wheel of the Dharma that no virtuous ascetic, brahmin, god, demon, Brahmā, [F.275.b] or anyone else could have turned in conformity with the Dharma. However, Subhūti, because the wheel of the Dharma of tathāgatas, arhats, perfectly complete buddhas is a nonentity and not an entity, therefore the tathāgatas, arhats, perfectly complete buddhas do turn in the world that wheel of the Dharma that no virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else could have turned in conformity with the Dharma.
- 11.37 “Subhūti, if the beings for whom the tathāgatas, arhats, perfectly complete buddhas turn the wheel of the Dharma were entities and not nonentities, then those beings would not enter final nirvāṇa in the expanse of nirvāṇa with no residual aggregates. However, Subhūti, because the beings for

whom the tathāgatas, arhats, perfectly complete buddhas turn the wheel of the Dharma are nonentities, not entities, therefore those beings have entered final nirvāṇa, are entering final nirvāṇa, and will enter final nirvāṇa, in the expanse of nirvāṇa with no residue of the aggregates.

11.38 “Subhūti, you said, ‘This Great Vehicle is the same as space.’ So it is, Subhūti, so it is! This vehicle is the same as space.

11.39 “To illustrate, Subhūti, in space the eastern direction is not apprehended,⁵⁸³ and the southern direction, the western direction, the northern direction, the zenith, the nadir, [F.276.a] and the intermediate directions are not apprehended. Similarly, Subhūti, in this Great Vehicle, the eastern direction is not apprehended, and the southern direction, the western direction, the northern direction, the zenith, the nadir, and the intermediate directions are not apprehended. Therefore, it is said that ‘this vehicle is the same as space.’

11.40 “To illustrate, Subhūti, space is neither long, nor short, nor round, nor square, nor symmetrical, nor asymmetrical. Similarly, Subhūti, this Great Vehicle, too, is neither long, nor short, nor round, nor square, nor symmetrical, nor asymmetrical. Therefore, it is said that ‘this vehicle is the same as space.’

11.41 “To illustrate, Subhūti, space is neither blue, nor yellow, nor red, nor white, nor crimson, nor crystalline, nor silver. Similarly, Subhūti, this Great Vehicle, too, is neither blue, nor yellow, nor red, nor white, nor crimson, nor crystalline, nor silver. Therefore, it is said that ‘this vehicle is the same as space.’

11.42 “To illustrate, Subhūti, space is not the past, the future, or the present. Similarly, Subhūti, this Great Vehicle, too, is not the past, the future, or the present. Therefore, it is said that ‘this vehicle is the same as space.’

11.43 “To illustrate, Subhūti, space neither decreases nor increases, neither diminishes nor [F.276.b] expands. Similarly, Subhūti, this Great Vehicle, too, neither decreases nor increases, neither diminishes nor expands. Therefore, it is said that ‘this vehicle is the same as space.’

11.44 “To illustrate, Subhūti, space is not defiled nor is it purified. Similarly, Subhūti, this Great Vehicle, too, is not defiled nor is it purified. Therefore, it is said that ‘this vehicle is the same as space.’

11.45 “To illustrate, Subhūti, space neither arises, nor does it cease, nor does it last, nor does it reach an end, nor does it last and then change into something else. Similarly, Subhūti, this Great Vehicle, too, neither arises, nor does it cease, nor does it last, nor does it reach an end, nor does it last and then change into something else. Therefore, it is said that ‘this vehicle is the same as space.’

- 11.46 “To illustrate, Subhūti, space is neither virtuous nor nonvirtuous, and it is neither determinate nor indeterminate.⁵⁸⁴ Similarly, Subhūti, this Great Vehicle, too, is neither virtuous nor nonvirtuous, and it is neither determinate nor indeterminate. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.47 “To illustrate, Subhūti, space is not seen, nor is it heard, nor known, nor cognized. Similarly, Subhūti, this Great Vehicle, too, is not seen, nor is it heard, nor known, nor cognized. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.48 “To illustrate, Subhūti, space is neither an object of knowledge nor not an object of knowledge, nor is it an object of understanding, nor is it an object of comprehension, nor is it an object to be actualized, nor is it an object to be abandoned, nor is it [F.277.a] an object to be cultivated.⁵⁸⁵ Similarly, Subhūti, this Great Vehicle, too, is neither an object of knowledge nor not an object of knowledge, nor is it an object of understanding, nor is it an object of comprehension, nor is it an object to be actualized, nor is it an object to be abandoned, nor is it an object to be cultivated. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.49 “To illustrate, Subhūti, space is neither a maturation, nor is it subject to maturation.⁵⁸⁶ Similarly, Subhūti, this Great Vehicle, too, is neither a maturation, nor is it subject to maturation. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.50 “To illustrate, Subhūti, space is neither included within the realm of desire, nor is it included within the realm of form, nor is it included within the realm of formlessness. Similarly, Subhūti, this Great Vehicle, too, is neither included within the realm of desire, nor is it included within the realm of form, nor is it included within the realm of formlessness. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.51 “To illustrate, Subhūti, space is not greedy nor is it free from greed, is not hateful nor is it free from hate, and is not deluded nor is it free from delusion. Similarly, Subhūti, this Great Vehicle, too, is not greedy nor is it free from greed, is not hateful nor is it free from hate, and is not deluded nor is it free [F.277.b] from delusion. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.52 “To illustrate, Subhūti, in space there is no first setting of the mind on enlightenment, nor is there the second, the third, the fourth, the fifth, the sixth, the seventh, the eighth, the ninth, or the tenth setting of the mind on enlightenment. Similarly, Subhūti, in this Great Vehicle, too, there is no first setting of the mind on enlightenment, nor is there the second, the third, the

fourth, the fifth, the sixth, the seventh, the eighth, the ninth, or the tenth setting of the mind on enlightenment. Therefore, it is said that ‘this vehicle is the same as space.’

11.53 “To illustrate, Subhūti, in space there is no level of bright insight, nor is there the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, or the level of spiritual achievement. Similarly, Subhūti, in this Great Vehicle, too, there is no level of bright insight, nor is there the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, or the level of spiritual achievement. Therefore, it is said that ‘this vehicle is the same as space.’

11.54 “To illustrate, Subhūti, in space there is no fruit of having entered the stream, nor is there the fruit of once-returner, the fruit of non-returner, or arhatship. Similarly, Subhūti, in this Great Vehicle, too, there is no fruit of having entered the stream, nor is there the fruit of once-returner, the fruit of [F.278.a] non-returner, or arhatship. Therefore, it is said that ‘this vehicle is the same as space.’

11.55 “To illustrate, Subhūti, in space there is no level of the śrāvakas, nor is there the level of the pratyekabuddhas, the level of the bodhisattvas, or the level of the perfectly complete buddhas. Similarly, Subhūti, in this Great Vehicle, too, there is no level of the śrāvakas, nor is there the level of the pratyekabuddhas, the level of the bodhisattvas, or the level of the perfectly complete buddhas. Therefore, it is said that ‘this vehicle is the same as space.’

11.56 “To illustrate, Subhūti, space does not have form, nor is it formless; is neither revealed, nor is it unrevealed; is neither obstructed, nor is it unobstructed; and neither is it united, nor is it separated. Similarly, Subhūti, this Great Vehicle, too, does not have form, nor is it formless; is neither revealed, nor is it unrevealed; is neither obstructed, nor is it unobstructed; and neither is it united, nor is it separated. Therefore, it is said that ‘this vehicle is the same as space.’

11.57 “To illustrate, Subhūti, space is neither permanent, nor is it impermanent; is neither happiness, nor is it suffering; neither has a self, nor is it selfless; and is neither pleasant, nor is it unpleasant. Similarly, Subhūti, this Great Vehicle, too, is neither permanent, nor is it impermanent; is neither happiness, nor is it suffering; neither has a self, nor is it selfless; and is neither pleasant, nor is it unpleasant. Therefore, it is said that ‘this vehicle is the same [F.278.b] as space.’

11.58 “To illustrate, Subhūti, space is neither empty, nor is it not empty; it is neither with a sign, nor is it without a sign; and it does not have aspirations, nor is it without aspirations.⁵⁸⁷ Similarly, Subhūti, this Great Vehicle, too, is

- neither empty, nor is it not empty; it is neither with a sign, nor is it without a sign; and it does not have aspirations, nor is it without aspirations. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.59 “To illustrate, Subhūti, space is neither at peace, nor is it not at peace, and neither is it void, nor is it not void. Similarly, Subhūti, this Great Vehicle, too, is neither at peace, nor is it not at peace, and neither is it void, nor is it not void. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.60 “To illustrate, Subhūti, space is neither light, nor is it darkness. Similarly, Subhūti, this Great Vehicle, too, is neither light, nor is it darkness. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.61 “To illustrate, Subhūti, space can neither be apprehended, nor can it not be apprehended. Similarly, Subhūti, this Great Vehicle, too, can neither be apprehended, nor can it not be apprehended. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.62 “To illustrate, Subhūti, space is neither expressible, nor is it inexpressible. Similarly, Subhūti, this Great Vehicle, too, is neither expressible, nor is it inexpressible. Therefore, it is said that ‘this vehicle is the same as space.’
- 11.63 “For these reasons, Subhūti, this vehicle is the same as [F.279.a] space. Such is the Great Vehicle.
- 11.64 “Subhūti, you said, ‘Just as space gives space to countless, immeasurable beings, similarly this Great Vehicle also gives space to countless, immeasurable beings.’ That is so, Subhūti, that is so! Just as space gives space to countless, immeasurable beings, similarly this Great Vehicle, too, gives space to countless, immeasurable beings. If you ask why, you should know, Subhūti, that space is nonexistent because beings are nonexistent;⁵⁸⁸ you should know that the Great Vehicle is nonexistent because space is nonexistent. For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because beings, the Great Vehicle, and space all cannot be apprehended.
- 11.65 “Moreover, Subhūti, you should know that space is immeasurable because beings are immeasurable. You should know that the Great Vehicle is immeasurable because space is immeasurable.
- 11.66 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because beings, the Great Vehicle, and space all cannot be apprehended.
- 11.67 “If you ask why, Subhūti, you should know that space is unfathomable⁵⁸⁹ because beings are unfathomable. You should know that the Great [F.279.b] Vehicle is unfathomable because space is unfathomable.
- 11.68 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because beings, the Great Vehicle, and space all cannot be apprehended.

- 11.69 “Moreover, Subhūti, you should know that the realm of phenomena is nonexistent because beings are nonexistent; you should know that space is nonexistent because the realm of phenomena is nonexistent; you should know that the Great Vehicle is nonexistent because space is nonexistent; you should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.
- 11.70 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because beings, the realm of phenomena, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.
- 11.71 “Moreover, Subhūti, you should know that the real nature is nonexistent because beings are nonexistent; you should know that space is nonexistent because the real nature is nonexistent; you should know that the Great Vehicle is nonexistent because space is nonexistent; you should know that the immeasurable is nonexistent because [F.280.a] the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.
- 11.72 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because beings, the true nature, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.
- 11.73 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you

should know that the very limit of reality is nonexistent because a viewer is nonexistent. You should know [F.280.b] that space is nonexistent because the very limit of reality is nonexistent; you should know that the Great Vehicle is nonexistent because space is nonexistent; you should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.74 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the very limit of reality, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended. [B20]

11.75 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person [F.281.a] is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that physical forms are nonexistent because the realm of the inconceivable is nonexistent; you should know that feelings are nonexistent because physical forms are nonexistent; you should know that perceptions are nonexistent because feelings are nonexistent; you should know that formative predispositions are nonexistent because perceptions are nonexistent; you should know that consciousness is nonexistent because formative predispositions are nonexistent; and you should know that space is nonexistent because consciousness is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you

should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.76 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, [F.281.b] a viewer, the realm of the inconceivable, physical forms, feelings, perceptions, formative predispositions, consciousness, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.77 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the eyes are nonexistent because the realm of the inconceivable is nonexistent; you should know that the ears are nonexistent because the eyes are nonexistent; you should know that the nose is nonexistent because the ears are nonexistent; you should know that the tongue is nonexistent because the nose is nonexistent; you should know that the body is nonexistent because the tongue is nonexistent; you should know that the mental faculty is nonexistent because the body is nonexistent; and you should know that space is nonexistent because the mental faculty is nonexistent. You should know [F.282.a] that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the

immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.78 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the eyes, the ears, the nose, the tongue, the body, the mental faculty, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.79 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person [F.282.b] is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that sights are nonexistent because the realm of the inconceivable is nonexistent; you should know that sounds are nonexistent because sights are nonexistent; you should know that odors are nonexistent because sounds are nonexistent; you should know that tastes are nonexistent because odors are nonexistent; you should know that tangibles are nonexistent because tastes are nonexistent; you should know that mental phenomena are nonexistent because tangibles are nonexistent; and you should know that space is nonexistent because mental phenomena are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.80 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, [F.283.a] the realm of the inconceivable, sights, sounds, odors, tastes, tangibles, mental phenomena, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.81 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that visual consciousness is nonexistent because the realm of the inconceivable is nonexistent; you should know that auditory consciousness is nonexistent because visual consciousness is nonexistent; you should know that olfactory consciousness is nonexistent because auditory consciousness is nonexistent; you should know that gustatory consciousness is nonexistent because olfactory consciousness is nonexistent; you should know [F.283.b] that tactile consciousness is nonexistent because gustatory consciousness is nonexistent; you should know that mental consciousness is nonexistent because tactile consciousness is nonexistent; and you should know that space is nonexistent because mental consciousness is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

- 11.82 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, mental consciousness, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, [F.284.a] they all cannot be apprehended.
- 11.83 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that visually compounded sensory contact is nonexistent because the realm of the inconceivable is nonexistent; you should know that aurally compounded sensory contact is nonexistent because visually compounded sensory contact is nonexistent; you should know that nasally compounded sensory contact is nonexistent because aurally compounded sensory contact is nonexistent; you should know that lingually compounded sensory contact is nonexistent because nasally compounded sensory contact is nonexistent; you should know that corporeally compounded sensory contact is nonexistent because lingually compounded sensory contact is nonexistent; you should know that mentally compounded sensory contact is nonexistent because corporeally compounded sensory contact is nonexistent; and you should know that space is nonexistent because mentally compounded sensory contact is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you

should know [F.284.b] that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.84 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, mentally compounded sensory contact, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.85 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent [F.285.a] because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that feelings conditioned by visually compounded sensory contact are nonexistent because the realm of the inconceivable is nonexistent; you should know that feelings conditioned by aurally compounded sensory contact are nonexistent because feelings conditioned by visually compounded sensory contact are nonexistent; you should know that feelings conditioned by nasally compounded sensory contact are nonexistent because feelings conditioned by aurally compounded sensory contact are nonexistent; you should know that feelings conditioned by lingually compounded sensory contact are nonexistent because feelings conditioned by nasally compounded sensory contact are nonexistent; you should know that feelings conditioned by corporeally compounded sensory contact are nonexistent because feelings conditioned by lingually compounded sensory

contact are nonexistent; you should know that feelings conditioned by mentally compounded sensory contact are nonexistent because feelings conditioned by corporeally compounded sensory contact are nonexistent; and you should know that space is nonexistent because feelings conditioned by mentally compounded sensory contact are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.86 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, [F.285.b] a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, feelings conditioned by mentally compounded sensory contact, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.87 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know [F.286.a] that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the earth element is nonexistent because the realm of the inconceivable is nonexistent; you

should know that the water element is nonexistent because the earth element is nonexistent; you should know that the fire element is nonexistent because the water element is nonexistent; you should know that the wind element is nonexistent because the fire element is nonexistent; you should know that the space element is nonexistent because the wind element is nonexistent; you should know that the consciousness element is nonexistent because the space element is nonexistent; and you should know that space is nonexistent because the consciousness element is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.88 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the earth element, the water element, the fire element, the wind [F.286.b] element, the space element, the consciousness element, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.89 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that ignorance is nonexistent because the realm of the inconceivable is nonexistent; you should know that formative predispositions are nonexistent because ignorance is nonexistent;

you should know that consciousness is nonexistent because formative predispositions are nonexistent; you should know that name and form are nonexistent because consciousness is nonexistent; you should know that the six sense fields are nonexistent because name and form are nonexistent; you should know that sensory contact is nonexistent because the six sense fields are nonexistent; you should know that sensation is nonexistent because sensory contact is nonexistent; [F.287.a] you should know that craving is nonexistent because sensation is nonexistent; you should know that grasping is nonexistent because craving is nonexistent; you should know that the rebirth process is nonexistent because grasping is nonexistent; you should know that birth is nonexistent because the rebirth process is nonexistent; you should know that aging and death are nonexistent because the rebirth process is nonexistent; and you should know that space is nonexistent because aging and death are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.90 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, birth, aging and death, space, the Great Vehicle, the immeasurable, [F.287.b] the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.91 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a

knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the perfection of generosity is nonexistent because the realm of the inconceivable is nonexistent; you should know that the perfection of ethical discipline is nonexistent because the perfection of generosity is nonexistent; you should know that the perfection of tolerance is nonexistent because the perfection of ethical discipline is nonexistent; you should know that the perfection of perseverance is nonexistent because the perfection of tolerance is nonexistent; you should know that the perfection of meditative concentration is nonexistent because the perfection of perseverance is nonexistent; you should know that the perfection of wisdom is nonexistent because the perfection of meditative concentration is [F.288.a] nonexistent; and you should know that space is nonexistent because the perfection of wisdom is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.92 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.93 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form [F.288.b] is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is

nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the emptiness of internal phenomena is nonexistent because the realm of the inconceivable is nonexistent; you should know that the emptiness of external phenomena is nonexistent because the emptiness of internal phenomena is nonexistent; you should know that the emptiness of external and internal phenomena is nonexistent because the emptiness of external phenomena is nonexistent; you should know that the emptiness of emptiness is nonexistent because the emptiness of external and internal phenomena is nonexistent; you should know that the emptiness of great extent is nonexistent because the emptiness of emptiness is nonexistent; you should know that the emptiness of ultimate reality is nonexistent because the emptiness of great extent is nonexistent; you should know that the emptiness of conditioned phenomena is nonexistent because the emptiness of ultimate reality is nonexistent; you should know that the emptiness of unconditioned phenomena is nonexistent because the emptiness of conditioned phenomena is nonexistent; you should know that the emptiness of the unlimited is nonexistent because the emptiness of unconditioned phenomena is nonexistent; you should know that the emptiness of that which has neither beginning nor end is nonexistent because the emptiness of the unlimited is nonexistent; you should know that the emptiness of nonexclusion is nonexistent because the emptiness of that which has neither beginning nor end [F.289.a] is nonexistent; you should know that the emptiness of inherent nature is nonexistent because the emptiness of nonexclusion is nonexistent; you should know that the emptiness of all phenomena is nonexistent because the emptiness of inherent nature is nonexistent; you should know that the emptiness of intrinsic defining characteristics is nonexistent because the emptiness of all phenomena is nonexistent; you should know that the emptiness of that which cannot be apprehended is nonexistent because the emptiness of intrinsic defining characteristics is nonexistent; you should know that the emptiness of nonentities is nonexistent because the emptiness of that which cannot be apprehended is nonexistent; you should know that the emptiness of essential nature is nonexistent because the emptiness of nonentities is nonexistent; you should know that the emptiness of an essential nature of nonentities is nonexistent because the emptiness of essential nature is nonexistent; and you should know that space is nonexistent because the

emptiness of an essential nature of nonentities is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.94 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm [F.289.b] of the inconceivable, the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, the emptiness of an essential nature of nonentities, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.95 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; [F.290.a] you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the

applications of mindfulness are nonexistent because the realm of the inconceivable is nonexistent; you should know that the correct exertions are nonexistent because the applications of mindfulness are nonexistent; you should know that the supports for miraculous ability are nonexistent because the correct exertions are nonexistent; you should know that the faculties are nonexistent because the supports for miraculous ability are nonexistent; you should know that the powers are nonexistent because the faculties are nonexistent; you should know that the branches of enlightenment are nonexistent because the powers are nonexistent; you should know that the noble eightfold path is nonexistent because the branches of enlightenment are nonexistent; and you should know that space is nonexistent because the noble eightfold path is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.96 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, [F.290.b] an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.97 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should

know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the truths of the noble ones are nonexistent because the realm of the inconceivable is nonexistent; [F.291.a] you should know that the meditative concentrations are nonexistent because the truths of the noble ones are nonexistent; you should know that the immeasurable attitudes are nonexistent because the meditative concentrations are nonexistent; you should know that the formless absorptions are nonexistent because the immeasurable attitudes are nonexistent; you should know that the liberations are nonexistent because the formless absorptions are nonexistent; you should know that the serial steps of meditative absorption are nonexistent because the liberations are nonexistent; you should know that the emptiness, signlessness, and wishlessness gateways to liberation are nonexistent because the serial steps of meditative absorption are nonexistent; you should know that the extrasensory powers are nonexistent because the emptiness, signlessness, and wishlessness gateways to liberation are nonexistent; you should know that the meditative stabilities are nonexistent because the extrasensory powers are nonexistent; you should know that the dhāraṇī gateways are nonexistent because the meditative stabilities are nonexistent; and you should know that space is nonexistent because the dhāraṇī gateways are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

- 11.98 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, one who [F.291.b] lives, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight liberations, the nine serial steps of meditative absorption, the emptiness, signlessness, and wishlessness gateways to liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.99 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; [F.292.a] you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the powers of the tathāgatas are nonexistent because the realm of the inconceivable is nonexistent; you should know that the fearlessnesses are nonexistent because the powers of the tathāgatas are nonexistent; you should know that the kinds of exact knowledge are nonexistent because the fearlessnesses are nonexistent; you should know that great compassion is nonexistent because the kinds of exact knowledge are nonexistent; you should know that the distinct qualities of the buddhas are nonexistent because great compassion is nonexistent; and you should know that space is nonexistent because the distinct qualities of the buddhas are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.100 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, [F.292.b] the realm of the inconceivable, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great compassion, the distinct qualities of the buddhas, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.101 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that the level of the spiritual family is nonexistent because the realm of the inconceivable is nonexistent; you should know that the eighth level is nonexistent because the level of the spiritual family is nonexistent; you should know that the level of insight is nonexistent because the eighth level is nonexistent; you should know that the level of attenuated refinement is nonexistent because the level of insight is nonexistent; you should know that the level of no attachment is nonexistent [F.293.a] because the level of attenuated refinement is nonexistent; you should know that the level of spiritual achievement is nonexistent because the level of no attachment is nonexistent; and you should know that space is nonexistent because the level of spiritual achievement is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.102 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, the

level of spiritual achievement, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.103 “Moreover, [F.293.b] Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that those who have entered the stream are nonexistent because the realm of the inconceivable is nonexistent; you should know that once-returners are nonexistent because those who have entered the stream are nonexistent; you should know that non-returners are nonexistent because once-returners are nonexistent; you should know that arhats are nonexistent because non-returners are nonexistent; and you should know that space is nonexistent because arhats are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.104 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, [F.294.a] a being, a life form, a living being, a life, an individual, a person one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, those who have entered the stream, once-returners, non-returners, arhats, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.105 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know that pratyekabuddhas [F.294.b] are nonexistent because the realm of the inconceivable is nonexistent; you should know that perfectly complete buddhas are nonexistent because pratyekabuddhas are nonexistent; and you should know that space is nonexistent because perfectly complete buddhas are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

11.106 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, pratyekabuddhas, perfectly complete buddhas, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.

11.107 “Moreover, Subhūti, you should know that a being is nonexistent because the self is nonexistent; you should know that a life form is nonexistent because a being is nonexistent; you should know that a living being [F.295.a] is nonexistent because a life form is nonexistent; you should know that a life is nonexistent because a living being is nonexistent; you should know that an individual is nonexistent because a life is nonexistent; you should know that a person is nonexistent because an individual is nonexistent; you

should know that one born of Manu is nonexistent because a person is nonexistent; you should know that a child of Manu is nonexistent because one born of Manu is nonexistent; you should know that an agent is nonexistent because a child of Manu is nonexistent; you should know that an experiencer is nonexistent because an agent is nonexistent; you should know that a knower is nonexistent because an experiencer is nonexistent; you should know that a viewer is nonexistent because a knower is nonexistent; and you should know that the realm of the inconceivable is nonexistent because a viewer is nonexistent. You should know the vehicle of the śrāvakas is nonexistent because the realm of the inconceivable is nonexistent; you should know that the vehicle of the pratyekabuddhas is nonexistent because the vehicle of the śrāvakas is nonexistent; you should know that the vehicle of the buddhas is nonexistent because the vehicle of the pratyekabuddhas is nonexistent; you should know that all-aspect omniscience is nonexistent because the vehicle of the buddhas is nonexistent; and you should know that space is nonexistent because all-aspect omniscience is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the immeasurable is nonexistent because the Great Vehicle is nonexistent; you should know that the countless is nonexistent because the immeasurable is nonexistent; you should know that the unfathomable is nonexistent because the countless is nonexistent; and you should know that all phenomena are nonexistent because the unfathomable is nonexistent.

- 11.108 “For this reason, too, Subhūti, this Great Vehicle gives space to countless, immeasurable beings. If you ask why, Subhūti, [F.295.b] it is because the self, a being, a life form, a living being, a life, an individual, a person, one born of Manu, a child of Manu, an agent, an experiencer, a knower, a viewer, the realm of the inconceivable, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, the vehicle of the buddhas, all-aspect omniscience, space, the Great Vehicle, the immeasurable, the countless, the unfathomable, and all phenomena, they all cannot be apprehended.
- 11.109 “To illustrate, Subhūti, just as the realm of nirvāṇa gives space to immeasurable, countless, unfathomable beings, similarly this Great Vehicle, too, gives space to immeasurable, countless, unfathomable beings. Subhūti, just as space gives space to immeasurable, countless, unfathomable beings, similarly this Great Vehicle, too, gives space to immeasurable, countless, unfathomable beings.
- 11.110 “Subhūti, you said, ‘In this Great Vehicle, “going and coming” are nonexistent,⁵⁹⁰ and “standing still” is nonexistent.’⁵⁹¹ So it is, Subhūti, so it is! In this Great Vehicle going and coming are nonexistent, and standing still

too is nonexistent. If you ask why, Subhūti, it is because all phenomena are unmoving. They do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. [F.296.a]

- 11.111 “If you ask why, Subhūti, it is because physical forms do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature⁵⁹² of physical forms does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of physical forms does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of physical forms does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of physical forms do not come from anywhere, do not go anywhere, and do not stand still anywhere. Feelings do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of feelings does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings do not come from anywhere, do not go anywhere, and do not stand still anywhere. Perceptions do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of perceptions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of perceptions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature [F.296.b] of perceptions does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of perceptions do not come from anywhere, do not go anywhere, and do not stand still anywhere. Formative predispositions do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of formative predispositions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of formative predispositions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of formative predispositions does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of formative predispositions do not come from anywhere, do not go anywhere, and do not stand still anywhere. Consciousness does not come from anywhere, it does not go anywhere, and it does not stand still

anywhere. If you ask why, Subhūti, it is because the inherent nature of consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of consciousness do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.112 “The eyes do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the eyes [F.297.a] does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the eyes does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the eyes does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the eyes do not come from anywhere, do not go anywhere, and do not stand still anywhere. The ears do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the ears does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the ears does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the ears does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the ears do not come from anywhere, do not go anywhere, and do not stand still anywhere. The nose does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the nose does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the nose does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the nose does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the nose do not come from anywhere, do not go anywhere, and do not stand still anywhere. The tongue does not come from anywhere, it does not go anywhere, [F.297.b] and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the tongue does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the tongue does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the tongue does not come from anywhere, does not go anywhere, and does not stand still anywhere; and

the intrinsic defining characteristics of the tongue do not come from anywhere, do not go anywhere, and do not stand still anywhere. The body does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the body does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the body does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the body does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the body do not come from anywhere, do not go anywhere, and do not stand still anywhere. The mental faculty does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the mental faculty does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the mental faculty does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the mental faculty does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the mental faculty do not come from anywhere, do not go anywhere, and do not [F.298.a] stand still anywhere. [B21]

- 11.113 “Sights do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of sights does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of sights does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of sights does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of sights do not come from anywhere, do not go anywhere, and do not stand still anywhere. Sounds do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of sounds does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of sounds does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of sounds does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of sounds do not come from anywhere, do not go anywhere, and do not stand still anywhere. Odors do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of odors does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of odors does

not come from anywhere, does not go anywhere, and does not [F.298.b] stand still anywhere; the essential nature of odors does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of odors do not come from anywhere, do not go anywhere, and do not stand still anywhere. Tastes do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of tastes does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of tastes does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of tastes does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of tastes do not come from anywhere, do not go anywhere, and do not stand still anywhere. Tangibles do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of tangibles does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of tangibles does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of tangibles does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of tangibles do not come from anywhere, do not go anywhere, and do not stand still anywhere. Mental phenomena do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of mental phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of mental phenomena does not come from anywhere, [F.299.a] does not go anywhere, and does not stand still anywhere; the essential nature of mental phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of mental phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.114 “Visual consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of visual consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of visual consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of visual consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of visual consciousness do not come from anywhere, do not go anywhere, and

do not stand still anywhere. Auditory consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of auditory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of auditory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of auditory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of auditory consciousness do not come from anywhere, do not go anywhere, and do not stand still anywhere. Olfactory consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of olfactory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of olfactory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of olfactory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of olfactory consciousness do not come from anywhere, do not go anywhere, and do not [F.299.b] stand still anywhere. Gustatory consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of gustatory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of gustatory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of gustatory consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of gustatory consciousness do not come from anywhere, do not go anywhere, and do not stand still anywhere. Tactile consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of tactile consciousness does not come from anywhere, does not go [F.300.a] anywhere, and does not stand still anywhere; the real nature of tactile consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of tactile consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of tactile consciousness do not come from anywhere, do not go anywhere, and do not stand still anywhere. Mental consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If

you ask why, Subhūti, it is because the inherent nature of mental consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of mental consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of mental consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of mental consciousness do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.115 “Visually compounded sensory contact does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of visually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of visually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature [F.300.b] of visually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of visually compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Aurally compounded sensory contact does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of aurally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of aurally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of aurally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of aurally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Nasally compounded sensory contact does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of nasally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of nasally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of nasally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of nasally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. [F.301.a] Lingually compounded sensory contact does not come from anywhere, it

does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of lingually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of lingually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of lingually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of lingually compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Corporeally compounded sensory contact does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of corporeally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of corporeally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of corporeally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of corporeally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Mentally compounded sensory contact does not come from anywhere, it does not go [F.301.b] anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of mentally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.116 “Feelings conditioned by visually compounded sensory contact do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings conditioned by visually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings conditioned by visually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of feelings conditioned by visually compounded sensory contact does not come from anywhere, does

not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings conditioned by visually compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Feelings conditioned by aurally compounded sensory contact do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings conditioned by aurally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings conditioned by aurally compounded sensory contact does not come from [F.302.a] anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of feelings conditioned by aurally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings conditioned by aurally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Feelings conditioned by nasally compounded sensory contact do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings conditioned by nasally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings conditioned by nasally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of feelings conditioned by nasally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings conditioned by nasally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Feelings conditioned by lingually compounded sensory contact do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings conditioned by lingually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings conditioned by lingually compounded sensory contact does not come from anywhere, does not go anywhere, [F.302.b] and does not stand still anywhere; the essential nature of feelings conditioned by lingually compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings conditioned by lingually compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Feelings conditioned by corporeally compounded

sensory contact do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings conditioned by corporeally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings conditioned by corporeally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of feelings conditioned by corporeally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings conditioned by corporeally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Feelings conditioned by mentally compounded sensory contact do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of feelings conditioned by mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of feelings conditioned by mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; [F.303.a] the essential nature of feelings conditioned by mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of feelings conditioned by mentally compounded sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.117 “The earth element does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the earth element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the earth element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the earth element does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the earth element do not come from anywhere, do not go anywhere, and do not stand still anywhere. The water element does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the water element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the water element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the water element does not come from anywhere, does not go anywhere, and

does not stand still anywhere; and the intrinsic defining characteristics of the water element do not come from anywhere, do not go anywhere, and do not stand still anywhere. The fire element does not come from anywhere, it does not go anywhere, and it does not [F.303.b] stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the fire element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the fire element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the fire element does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the fire element do not come from anywhere, do not go anywhere, and do not stand still anywhere. The wind element does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the wind element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the wind element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the wind element does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the wind element do not come from anywhere, do not go anywhere, and do not stand still anywhere. The space element does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the space element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the space element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the space element does not come from anywhere, does not [F.304.a] go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the space element do not come from anywhere, do not go anywhere, and do not stand still anywhere. The consciousness element does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the consciousness element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the consciousness element does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the consciousness element does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the consciousness element do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.118 “Ignorance does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of ignorance does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of ignorance does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of ignorance does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of ignorance do not come from anywhere, do not go anywhere, and do not stand still anywhere. Formative predispositions do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. [F.304.b] If you ask why, Subhūti, it is because the inherent nature of formative predispositions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of formative predispositions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of formative predispositions does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of formative predispositions do not come from anywhere, do not go anywhere, and do not stand still anywhere. Consciousness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of consciousness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of consciousness do not come from anywhere, do not go anywhere, and do not stand still anywhere. Name and form do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of name and form does not come from anywhere, does not go anywhere, and does not [F.305.a] stand still anywhere; the real nature of name and form does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of name and form does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of name and form do not come from anywhere, do not go anywhere, and do not stand still anywhere. The six sense fields do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the six sense fields does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of

the six sense fields does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the six sense fields does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the six sense fields do not come from anywhere, do not go anywhere, and do not stand still anywhere. Sensory contact does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of sensory contact does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of sensory contact do not come from anywhere, do not go anywhere, and do not stand still anywhere. Sensation does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of sensation does not come from anywhere, [F.305.b] does not go anywhere, and does not stand still anywhere; the real nature of sensation does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of sensation does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of sensation do not come from anywhere, do not go anywhere, and do not stand still anywhere. Craving does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of craving does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of craving does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of craving does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of craving do not come from anywhere, do not go anywhere, and do not stand still anywhere. Grasping does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of grasping does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of grasping does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of grasping does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of grasping do not come from anywhere, do not go anywhere, [F.306.a] and do not stand still anywhere. The rebirth process does not come from anywhere, it does not go

anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the rebirth process does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the rebirth process does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the rebirth process does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the rebirth process do not come from anywhere, do not go anywhere, and do not stand still anywhere. Birth does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of birth does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of birth does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of birth does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of birth do not come from anywhere, do not go anywhere, and do not stand still anywhere. Aging and death do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of aging and death does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of aging and death does not come from anywhere, does not go anywhere, and does not [F.306.b] stand still anywhere; the essential nature of aging and death does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of aging and death do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.119 “The perfection of generosity does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the perfection of generosity does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the perfection of generosity does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the perfection of generosity does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the perfection of generosity do not come from anywhere, do not go anywhere, and do not stand still anywhere. The perfection of ethical discipline does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the perfection of ethical discipline does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the perfection of ethical discipline does not

come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the perfection of ethical discipline does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the perfection of ethical discipline do not come from anywhere, [F.307.a] do not go anywhere, and do not stand still anywhere. The perfection of tolerance does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the perfection of tolerance does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the perfection of tolerance does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the perfection of tolerance does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the perfection of tolerance do not come from anywhere, do not go anywhere, and do not stand still anywhere. The perfection of perseverance does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the perfection of perseverance does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the perfection of perseverance does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the perfection of perseverance does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the perfection of perseverance do not come from anywhere, do not go anywhere, and do not stand still anywhere. The perfection of meditative concentration does not come from anywhere, it does not go anywhere, and it does not stand still [F.307.b] anywhere. If you ask why, Subhūti, it is because the inherent nature of the perfection of meditative concentration does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the perfection of meditative concentration does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the perfection of meditative concentration does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the perfection of meditative concentration do not come from anywhere, do not go anywhere, and do not stand still anywhere. The perfection of wisdom does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the perfection of wisdom does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real

nature of the perfection of wisdom does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the perfection of wisdom does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the perfection of wisdom do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.120 “The emptiness of internal phenomena does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of internal phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature [F.308.a] of the emptiness of internal phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of internal phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of internal phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of external phenomena does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of external phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of external phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of external phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of external phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of external and internal phenomena does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of external and internal phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of external and internal phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of external and internal phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; [F.308.b] and the intrinsic defining characteristics of the emptiness of external and internal phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of emptiness does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the

inherent nature of the emptiness of emptiness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of emptiness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of emptiness does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of emptiness do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of great extent does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of great extent does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of great extent does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of great extent does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of great extent do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of ultimate reality does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, [F.309.a] it is because the inherent nature of the emptiness of ultimate reality does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of ultimate reality does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of ultimate reality does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of ultimate reality do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of conditioned phenomena does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of conditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of conditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of conditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of conditioned phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of unconditioned phenomena does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask

why, Subhūti, it is because the inherent nature of the emptiness of unconditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of unconditioned phenomena does not come from anywhere, does not go anywhere, and [F.309.b] does not stand still anywhere; the essential nature of the emptiness of unconditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of unconditioned phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of the unlimited does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of the unlimited does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of the unlimited does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of the unlimited does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of the unlimited do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of that which has neither beginning nor end does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of that which has neither beginning nor end does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of that which has neither beginning nor end does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of that which has neither beginning nor end does not come from anywhere, does not go anywhere, and [F.310.a] does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of that which has neither beginning nor end do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of nonexclusion does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of nonexclusion does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of nonexclusion does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of nonexclusion does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of nonexclusion do not

come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of inherent nature does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of inherent nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of inherent nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of inherent nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of inherent nature do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of all phenomena [F.310.b] does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of all phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of all phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of all phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of all phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of intrinsic defining characteristics does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of intrinsic defining characteristics does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of intrinsic defining characteristics does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of intrinsic defining characteristics does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of intrinsic defining characteristics do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of that which cannot be apprehended does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of that which cannot be apprehended does not come from anywhere, does not go anywhere, and does not [F.311.a] stand still anywhere; the real nature of the emptiness of that which cannot be apprehended does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of that

which cannot be apprehended does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of that which cannot be apprehended do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of nonentities does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of nonentities does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of nonentities does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of nonentities does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of nonentities do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of essential nature does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of essential nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of essential nature does not come from anywhere, does not go anywhere, and does not stand still [F.311.b] anywhere; the essential nature of the emptiness of essential nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of essential nature do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness of an essential nature of nonentities does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness of an essential nature of nonentities does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness of an essential nature of nonentities does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness of an essential nature of nonentities does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness of an essential nature of nonentities do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.121 “The applications of mindfulness do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the applications of mindfulness does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the applications of mindfulness does not come

from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the applications of mindfulness does not come from anywhere, does not go anywhere, and does not stand still [F.312.a] anywhere; and the intrinsic defining characteristics of the applications of mindfulness do not come from anywhere, do not go anywhere, and do not stand still anywhere. The correct exertions do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the correct exertions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the correct exertions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the correct exertions does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the correct exertions do not come from anywhere, do not go anywhere, and do not stand still anywhere. The supports for miraculous ability do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the supports for miraculous ability does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the supports for miraculous ability does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the supports for miraculous ability does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the supports for miraculous ability do not come from anywhere, do not go anywhere, and do not stand still anywhere. the faculties do not come from anywhere, they do not go anywhere, [F.312.b] and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the faculties does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the faculties does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the faculties does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the faculties do not come from anywhere, do not go anywhere, and do not stand still anywhere. the powers do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the powers does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the powers does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the powers does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic

defining characteristics of the powers do not come from anywhere, do not go anywhere, and do not stand still anywhere. The branches of enlightenment do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the branches of enlightenment does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the branches of enlightenment does not come from anywhere, does not go anywhere, and does not stand still [F.313.a] anywhere; the essential nature of the branches of enlightenment does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the branches of enlightenment do not come from anywhere, do not go anywhere, and do not stand still anywhere. The noble eightfold path does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the noble eightfold path does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the noble eightfold path does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the noble eightfold path does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the noble eightfold path do not come from anywhere, do not go anywhere, and do not stand still anywhere.

- 11.122 “The truths of the noble ones do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the truths of the noble ones does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the truths of the noble ones does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the truths of the noble ones does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the truths of the noble ones do not come from anywhere, do not go anywhere, and [F.313.b] do not stand still anywhere. The meditative concentrations do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the meditative concentrations does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the meditative concentrations does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the meditative concentrations does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the meditative concentrations do not

come from anywhere, do not go anywhere, and do not stand still anywhere. The immeasurable attitudes do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the immeasurable attitudes does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the immeasurable attitudes does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the immeasurable attitudes does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the immeasurable attitudes do not come from anywhere, do not go anywhere, and do not stand still anywhere. The formless absorptions do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the formless absorptions [F.314.a] does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the formless absorptions does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the formless absorptions does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the formless absorptions do not come from anywhere, do not go anywhere, and do not stand still anywhere. The liberations do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the liberations does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the liberations does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the liberations does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the liberations do not come from anywhere, do not go anywhere, and do not stand still anywhere. The serial steps of meditative absorption do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the serial steps of meditative absorption does not come from [F.314.b] anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the serial steps of meditative absorption does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the serial steps of meditative absorption does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the serial steps of meditative absorption do not come from anywhere, do not go anywhere, and do not stand still anywhere. The emptiness, signlessness, and wishlessness

gateways to liberation do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the emptiness, signlessness, and wishlessness gateways to liberation does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the emptiness, signlessness, and wishlessness gateways to liberation does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the emptiness, signlessness, and wishlessness gateways to liberation does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the emptiness, signlessness, and wishlessness gateways to liberation do not come from anywhere, do not go anywhere, and do not stand still anywhere. The extrasensory powers do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, [F.315.a] it is because the inherent nature of the extrasensory powers does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the extrasensory powers does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the extrasensory powers does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the extrasensory powers do not come from anywhere, do not go anywhere, and do not stand still anywhere. The meditative stabilities do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the meditative stabilities does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the meditative stabilities does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the meditative stabilities does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the meditative stabilities do not come from anywhere, do not go anywhere, and do not stand still anywhere. The dhāraṇī gateways do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the dhāraṇī gateways does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the dhāraṇī gateways does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the dhāraṇī [F.315.b] gateways does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the dhāraṇī gateways do not come from anywhere, do not go anywhere, and do not stand still

anywhere. The ten powers of the tathāgatas do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the powers of the tathāgatas does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the powers of the tathāgatas does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the powers of the tathāgatas does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the powers of the tathāgatas do not come from anywhere, do not go anywhere, and do not stand still anywhere. The four fearlessnesses do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the fearlessnesses does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the fearlessnesses does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the fearlessnesses does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the fearlessnesses do not come from anywhere, do not go anywhere, and do not stand still anywhere. The four kinds of exact knowledge do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the kinds of exact knowledge does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the kinds of exact knowledge does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the kinds of exact knowledge does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the kinds of exact knowledge do not come from anywhere, do not go anywhere, and [F.316.a] do not stand still anywhere. Great compassion does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of great compassion does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of great compassion does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of great compassion does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of great compassion do not come from anywhere, do not go anywhere, and do not stand still anywhere. [B22]

11.123 “The eighteen distinct qualities of the buddhas [F.316.b] do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the distinct qualities of the buddhas does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the distinct qualities of the buddhas does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the distinct qualities of the buddhas does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the distinct qualities of the buddhas do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.124 “The realm of phenomena does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the realm of phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the realm of phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the realm of phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the realm of phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere. The real nature does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the real nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; the [F.317.a] real nature of the real nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the real nature does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the real nature do not come from anywhere, do not go anywhere, and do not stand still anywhere. The very limit of reality does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the very limit of reality does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the very limit of reality does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the very limit of reality does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the very limit of reality do not come from anywhere, do not go anywhere, and do not stand still anywhere. The realm of the inconceivable does not come from anywhere, it does not go anywhere, and it does not stand still

anywhere. If you ask why, Subhūti, it is because the inherent nature of the realm of the inconceivable does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the realm of the inconceivable does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the realm of the inconceivable does not come from anywhere, does not go anywhere, and [F.317.b] does not stand still anywhere; and the intrinsic defining characteristics of the realm of the inconceivable do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.125 “Enlightenment does not come from anywhere, it does not go anywhere, and it does not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of enlightenment does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of enlightenment does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of enlightenment does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of enlightenment do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.126 “The buddhas do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of the buddhas does not come from anywhere, does not go anywhere, and does not stand still anywhere; the real nature of the buddhas does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of the buddhas does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of the buddhas do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.127 “Conditioned phenomena do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of conditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still [F.318.a] anywhere; the real nature of conditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of conditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of conditioned phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.128 “Unconditioned phenomena do not come from anywhere, they do not go anywhere, and they do not stand still anywhere. If you ask why, Subhūti, it is because the inherent nature of unconditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere;

the real nature of unconditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; the essential nature of unconditioned phenomena does not come from anywhere, does not go anywhere, and does not stand still anywhere; and the intrinsic defining characteristics of unconditioned phenomena do not come from anywhere, do not go anywhere, and do not stand still anywhere.

11.129 “Subhūti, you said, ‘For this Great Vehicle ... the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and a middle cannot be apprehended ... it is a vehicle that is the sameness of the three times; that is why it is called a Great Vehicle.’ That is so, Subhūti, that is so! For this Great Vehicle the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and a middle cannot be apprehended. It is a vehicle that is the sameness of the three times; that is why it is called a Great Vehicle. [F.318.b] If you ask why, Subhūti, it is because past time is empty of past time; future time, too, is empty of future time; and present time, too, is empty of present time. The sameness of the three times, too, is empty of the sameness of the three times. The Great Vehicle, too, is empty of the Great Vehicle. A bodhisattva, too, is empty of a bodhisattva.

11.130 “Subhūti, in emptiness ‘one’ does not exist, ‘two’ does not exist, ‘three’ does not exist, ‘four’ does not exist, ‘five’ does not exist, ‘six’ does not exist, ‘seven’ does not exist, ‘eight’ does not exist, ‘nine’ does not exist, ‘ten’ does not exist, and ‘different’ does not exist.

11.131 “So, this is the vehicle of bodhisattva great beings that is a sameness. In it ‘the same’ and ‘not the same’ cannot be apprehended. In it desire and the absence of desire cannot be apprehended, hatred and the absence of hatred cannot be apprehended, delusion and the absence of delusion cannot be apprehended, names and the absence of names cannot be apprehended, conditioned phenomena and unconditioned phenomena cannot be apprehended, virtues and nonvirtues cannot be apprehended, basic transgressions and not basic transgressions cannot be apprehended, contaminated and uncontaminated cannot be apprehended, defilement and the absence of defilement cannot be apprehended, mundane and supramundane cannot be apprehended, arising and ceasing cannot be apprehended, and defilement and purification cannot be apprehended. In it permanence and impermanence cannot be apprehended, happiness and suffering cannot be [F.319.a] apprehended, self and selflessness cannot be apprehended, and peace and the absence of peace cannot be apprehended. The realm of desire and the transcendence of the realm of desire cannot be apprehended, the realm of form and the transcendence of the realm of form cannot be apprehended, the realm of formlessness and the transcendence of

the realm of formlessness cannot be apprehended, and saṃsāra and nirvāṇa cannot be apprehended. If you ask why, it is because its own essential nature cannot be apprehended.

11.132 “Subhūti, past physical forms are empty of past physical forms. If you ask why, it is because in emptiness, past physical forms cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could past physical forms ever be apprehended in emptiness? Subhūti, past feelings are empty of past feelings. If you ask why, it is because in emptiness, past feelings cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could past feelings ever be apprehended in emptiness? Subhūti, past perceptions are empty of past perceptions. If you ask why, it is because in emptiness, past perceptions cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could past perceptions ever be apprehended in emptiness? Subhūti, past formative predispositions are empty of past formative predispositions. If you ask why, it is because in emptiness, past formative predispositions cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, [F.319.b] how could past formative predispositions ever be apprehended in emptiness? Subhūti, past consciousness is empty of past consciousness. If you ask why, it is because in emptiness, past consciousness cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could past consciousness ever be apprehended in emptiness?

11.133 “Subhūti, future physical forms are empty of future physical forms. If you ask why, it is because in emptiness, future physical forms cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could future physical forms ever be apprehended in emptiness? Subhūti, future feelings are empty of future feelings. If you ask why, it is because in emptiness, future feelings cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could future feelings ever be apprehended in emptiness? Subhūti, future perceptions are empty of future perceptions. If you ask why, it is because in emptiness, future perceptions cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could future perceptions ever be apprehended in emptiness? Subhūti, future formative predispositions are empty of future formative predispositions. If you ask why, it is because in emptiness, future formative predispositions cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could future formative predispositions ever be apprehended in emptiness? Subhūti, future consciousness is empty [F.320.a] of future consciousness. If you ask why, it is because in emptiness, future

consciousness cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could future consciousness ever be apprehended in emptiness?

11.134 “Subhūti, present physical forms are empty of present physical forms. If you ask why, it is because in emptiness, present physical forms cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could present physical forms ever be apprehended in emptiness? Subhūti, present feelings are empty of present feelings. If you ask why, it is because in emptiness, present feelings cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could present feelings ever be apprehended in emptiness? Subhūti, present perceptions are empty of present perceptions. If you ask why, it is because in emptiness, present perceptions cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could present perceptions ever be apprehended in emptiness? Subhūti, present formative predispositions are empty of present formative predispositions. If you ask why, it is because in emptiness, present formative predispositions cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could present formative predispositions ever be apprehended in emptiness? Subhūti, present consciousness is empty of present consciousness. If you ask [F.320.b] why, it is because in emptiness, present consciousness cannot be apprehended. If even emptiness cannot be apprehended, because it is empty of emptiness, how could present consciousness ever be apprehended in emptiness?

11.135 “Subhūti, the perfection of generosity cannot be apprehended at the limit of the past, the perfection of generosity cannot be apprehended at the limit of the future, the perfection of generosity cannot be apprehended in the present, and the perfection of generosity cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness? Subhūti, the perfection of ethical discipline cannot be apprehended at the limit of the past, the perfection of ethical discipline cannot be apprehended at the limit of the future, the perfection of ethical discipline cannot be apprehended in the present, and the perfection of ethical discipline cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be

apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness? Subhūti, the perfection of tolerance [F.321.a] cannot be apprehended at the limit of the past, the perfection of tolerance cannot be apprehended at the limit of the future, the perfection of tolerance cannot be apprehended in the present, and the perfection of tolerance cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness? Subhūti, the perfection of perseverance cannot be apprehended at the limit of the past, the perfection of perseverance cannot be apprehended at the limit of the future, the perfection of perseverance cannot be apprehended in the present, and the perfection of perseverance cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness? Subhūti, the perfection of meditative concentration cannot be apprehended at the limit of the past, the perfection of meditative concentration cannot be apprehended at the limit of the future, the perfection of meditative concentration cannot be apprehended in the present, and the perfection of meditative concentration cannot be apprehended in the sameness of the three times. If you ask why, [F.321.b] Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness? Subhūti, the perfection of wisdom cannot be apprehended at the limit of the past, the perfection of wisdom cannot be apprehended at the limit of the future, the perfection of wisdom cannot be apprehended in the present, and the perfection of wisdom cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness,

and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.136 “Subhūti, the emptiness of internal phenomena cannot be apprehended at the limit of the past, the emptiness of internal phenomena cannot be apprehended at the limit of the future, the emptiness of internal phenomena cannot be apprehended in the present, and the emptiness of internal phenomena cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time [F.322.a] ever be apprehended in sameness?

11.137 “Subhūti, the emptiness of external phenomena cannot be apprehended at the limit of the past, the emptiness of external phenomena cannot be apprehended at the limit of the future, the emptiness of external phenomena cannot be apprehended in the present, and the emptiness of external phenomena cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.138 “Subhūti, the emptiness of external and internal phenomena cannot be apprehended at the limit of the past, the emptiness of external and internal phenomena cannot be apprehended at the limit of the future, the emptiness of external and internal phenomena cannot be apprehended in the present, and the emptiness of external and internal phenomena cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.139 “Subhūti, the emptiness of emptiness cannot be apprehended at the limit of the past, the emptiness of emptiness cannot be apprehended at the limit of the future, the emptiness of emptiness cannot be apprehended in the

present, and the emptiness of emptiness cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, [F.322.b] and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.140 “Subhūti, the emptiness of great extent cannot be apprehended at the limit of the past, the emptiness of great extent cannot be apprehended at the limit of the future, the emptiness of great extent cannot be apprehended in the present, and the emptiness of great extent cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.141 “Subhūti, the emptiness of ultimate reality cannot be apprehended at the limit of the past, the emptiness of ultimate reality cannot be apprehended at the limit of the future, the emptiness of ultimate reality cannot be apprehended in the present, and the emptiness of ultimate reality cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in [F.323.a] sameness?

11.142 “Subhūti, the emptiness of conditioned phenomena cannot be apprehended at the limit of the past, the emptiness of conditioned phenomena cannot be apprehended at the limit of the future, the emptiness of conditioned phenomena cannot be apprehended in the present, and the emptiness of conditioned phenomena cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

- 11.143 “Subhūti, the emptiness of unconditioned phenomena cannot be apprehended at the limit of the past, the emptiness of unconditioned phenomena cannot be apprehended at the limit of the future, the emptiness of unconditioned phenomena cannot be apprehended in the present, and the emptiness of unconditioned phenomena cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?
- 11.144 “Subhūti, the emptiness of the unlimited cannot be apprehended at the limit of the past, the emptiness of the unlimited cannot be apprehended at the limit of the future, the emptiness of the unlimited cannot be apprehended in the present, and the emptiness of the unlimited [F.323.b] cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?
- 11.145 “Subhūti, the emptiness of that which has neither beginning nor end cannot be apprehended at the limit of the past, the emptiness of that which has neither beginning nor end cannot be apprehended at the limit of the future, the emptiness of that which has neither beginning nor end cannot be apprehended in the present, and the emptiness of that which has neither beginning nor end cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?
- 11.146 “Subhūti, the emptiness of nonexclusion cannot be apprehended at the limit of the past, the emptiness of nonexclusion cannot be apprehended at the limit of the future, the emptiness of nonexclusion cannot be apprehended in the present, and the emptiness of nonexclusion cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in

sameness. If even sameness cannot be apprehended [F.324.a] in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.147 “Subhūti, the emptiness of inherent nature cannot be apprehended at the limit of the past, the emptiness of inherent nature cannot be apprehended at the limit of the future, the emptiness of inherent nature cannot be apprehended in the present, and the emptiness of inherent nature cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.148 “Subhūti, the emptiness of all phenomena cannot be apprehended at the limit of the past, the emptiness of all phenomena cannot be apprehended at the limit of the future, the emptiness of all phenomena cannot be apprehended in the present, and the emptiness of all phenomena cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.149 “Subhūti, the emptiness of intrinsic defining characteristics [F.324.b] cannot be apprehended at the limit of the past, the emptiness of intrinsic defining characteristics cannot be apprehended at the limit of the future, the emptiness of intrinsic defining characteristics cannot be apprehended in the present, and the emptiness of intrinsic defining characteristics cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.150 “Subhūti, the emptiness of that which cannot be apprehended cannot be apprehended at the limit of the past, the emptiness of that which cannot be apprehended cannot be apprehended at the limit of the future, the emptiness

of that which cannot be apprehended cannot be apprehended in the present, and the emptiness of that which cannot be apprehended cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.151 “Subhūti, the emptiness of nonentities cannot be apprehended at the limit of the past, the emptiness of nonentities cannot be apprehended at the limit of the future, the emptiness of nonentities cannot be apprehended in the present, and the emptiness of nonentities cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended [F.325.a] in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.152 “Subhūti, the emptiness of essential nature cannot be apprehended at the limit of the past, the emptiness of essential nature cannot be apprehended at the limit of the future, the emptiness of essential nature cannot be apprehended in the present, and the emptiness of essential nature cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.153 “Subhūti, the emptiness of an essential nature of nonentities cannot be apprehended at the limit of the past, the emptiness of an essential nature of nonentities cannot be apprehended at the limit of the future, the emptiness of an essential nature of nonentities cannot be apprehended in the present, and the emptiness of an essential nature of nonentities cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. [F.325.b] If even sameness cannot be apprehended in sameness,

how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.154 “Subhūti, the applications of mindfulness cannot be apprehended at the limit of the past, the applications of mindfulness cannot be apprehended at the limit of the future, the applications of mindfulness cannot be apprehended in the present, and the applications of mindfulness cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.155 “Subhūti, the correct exertions cannot be apprehended at the limit of the past, the correct exertions cannot be apprehended at the limit of the future, the correct exertions cannot be apprehended in the present, and the correct exertions cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness? [F.326.a]

11.156 “Subhūti, the supports for miraculous ability cannot be apprehended at the limit of the past, the supports for miraculous ability cannot be apprehended at the limit of the future, the supports for miraculous ability cannot be apprehended in the present, and the supports for miraculous ability cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.157 “Subhūti, the faculties cannot be apprehended at the limit of the past, the faculties cannot be apprehended at the limit of the future, the faculties cannot be apprehended in the present, and the faculties cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in

sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.158 “Subhūti, the powers cannot be apprehended at the limit of the past, the powers cannot be apprehended at the limit of the future, the powers cannot be apprehended in the present, and the powers cannot be apprehended in the sameness of the three times. If you ask why, [F.326.b] Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.159 “Subhūti, the branches of enlightenment cannot be apprehended at the limit of the past, the branches of enlightenment cannot be apprehended at the limit of the future, the branches of enlightenment cannot be apprehended in the present, and the branches of enlightenment cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.160 “Subhūti, the noble eightfold path cannot be apprehended at the limit of the past, the noble eightfold path cannot be apprehended at the limit of the future, the noble eightfold path cannot be apprehended in the present, and the noble eightfold path cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time [F.327.a] cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.161 “Subhūti, the truths of the noble ones cannot be apprehended at the limit of the past, the truths of the noble ones cannot be apprehended at the limit of the future, the truths of the noble ones cannot be apprehended in the present, and the truths of the noble ones cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in

sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.162 “Subhūti, the meditative concentrations cannot be apprehended at the limit of the past, the meditative concentrations cannot be apprehended at the limit of the future, the meditative concentrations cannot be apprehended in the present, and the meditative concentrations cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.163 “Subhūti, the immeasurable attitudes [F.327.b] cannot be apprehended at the limit of the past, the immeasurable attitudes cannot be apprehended at the limit of the future, the immeasurable attitudes cannot be apprehended in the present, and the immeasurable attitudes cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.164 “Subhūti, the formless absorptions cannot be apprehended at the limit of the past, the formless absorptions cannot be apprehended at the limit of the future, the formless absorptions cannot be apprehended in the present, and the formless absorptions cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.165 “Subhūti, the eight liberations cannot be apprehended at the limit of the past, the eight liberations cannot be apprehended at the limit of the future, the eight liberations cannot be apprehended in the present, [F.328.a] and the eight liberations cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time

cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.166 “Subhūti, the nine serial steps of meditative absorption cannot be apprehended at the limit of the past, the nine serial steps of meditative absorption cannot be apprehended at the limit of the future, the nine serial steps of meditative absorption cannot be apprehended in the present, and the nine serial steps of meditative absorption cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.167 “Subhūti, the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended at the limit of the past; the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended at the limit of the future; the emptiness, signlessness, and wishlessness gateways to liberation [F.328.b] cannot be apprehended in the present; and the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.168 “Subhūti, the extrasensory powers cannot be apprehended at the limit of the past, the extrasensory powers cannot be apprehended at the limit of the future, the extrasensory powers cannot be apprehended in the present, and the extrasensory powers cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.169 “Subhūti, the meditative stabilities cannot be apprehended at the limit of the past, the meditative stabilities cannot be apprehended at the limit of the future, the meditative stabilities cannot be apprehended in the present, and

the meditative stabilities cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time [F.329.a] cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.170 “Subhūti, the dhāraṇī gateways cannot be apprehended at the limit of the past, the dhāraṇī gateways cannot be apprehended at the limit of the future, the dhāraṇī gateways cannot be apprehended in the present, and the dhāraṇī gateways cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.171 “Subhūti, the ten powers of the tathāgatas cannot be apprehended at the limit of the past, the ten powers of the tathāgatas cannot be apprehended at the limit of the future, the ten powers of the tathāgatas cannot be apprehended in the present, and the ten powers of the tathāgatas cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.172 “Subhūti, the four fearlessnesses [F.329.b] cannot be apprehended at the limit of the past, the four fearlessnesses cannot be apprehended at the limit of the future, the four fearlessnesses cannot be apprehended in the present, and the four fearlessnesses cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.173 “Subhūti, the four kinds of exact knowledge cannot be apprehended at the limit of the past, the four kinds of exact knowledge cannot be apprehended at the limit of the future, the four kinds of exact knowledge cannot be

apprehended in the present, and the four kinds of exact knowledge cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?⁵⁹³

11.174 “Subhūti, great loving kindness cannot be apprehended at the limit of the past, great loving kindness cannot be apprehended at the limit of the future, great loving kindness cannot be apprehended in the present, and great loving kindness cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.175 “Subhūti, great compassion cannot be apprehended at the limit of the past, great compassion cannot be apprehended at the limit of the future, great compassion cannot be apprehended in the present, and great compassion cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.176 “Subhūti, the eighteen distinct qualities of the buddhas cannot be apprehended at the limit of the past, the eighteen distinct qualities of the buddhas cannot be apprehended at the limit of the future, the eighteen distinct qualities of the buddhas cannot be apprehended in the present, and the eighteen distinct qualities of the buddhas cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, [F.330.a] it is because past time cannot be apprehended in sameness, future time cannot be apprehended in sameness, and present time cannot be apprehended in sameness. If even sameness cannot be apprehended in sameness, how could past time ever be apprehended in sameness, how could future time ever be apprehended in sameness, and how could present time ever be apprehended in sameness?

11.177 “Moreover, Subhūti, ordinary people cannot be apprehended at the limit of the past, ordinary people cannot be apprehended at the limit of the future, ordinary people cannot be apprehended in the present, and ordinary people cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because beings cannot be apprehended. Moreover, Subhūti, śrāvakas cannot be apprehended at the limit of the past, śrāvakas cannot be apprehended at the limit of the future, śrāvakas cannot be apprehended in the present, and śrāvakas cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because beings cannot be apprehended. Moreover, Subhūti, pratyekabuddhas cannot be apprehended at the limit of the past, pratyekabuddhas cannot be apprehended at the limit of the future, pratyekabuddhas cannot be apprehended in the present, and pratyekabuddhas cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because beings cannot be apprehended. Moreover, Subhūti, bodhisattvas cannot be apprehended at the limit of the past, bodhisattvas cannot be apprehended at the limit of the future, bodhisattvas cannot be apprehended in the present, and bodhisattvas cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because beings cannot be apprehended.

11.178 “Moreover, Subhūti, tathāgatas cannot be apprehended at the limit of the past, tathāgatas cannot be apprehended [F.330.b] at the limit of the future, tathāgatas cannot be apprehended in the present, and tathāgatas cannot be apprehended in the sameness of the three times. If you ask why, Subhūti, it is because beings cannot be apprehended.”

11.179 Then Venerable Subhūti said to the Blessed One, “Blessed Lord, it is well and good, this Great Vehicle of bodhisattva great beings that the Blessed Lord has taught so well called ‘the sameness of the three times.’ Blessed Lord, bodhisattva great beings of the past, who have trained in this Great Vehicle, have acquired all-aspect omniscience; Blessed Lord, bodhisattva great beings of the future, also, having trained in just this perfection of wisdom, will acquire all-aspect omniscience; and, Blessed Lord, fathomless bodhisattva great beings in the immeasurable, countless world systems of the ten directions, having trained in just this Great Vehicle, are acquiring all-aspect omniscience. Blessed Lord, [F.331.a] that is why the Great Vehicle of bodhisattva great beings is this one called ‘the sameness of the three times.’”

11.180 Venerable Subhūti having spoken thus, the Lord said to him, “That is so, Subhūti, that is so! Having trained in this Great Vehicle, the tathāgatas, arhats, perfectly complete buddhas of the past, future, and present have acquired, will acquire, and are acquiring all-aspect omniscience.”

11.181 *This completes the eleventh chapter from The Perfection of Wisdom in One Hundred
Thousand Lines. [B23]*

12.

CHAPTER 12

- 12.1 Then the venerable Pūrṇa Maitrāyaṇīputra said to the Blessed One, “Blessed Lord, this elder Subhūti, who has been put in charge of the perfection of wisdom by the tathāgata, arhat, completely perfect Buddha, thinks he is just to teach the Great Vehicle.”
- 12.2 The venerable Subhūti then said to the Blessed One, “Blessed Lord, I trust that I have not contradicted the perfection of wisdom while teaching the Great Vehicle.”
- 12.3 “Subhūti, you have not done so,” replied the Blessed One. “Subhūti, you do teach the Great Vehicle in conformity with the perfection of wisdom. If you ask why, Subhūti, it is because whatever virtuous attributes there are, be they the attributes of śrāvakas, the attributes of [F.331.b] pratyekabuddhas, the attributes of bodhisattvas, or the attributes of buddhas, all of them are indeed gathered and included within the perfection of wisdom.”
- 12.4 Subhūti then asked, “Blessed Lord, what are virtuous attributes on the side of enlightenment that are gathered and included within the perfection of wisdom—what are the attributes of the śrāvakas like that, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, and the attributes of the buddhas?”
- 12.5 The Blessed One answered, “They are the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; the four truths of the noble ones, the emptiness, signlessness, and wishlessness gateways to liberation, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the six extrasensory powers; the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal

phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, [F.332.a] the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; and all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, great empathetic joy, great equanimity, the eighteen distinct qualities of the buddhas, the reality of phenomena that does not decline, and abiding in perpetual equanimity.

12.6 “Subhūti, these are held to be the virtuous attributes on the side of enlightenment that are gathered and included within the perfection of wisdom that are the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, and the attributes of the buddhas.

12.7 “Subhūti, the Great Vehicle, the perfection of wisdom, the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity; physical forms, feelings, perceptions, formative predispositions, and consciousness; the eyes, sights, visual consciousness, visually compounded sensory contact, and feelings conditioned by visually compounded sensory contact; the ears, sounds, auditory consciousness, [F.332.b] aurally compounded sensory contact, and feelings conditioned by aurally compounded sensory contact; the nose, odors, olfactory consciousness, nasally compounded sensory contact, and feelings conditioned by nasally compounded sensory contact; the tongue, tastes, gustatory consciousness, lingually compounded sensory contact, and feelings conditioned by lingually compounded sensory contact; the body, tangibles, tactile consciousness, corporeally compounded sensory contact, and feelings conditioned by corporeally compounded sensory contact; the mental faculty, mental phenomena, mental consciousness, mentally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact; ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, birth, and aging and death; the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.333.a] the

perfection of meditative concentration, and the perfection of wisdom; the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of an essential nature of nonentities; the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the six extrasensory powers, the eight stations of mastery, the ten stations of complete suffusion, the eight liberations, [F.333.b] and the nine serial steps of meditative absorption; suffering, the origin, the cessation, and the path; the emptiness, signlessness, and wishlessness gateways to liberation, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas; the realm of desire, the realm of form, the realm of formlessness, virtuous phenomena, nonvirtuous phenomena, contaminated phenomena, uncontaminated phenomena, mundane phenomena, supramundane phenomena, conditioned phenomena, and unconditioned phenomena; the tathāgatas, and the Dharma and Vinaya taught by the tathāgatas; the realm of phenomena, the real nature, the very limit of reality, the realm of the inconceivable, and the realm of nirvāṇa—all of these are neither true nor not true,⁵⁹⁴ and they are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

12.8 “For that reason, Subhūti, you do indeed teach the Great Vehicle [F.334.a] in conformity with the perfection of wisdom.

12.9 “If you ask why, it is because ‘the Great Vehicle is not one thing and the perfection of wisdom another,’ so, the Great Vehicle and the perfection of wisdom are without duality and cannot be divided into two. ‘The Great Vehicle is not one thing and the perfection of meditative concentration another,’ so, the Great Vehicle and the perfection of meditative concentration are without duality and cannot be divided into two. ‘The Great Vehicle is not one thing and the perfection of perseverance another,’ so, the Great Vehicle and the perfection of perseverance are without duality and cannot be

divided into two. 'The Great Vehicle is not one thing and the perfection of tolerance another,' so, the Great Vehicle and the perfection of tolerance are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the perfection of ethical discipline another,' so, the Great Vehicle and the perfection of ethical discipline are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the perfection of generosity another,' so, the Great Vehicle and the perfection of generosity are without duality and cannot be divided into two.

- 12.10 “ 'The Great Vehicle is not one thing and the emptiness of internal phenomena another,' so, the Great Vehicle and the emptiness of internal phenomena are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of external phenomena another,' so, the Great Vehicle and the emptiness of external phenomena [F.334.b] are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of external and internal phenomena another,' so, the Great Vehicle and the emptiness of external and internal phenomena are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of emptiness another,' so, the Great Vehicle and the emptiness of emptiness are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of great extent another,' so, the Great Vehicle and the emptiness of great extent are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of ultimate reality another,' so, the Great Vehicle and the emptiness of ultimate reality are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of conditioned phenomena another,' so, the Great Vehicle and the emptiness of conditioned phenomena are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of unconditioned phenomena another,' so, the Great Vehicle and the emptiness of unconditioned phenomena are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of the unlimited another,' so, the Great Vehicle and the emptiness of the unlimited are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of that which has neither beginning nor end another,' so, the Great Vehicle and the emptiness of that which has neither beginning nor end are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and [F.335.a] the emptiness of nonexclusion another,' so, the Great Vehicle and the emptiness of nonexclusion are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of inherent nature another,' so, the Great Vehicle and the emptiness of inherent nature are without duality and cannot be divided into

two. 'The Great Vehicle is not one thing and the emptiness of all phenomena another,' so, the Great Vehicle and the emptiness of all phenomena are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of intrinsic defining characteristics another,' so, the Great Vehicle and the emptiness of intrinsic defining characteristics are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of that which cannot be apprehended another,' so, the Great Vehicle and the emptiness of that which cannot be apprehended are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of nonentities another,' so, the Great Vehicle and the emptiness of nonentities are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of essential nature another,' so, the Great Vehicle and the emptiness of essential nature are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness of an essential nature of nonentities another,' so, the Great Vehicle and the emptiness of an essential nature of nonentities are without duality and cannot be divided into two.

12.11 " 'The Great Vehicle is not one thing and [F.335.b] the applications of mindfulness another,' so, the Great Vehicle and the applications of mindfulness are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the correct exertions another,' so, the Great Vehicle and the correct exertions are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the supports for miraculous ability another,' so, the Great Vehicle and the supports for miraculous ability are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the faculties another,' so, the Great Vehicle and the faculties are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the powers another,' so, the Great Vehicle and the powers are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the branches of enlightenment another,' so, the Great Vehicle and the branches of enlightenment are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the noble eightfold path another,' so, the Great Vehicle and the noble eightfold path are without duality and cannot be divided into two.

12.12 " 'The Great Vehicle is not one thing and the truths of the noble ones another,' so, the Great Vehicle and the truths of the noble ones are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the meditative concentrations another,' so, the Great Vehicle and the meditative concentrations [F.336.a] are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the immeasurable

attitudes another,' so, the Great Vehicle and the immeasurable attitudes are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the formless absorptions another,' so, the Great Vehicle and the formless absorptions are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the eight liberations another,' so, the Great Vehicle and the eight liberations are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the nine serial steps of meditative absorption another,' so, the Great Vehicle and the nine serial steps of meditative absorption are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the emptiness, signlessness, and wishlessness gateways to liberation another,' so, the Great Vehicle and the emptiness, signlessness, and wishlessness gateways to liberation are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the extrasensory powers another,' so, the Great Vehicle and the extrasensory powers are without duality and cannot be divided into two. 'The Great Vehicle is not one thing and the meditative stabilities another,' so, the Great Vehicle and the meditative stabilities are without duality and cannot be divided into two. 'The Great Vehicle is not one thing [F.336.b] and the dhāraṇī gateways another,' so, the Great Vehicle and the dhāraṇī gateways are without duality and cannot be divided into two.

12.13 “ ‘The Great Vehicle is not one thing and the ten powers of the tathāgatas another,’ so, the Great Vehicle and the powers of the tathāgatas are without duality and cannot be divided into two. ‘The Great Vehicle is not one thing and the four fearlessnesses another,’ so, the Great Vehicle and the fearlessnesses are without duality and cannot be divided into two. ‘The Great Vehicle is not one thing and the four kinds of exact knowledge another,’ so, the Great Vehicle and the kinds of exact knowledge are without duality and cannot be divided into two. ‘The Great Vehicle is not one thing and great compassion another,’ so, the Great Vehicle and great compassion are without duality and cannot be divided into two. ‘The Great Vehicle is not one thing and the eighteen distinct qualities of the buddhas another,’ so, the Great Vehicle and the distinct qualities of the buddhas are without duality and cannot be divided into two.

12.14 “For that reason, Subhūti, you do teach the Great Vehicle by teaching the perfection of wisdom, and you do teach the perfection of wisdom by teaching the Great Vehicle.”

12.15 Then the venerable Subhūti said to the Blessed One, “But still, Blessed Lord, bodhisattvas cannot be apprehended at the limit of the past. Bodhisattvas cannot be apprehended at the limit of the future. Bodhisattvas cannot be apprehended in the middle. One should know that bodhisattvas

are beyond all limits [F.337.a] because physical forms are beyond all limits. One should know that bodhisattvas are beyond all limits because feelings are beyond all limits. One should know that bodhisattvas are beyond all limits because perceptions are beyond all limits. One should know that bodhisattvas are beyond all limits because formative predispositions are beyond all limits. One should know that bodhisattvas are beyond all limits because consciousness is beyond all limits.

12.16 “It cannot even be discerned and apprehended, for instance, that ‘physical forms are a bodhisattva.’ It cannot even be discerned and apprehended, for instance, that ‘feelings are a bodhisattva.’ It cannot even be discerned and apprehended, for instance, that ‘perceptions are a bodhisattva.’ It cannot even be discerned and apprehended, for instance, that ‘formative predispositions are a bodhisattva.’ It cannot even be discerned and apprehended, for instance, that ‘consciousness is a bodhisattva.’

12.17 “Blessed Lord, since in all respects, and in each and every way, I do not observe and do not apprehend a bodhisattva, then to which bodhisattvas should I give teaching and instruction in the perfection of wisdom? Since I do not observe and do not apprehend an actual bodhisattva even through the entirety [of all the attributes],⁵⁹⁵ to which bodhisattvas should I give teaching and instruction in the perfection of wisdom?

12.18 “Moreover, Blessed Lord, one says ‘a bodhisattva.’ It is a mere name, yet, Blessed Lord, just as one says ‘a self, a self,’ even though there is no coming into being for a self, similarly, Blessed Lord, [F.337.b] one says ‘a bodhisattva, a bodhisattva,’ even though there is no coming into being for a bodhisattva. So, given that phenomena are without essential nature, what physical forms that have come into being could there possibly be;⁵⁹⁶ what feelings that have come into being could there possibly be; what perceptions that have come into being could there possibly be; what formative predispositions that have come into being could there possibly be; and what consciousness that has come into being could there possibly be? Blessed Lord, something that has not come into being is not physical forms, something that has not come into being is not feelings, something that has not come into being is not perceptions, something that has not come into being is not formative predispositions, and something that has not come into being is not consciousness. This being the case, Blessed Lord, given that one cannot apprehend those bodhisattva great beings who are engaged in the pursuit of enlightenment as other than something that has not come into being, does something that has not come into being teach and give instructions in a perfection of wisdom that has also not come into being? If, when such teachings are given, the minds of bodhisattva great beings are not

disheartened, not intimidated, and not regretful, and they are not afraid, not frightened, and not terrified, then these bodhisattva great beings are indeed practicing the perfection of wisdom.”

12.19 Then the venerable Śāradvatīputra inquired of the venerable Subhūti, “Venerable Subhūti, why can bodhisattvas great beings not be apprehended at the limit of the past not, not be apprehended at the limit of the future, [F.338.a] and not be apprehended in the middle? Venerable Subhūti, why should one know that bodhisattvas are beyond all limits because physical forms are beyond all limits; that bodhisattvas are beyond all limits because feelings are beyond all limits; that bodhisattvas are beyond all limits because perceptions are beyond all limits; that bodhisattvas are beyond all limits because formative predispositions are beyond all limits; and that bodhisattvas are beyond all limits because consciousness is beyond all limits?

12.20 “Venerable Subhūti, why can it not even be discerned and apprehended, for instance, that ‘physical forms are a bodhisattva’; not even be discerned and apprehended, for instance, that ‘feelings are a bodhisattva’; not even be discerned and apprehended, for instance, that ‘perceptions are a bodhisattva’; not even be discerned and apprehended, for instance, that ‘formative predispositions are a bodhisattva’; and not even be discerned and apprehended, for instance, that ‘consciousness is a bodhisattva’?

12.21 “Venerable Subhūti, why do you say, ‘Since in all respects, and in each and every way, I do not observe and do not apprehend a bodhisattva great being, then to which bodhisattvas should I give teaching and instruction in the perfection of wisdom?’ Venerable Subhūti, why do you say, ‘Since I do not observe and do not apprehend even just a bodhisattva as a whole,⁵⁹⁷ then to which bodhisattva [F.338.b] great beings should I give teaching and instruction in what perfection of wisdom?’

12.22 “Venerable Subhūti, why do you say, ‘Blessed Lord, one says “bodhisattva great being.” It is a mere name.’ Venerable Subhūti, why do you say, ‘Just as one says “a self, a self,” even though a self does not come into being, similarly, Blessed Lord, one says ‘a bodhisattva, a bodhisattva,’ even though a bodhisattva does not come into being. So, given that phenomena are in their essential nature nonentities,⁵⁹⁸ what physical forms that have come into being could there possibly be; what feelings that have come into being could there possibly be; what perceptions that have come into being could there possibly be; what formative predispositions that have come into being could there possibly be; and what consciousness that has come into being could there possibly be? Something that has not come into being is not physical forms, something that has not come into being is not feelings, something

that has not come into being is not perceptions, something that has not come into being is not formative predispositions, and something that has not come into being is not consciousness.'

12.23 "Venerable Subhūti, why do you say, 'Does something that has not come into being teach and give instructions in a perfection of wisdom that has also not come into being?' Venerable Subhūti, why do you say, 'One cannot apprehend those bodhisattva great beings as other than not having come into being'? And, Venerable Subhūti, why do you say, [F.339.a] 'If, when such teachings are given, the minds of bodhisattva great beings are not disheartened, not intimidated, and not regretful, and they are not afraid, not frightened, and not terrified, then these bodhisattva great beings are indeed practicing the perfection of wisdom?'"

12.24 The venerable Śāradvatīputra having said this, the venerable Subhūti then responded, "Venerable Śāradvatīputra, it is because beings are nonexistent that bodhisattvas cannot be apprehended at the limit of the past. It is because beings are empty, beings are void, and beings are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. Venerable Śāradvatīputra, it is because beings are nonexistent that bodhisattvas cannot be apprehended at the limit of the future. It is because beings are empty, beings are void, and beings are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. Venerable Śāradvatīputra, it is because beings are nonexistent that bodhisattvas cannot be apprehended in the middle. It is because beings are empty, beings are void, and beings are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent beings, empty beings, void beings, and beings that are without inherent existence, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent beings are not one thing, empty beings another, void beings another, beings without inherent existence another, [F.339.b] and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent beings, empty beings, void beings, beings without inherent existence, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.25 "Venerable Śāradvatīputra, it is because physical forms are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because physical forms are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because physical forms are void that bodhisattvas cannot be apprehended at the limit of the past, and because physical forms are without essential nature that bodhisattvas cannot be apprehended at the

limit of the past. It is because physical forms are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because physical forms are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because physical forms are void that bodhisattvas cannot be apprehended at the limit of the future, and because physical forms are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because physical forms are nonexistent that bodhisattvas cannot be apprehended in the middle, because physical forms are emptiness that bodhisattvas cannot be apprehended in the middle, because physical forms are void that bodhisattvas cannot be apprehended in the middle, and because physical forms are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent physical forms, [F.340.a] physical forms that are emptiness, void physical forms, and physical forms that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent physical forms are not one thing, physical forms that are emptiness another, void physical forms another, physical forms that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent physical forms, physical forms that are emptiness, void physical forms, physical forms that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.26 “Venerable Śāradvatīputra, it is because feelings are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because feelings are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings are void that bodhisattvas cannot be apprehended at the limit of the future, and because feelings are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings are nonexistent that bodhisattvas [F.340.b] cannot be apprehended in the middle, because feelings are emptiness that bodhisattvas cannot be apprehended in the middle, because feelings are void that bodhisattvas cannot be apprehended in the middle, and because feelings are without

essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings, feelings that are emptiness, void feelings, and feelings that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings are not one thing, feelings that are emptiness another, void feelings another, feelings that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings, feelings that are emptiness, void feelings, feelings that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.27 “Venerable Śāradvatīputra, it is because perceptions are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because perceptions are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because perceptions are void that bodhisattvas cannot be apprehended at the limit of the past, and because perceptions are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because perceptions are nonexistent [F.341.a] that bodhisattvas cannot be apprehended at the limit of the future, because perceptions are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because perceptions are void that bodhisattvas cannot be apprehended at the limit of the future, and because perceptions are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because perceptions are nonexistent that bodhisattvas cannot be apprehended in the middle, because perceptions are emptiness that bodhisattvas cannot be apprehended in the middle, because perceptions are void that bodhisattvas cannot be apprehended in the middle, and because perceptions are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent perceptions, perceptions that are emptiness, void perceptions, and perceptions that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent perceptions are not one thing, perceptions that are emptiness another, void perceptions another, perceptions that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent perceptions, perceptions that are emptiness, void perceptions, perceptions

that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are [F.341.b] without duality and cannot be divided into two.

12.28 “Venerable Śāradvatīputra, it is because formative predispositions are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because formative predispositions are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because formative predispositions are void that bodhisattvas cannot be apprehended at the limit of the past, and because formative predispositions are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because formative predispositions are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because formative predispositions are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because formative predispositions are void that bodhisattvas cannot be apprehended at the limit of the future, and because formative predispositions are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because formative predispositions are nonexistent that bodhisattvas cannot be apprehended in the middle, because formative predispositions are emptiness that bodhisattvas cannot be apprehended in the middle, because formative predispositions are void that bodhisattvas cannot be apprehended in the middle, and because formative predispositions are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent formative predispositions, formative predispositions that are emptiness, void formative predispositions, and formative predispositions that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent formative predispositions are not one thing, formative predispositions that are emptiness another, void formative predispositions another, formative predispositions that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, [F.342.a] nonexistent formative predispositions, formative predispositions that are emptiness, void formative predispositions, formative predispositions that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.29 “Venerable Śāradvatīputra, it is because consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because consciousness is emptiness that bodhisattvas cannot be apprehended at the

limit of the past, because consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because consciousness is void that bodhisattvas cannot be apprehended in the middle, and because consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent consciousness, [F.342.b] consciousness that is emptiness, void consciousness, and consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent consciousness is not one thing, consciousness that is emptiness another, void consciousness another, consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent consciousness, consciousness that is emptiness, void consciousness, consciousness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.30 “Venerable Śāradvatīputra, it is because the eyes are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the eyes are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the eyes are void that bodhisattvas cannot be apprehended at the limit of the past, and because the eyes are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the eyes are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the eyes are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the eyes are void that bodhisattvas cannot be apprehended at the limit of the future, and because the eyes are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the eyes are nonexistent [F.343.a] that bodhisattvas cannot be apprehended in the middle, because the eyes are emptiness that bodhisattvas cannot be apprehended in the

middle, because the eyes are void that bodhisattvas cannot be apprehended in the middle, and because the eyes are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent eyes, eyes that are emptiness, void eyes, and eyes that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent eyes are not one thing, eyes that are emptiness another, void eyes another, eyes that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent eyes, eyes that are emptiness, void eyes, eyes that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.31 “Venerable Śāradvatīputra, it is because the ears are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the ears are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the ears are void that bodhisattvas cannot be apprehended at the limit of the past, and because the ears are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the ears are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the ears are emptiness [F.343.b] that bodhisattvas cannot be apprehended at the limit of the future, because the ears are void that bodhisattvas cannot be apprehended at the limit of the future, and because the ears are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the ears are nonexistent that bodhisattvas cannot be apprehended in the middle, because the ears are emptiness that bodhisattvas cannot be apprehended in the middle, because the ears are void that bodhisattvas cannot be apprehended in the middle, and because the ears are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent ears, ears that are emptiness, void ears, and ears that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent ears are not one thing, ears that are emptiness another, void ears another, ears that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent ears, ears that are emptiness, void ears, ears that are without

essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.32 “Venerable Śāradvatīputra, it is because the nose is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the nose is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the nose is void that bodhisattvas cannot be apprehended [F.344.a] at the limit of the past, and because the nose is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the nose is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the nose is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the nose is void that bodhisattvas cannot be apprehended at the limit of the future, and because the nose is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the nose is nonexistent that bodhisattvas cannot be apprehended in the middle, because the nose is emptiness that bodhisattvas cannot be apprehended in the middle, because the nose is void that bodhisattvas cannot be apprehended in the middle, and because the nose is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent nose, a nose that is emptiness, a void nose, and a nose that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent nose is not one thing, a nose that is emptiness another, a void nose another, a nose that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent nose, a nose that is emptiness, a void nose, a nose that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be [F.344.b] divided into two.

12.33 “Venerable Śāradvatīputra, it is because the tongue is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the tongue is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the tongue is void that bodhisattvas cannot be apprehended at the limit of the past, and because the tongue is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the tongue is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the tongue is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the tongue is void that bodhisattvas cannot be apprehended at the limit of the

future, and because the tongue is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the tongue is nonexistent that bodhisattvas cannot be apprehended in the middle, because the tongue is emptiness that bodhisattvas cannot be apprehended in the middle, because the tongue is void that bodhisattvas cannot be apprehended in the middle, and because the tongue is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent tongue, a tongue that is emptiness, a void tongue, and a tongue that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent tongue is not one thing, a tongue that is emptiness another, a void tongue another, a tongue that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent tongue, a tongue that is emptiness, a void [F.345.a] tongue, a tongue that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.34 “Venerable Śāradvatīputra, it is because the body is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the body is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the body is void that bodhisattvas cannot be apprehended at the limit of the past, and because the body is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the body is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the body is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the body is void that bodhisattvas cannot be apprehended at the limit of the future, and because the body is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the body is nonexistent that bodhisattvas cannot be apprehended in the middle, because the body is emptiness that bodhisattvas cannot be apprehended in the middle, because the body is void that bodhisattvas cannot be apprehended in the middle, and because the body is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent body, a body that is emptiness, a void body, and a body that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent body is not one thing, a body that is emptiness another, a void body another, a body that is without [F.345.b]

essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent body, a body that is emptiness, a void body, a body that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.35 “Venerable Śāradvatīputra, it is because the mental faculty is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the mental faculty is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the mental faculty is void that bodhisattvas cannot be apprehended at the limit of the past, and because the mental faculty is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the mental faculty is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the mental faculty is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the mental faculty is void that bodhisattvas cannot be apprehended at the limit of the future, and because the mental faculty is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the mental faculty is nonexistent that bodhisattvas cannot be apprehended in the middle, because the mental faculty is emptiness that bodhisattvas cannot be apprehended in the middle, because the mental faculty is void that bodhisattvas cannot be apprehended in the middle, and because the mental faculty is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent mental faculty, a mental faculty that is emptiness, a void mental faculty, and a mental faculty [F.346.a] that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent mental faculty is not one thing, a mental faculty that is emptiness another, a void mental faculty another, a mental faculty that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent mental faculty, a mental faculty that is emptiness, a void mental faculty, a mental faculty that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two. [B24]

12.36 “Venerable Śāradvatīputra, it is because sights are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because sights are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because sights are void that bodhisattvas cannot be apprehended at

the limit of the past, and because sights are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because sights are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because sights are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because sights are void that bodhisattvas cannot be apprehended at the limit of the future, and because sights are without essential nature that bodhisattvas [F.346.b] cannot be apprehended at the limit of the future. It is because sights are nonexistent that bodhisattvas cannot be apprehended in the middle, because sights are emptiness that bodhisattvas cannot be apprehended in the middle, because sights are void that bodhisattvas cannot be apprehended in the middle, and because sights are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent sights, sights that are emptiness, void sights, and sights that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent sights are not one thing, sights that are emptiness another, void sights another, sights that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent sights, sights that are emptiness, void sights, sights that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.37 “Venerable Śāradvatīputra, it is because sounds are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because sounds are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because sounds are void that bodhisattvas cannot be apprehended at the limit of the past, and because sounds are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because sounds [F.347.a] are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because sounds are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because sounds are void that bodhisattvas cannot be apprehended at the limit of the future, and because sounds are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because sounds are nonexistent that bodhisattvas cannot be apprehended in the middle, because sounds are emptiness that bodhisattvas cannot be apprehended in the middle, because sounds are void that bodhisattvas cannot be apprehended in the middle, and because sounds are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is

because in nonexistent sounds, sounds that are emptiness, void sounds, and sounds that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent sounds are not one thing, sounds that are emptiness another, void sounds another, sounds that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent sounds, sounds that are emptiness, void sounds, sounds that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.38 “Venerable Śāradvatīputra, it is because odors are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because odors are emptiness [F.347.b] that bodhisattvas cannot be apprehended at the limit of the past, because odors are void that bodhisattvas cannot be apprehended at the limit of the past, and because odors are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because odors are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because odors are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because odors are void that bodhisattvas cannot be apprehended at the limit of the future, and because odors are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because odors are nonexistent that bodhisattvas cannot be apprehended in the middle, because odors are emptiness that bodhisattvas cannot be apprehended in the middle, because odors are void that bodhisattvas cannot be apprehended in the middle, and because odors are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent odors, odors that are emptiness, void odors, and odors that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent odors are not one thing, odors that are emptiness another, void odors another, odors that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent odors, odors that are emptiness, void odors, odors that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, [F.348.a] and the middle—all of these—are without duality and cannot be divided into two.

12.39 “Venerable Śāradvatīputra, it is because tastes are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because tastes are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because tastes are void that bodhisattvas cannot be apprehended at the limit of the past, and because tastes are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because tastes are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because tastes are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because tastes are void that bodhisattvas cannot be apprehended at the limit of the future, and because tastes are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because tastes are nonexistent that bodhisattvas cannot be apprehended in the middle, because tastes are emptiness that bodhisattvas cannot be apprehended in the middle, because tastes are void that bodhisattvas cannot be apprehended in the middle, and because tastes are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent tastes, tastes that are emptiness, void tastes, and tastes that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent tastes are not one thing, tastes that are emptiness another, void tastes another, tastes that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent tastes, tastes [F.348.b] that are emptiness, void tastes, tastes that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.40 “Venerable Śāradvatīputra, it is because tangibles are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because tangibles are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because tangibles are void that bodhisattvas cannot be apprehended at the limit of the past, and because tangibles are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because tangibles are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because tangibles are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because tangibles are void that bodhisattvas cannot be apprehended at the limit of the future, and because tangibles are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because tangibles are nonexistent that bodhisattvas cannot be apprehended in the

middle, because tangibles are emptiness that bodhisattvas cannot be apprehended in the middle, because tangibles are void that bodhisattvas cannot be apprehended in the middle, and because tangibles are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent tangibles, tangibles that are emptiness, void tangibles, and tangibles that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent tangibles are not one thing, tangibles that are emptiness another, void tangibles [F.349.a] another, tangibles that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent tangibles, tangibles that are emptiness, void tangibles, tangibles that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.41 “Venerable Śāradvatīputra, it is because mental phenomena are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because mental phenomena are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because mental phenomena are void that bodhisattvas cannot be apprehended at the limit of the past, and because mental phenomena are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because mental phenomena are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because mental phenomena are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because mental phenomena are void that bodhisattvas cannot be apprehended at the limit of the future, and because mental phenomena are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because mental phenomena are nonexistent that bodhisattvas cannot be apprehended in the middle, because mental phenomena are emptiness that bodhisattvas cannot be apprehended in the middle, because mental phenomena are void that bodhisattvas cannot be apprehended in the middle, and because mental phenomena are without essential nature [F.349.b] that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent mental phenomena, mental phenomena that are emptiness, void mental phenomena, and mental phenomena that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent mental phenomena are not one thing, mental phenomena that are emptiness

another, void mental phenomena another, mental phenomena that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent mental phenomena, mental phenomena that are emptiness, void mental phenomena, mental phenomena that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.42 “Venerable Śāradvatīputra, it is because visual consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because visual consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because visual consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because visual consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because visual consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because visual consciousness is emptiness that bodhisattvas cannot be apprehended at the limit [F.350.a] of the future, because visual consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because visual consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because visual consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because visual consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because visual consciousness is void that bodhisattvas cannot be apprehended in the middle, and because visual consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent visual consciousness, a visual consciousness that is emptiness, a void visual consciousness, and a visual consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent visual consciousness is not one thing, a visual consciousness that is emptiness another, a void visual consciousness another, a visual consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent visual consciousness, a visual consciousness that is emptiness, a void visual consciousness, a visual consciousness that is without essential nature, [F.350.b] bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.43 “Venerable Śāradvatīputra, it is because auditory consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because auditory consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because auditory consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because auditory consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because auditory consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because auditory consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because auditory consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because auditory consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because auditory consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because auditory consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because auditory consciousness is void that bodhisattvas cannot be apprehended in the middle, and because auditory consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent auditory consciousness, an auditory consciousness that is emptiness, a void auditory consciousness, and an auditory consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent auditory consciousness is not one thing, an auditory consciousness that is emptiness another, a void auditory consciousness another, an auditory [F.351.a] consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent auditory consciousness, an auditory consciousness that is emptiness, a void auditory consciousness, an auditory consciousness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.44 “Venerable Śāradvatīputra, it is because olfactory consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because olfactory consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because olfactory consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because olfactory consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because

olfactory consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because olfactory consciousness is emptiness [F.351.b] that bodhisattvas cannot be apprehended at the limit of the future, because olfactory consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because olfactory consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because olfactory consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because olfactory consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because olfactory consciousness is void that bodhisattvas cannot be apprehended in the middle, and because olfactory consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent olfactory consciousness, an olfactory consciousness that is emptiness, a void olfactory consciousness, and an olfactory consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent olfactory consciousness is not one thing, an olfactory consciousness that is emptiness another, a void olfactory consciousness another, an olfactory consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent olfactory consciousness, an olfactory consciousness that is emptiness, a void olfactory consciousness, an olfactory consciousness that is without essential nature, bodhisattvas, [F.352.a] the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.45 “Venerable Śāradvatīputra, it is because gustatory consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because gustatory consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because gustatory consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because gustatory consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because gustatory consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because gustatory consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because gustatory consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because gustatory consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because gustatory consciousness is nonexistent that

bodhisattvas cannot be apprehended in the middle, because gustatory consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because gustatory consciousness is void that bodhisattvas cannot be apprehended in the middle, and because gustatory consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent gustatory consciousness, a gustatory consciousness that is emptiness, a void gustatory consciousness, and a gustatory consciousness that is without essential nature, [F.352.b] the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent gustatory consciousness is not one thing, a gustatory consciousness that is emptiness another, a void gustatory consciousness another, a gustatory consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent gustatory consciousness, a gustatory consciousness that is emptiness, a void gustatory consciousness, a gustatory consciousness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.46 “Venerable Śāradvatīputra, it is because tactile consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because tactile consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because tactile consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because tactile consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because tactile consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because tactile consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because tactile consciousness is void [F.353.a] that bodhisattvas cannot be apprehended at the limit of the future, and because tactile consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because tactile consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because tactile consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because tactile consciousness is void that bodhisattvas cannot be apprehended in the middle, and because tactile consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent tactile consciousness, a tactile consciousness that is emptiness, a void tactile

consciousness, and a tactile consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent tactile consciousness is not one thing, a tactile consciousness that is emptiness another, a void tactile consciousness another, a tactile consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent tactile consciousness, a tactile consciousness that is emptiness, a void tactile consciousness, a tactile consciousness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle [F.353.b]—all of these—are without duality and cannot be divided into two.

12.47 “Venerable Śāradvatīputra, it is because mental consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because mental consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because mental consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because mental consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because mental consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because mental consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because mental consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because mental consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because mental consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because mental consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because mental consciousness is void that bodhisattvas cannot be apprehended in the middle, and because mental consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent mental consciousness, a mental consciousness that is emptiness, a void mental consciousness, and a mental consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, [F.354.a] and the middle is not apprehended. A nonexistent mental consciousness is not one thing, a mental consciousness that is emptiness another, a void mental consciousness another, a mental consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent mental

consciousness, a mental consciousness that is emptiness, a void mental consciousness, a mental consciousness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.48 “Venerable Śāradvatīputra, it is because visually compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because visually compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because visually compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because visually compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because visually compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because visually compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because visually compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future, and because visually [F.354.b] compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because visually compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended in the middle, because visually compounded sensory contact is emptiness that bodhisattvas cannot be apprehended in the middle, because visually compounded sensory contact is void that bodhisattvas cannot be apprehended in the middle, and because visually compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent visually compounded sensory contact, visually compounded sensory contact that is emptiness, void visually compounded sensory contact, and visually compounded sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent visually compounded sensory contact is not one thing, visually compounded sensory contact that is emptiness another, void visually compounded sensory contact another, visually compounded sensory contact that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent visually compounded sensory contact, visually compounded sensory contact that is emptiness, void visually compounded sensory contact, visually

compounded sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.49 “Venerable [F.355.a] Śāradvatīputra, it is because aurally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because aurally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because aurally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because aurally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because aurally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because aurally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because aurally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future, and because aurally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because aurally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended in the middle, because aurally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended in the middle, because aurally compounded sensory contact is void that bodhisattvas cannot be apprehended in the middle, and because aurally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent aurally compounded sensory contact, aurally compounded sensory contact that is emptiness, void aurally compounded sensory contact, and aurally compounded sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent aurally compounded sensory contact is not one thing, aurally compounded sensory contact that is emptiness [F.355.b] another, void aurally compounded sensory contact another, aurally compounded sensory contact that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent aurally compounded sensory contact, aurally compounded sensory contact that is emptiness, void aurally compounded sensory contact, aurally compounded sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.50 “Venerable Śāradvatīputra, it is because nasally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because nasally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because nasally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because nasally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because nasally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future; because nasally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future; because nasally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future; and because nasally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because nasally compounded sensory contact [F.356.a] is nonexistent that bodhisattvas cannot be apprehended in the middle; because nasally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended in the middle; because nasally compounded sensory contact is void that bodhisattvas cannot be apprehended in the middle, and because nasally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent nasally compounded sensory contact, nasally compounded sensory contact that is emptiness, void nasally compounded sensory contact, and nasally compounded sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent nasally compounded sensory contact is not one thing, nasally compounded sensory contact that is emptiness another, void nasally compounded sensory contact another, nasally compounded sensory contact that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent nasally compounded sensory contact, nasally compounded sensory contact that is emptiness, void nasally compounded sensory contact, nasally compounded sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.51 “Venerable Śāradvatīputra, it is because lingually compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, [F.356.b] because lingually compounded sensory contact is

emptiness that bodhisattvas cannot be apprehended at the limit of the past, because lingually compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because lingually compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because lingually compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because lingually compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because lingually compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future, and because lingually compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because lingually compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended in the middle, because lingually compounded sensory contact is emptiness that bodhisattvas cannot be apprehended in the middle, because lingually compounded sensory contact is void that bodhisattvas cannot be apprehended in the middle; and because lingually compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent lingually compounded sensory contact, lingually compounded sensory contact that is emptiness, void lingually compounded sensory contact, and lingually compounded sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent lingually compounded sensory contact is not one thing, lingually compounded sensory contact that is emptiness another, void lingually compounded sensory contact another, lingually compounded sensory contact that is without essential nature another, [F.357.a] and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent lingually compounded sensory contact, lingually compounded sensory contact that is emptiness, void lingually compounded sensory contact, lingually compounded sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.52 “Venerable Śāradvatīputra, it is because corporeally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because corporeally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because corporeally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because corporeally compounded

sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because corporeally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because corporeally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because corporeally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future; and because corporeally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because corporeally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended in the middle, because corporeally compounded sensory contact is emptiness [F.357.b] that bodhisattvas cannot be apprehended in the middle, because corporeally compounded sensory contact is void that bodhisattvas cannot be apprehended in the middle, and because corporeally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent corporeally compounded sensory contact, corporeally compounded sensory contact that is emptiness, void corporeally compounded sensory contact, and corporeally compounded sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent corporeally compounded sensory contact is not one thing, corporeally compounded sensory contact that is emptiness another, void corporeally compounded sensory contact another, corporeally compounded sensory contact that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent corporeally compounded sensory contact, corporeally compounded sensory contact that is emptiness, void corporeally compounded sensory contact, corporeally compounded sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.53 “Venerable Śāradvatīputra, it is because mentally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because mentally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit [F.358.a] of the past, because mentally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because mentally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because mentally

compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because mentally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because mentally compounded sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future, and because mentally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because mentally compounded sensory contact is nonexistent that bodhisattvas cannot be apprehended in the middle, because mentally compounded sensory contact is emptiness that bodhisattvas cannot be apprehended in the middle, because mentally compounded sensory contact is void that bodhisattvas cannot be apprehended in the middle, and because mentally compounded sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent mentally compounded sensory contact, mentally compounded sensory contact that is emptiness, void mentally compounded sensory contact, and mentally compounded sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent mentally compounded sensory contact is not one thing, mentally compounded sensory contact that is emptiness another, void mentally compounded sensory contact another, mentally compounded sensory contact that is without essential nature another, and bodhisattvas [F.358.b] yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent mentally compounded sensory contact, mentally compounded sensory contact that is emptiness, void mentally compounded sensory contact, mentally compounded sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.54 “Venerable Śāradvatīputra, it is because feelings conditioned by visually compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by visually compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by visually compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings conditioned by visually compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings conditioned by visually compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the

future, because feelings conditioned by visually compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by visually compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the future, and because feelings conditioned by visually compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings conditioned by visually compounded sensory contact are nonexistent [F.359.a] that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by visually compounded sensory contact are emptiness that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by visually compounded sensory contact are void that bodhisattvas cannot be apprehended in the middle, and because feelings conditioned by visually compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings conditioned by visually compounded sensory contact, feelings conditioned by visually compounded sensory contact that are emptiness, void feelings conditioned by visually compounded sensory contact, and feelings conditioned by visually compounded sensory contact that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings conditioned by visually compounded sensory contact are not one thing, feelings conditioned by visually compounded sensory contact that are emptiness another, void feelings conditioned by visually compounded sensory contact another, feelings conditioned by visually compounded sensory contact that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings conditioned by visually compounded sensory contact, feelings conditioned by visually compounded sensory contact that are emptiness, void feelings conditioned by visually compounded sensory contact, feelings conditioned by visually compounded sensory contact that are without essential nature, bodhisattvas, the limit [F.359.b] of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.55 “Venerable Śāradvatīputra, it is because feelings conditioned by aurally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by aurally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by aurally

compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings conditioned by aurally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings conditioned by aurally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by aurally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by aurally compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the future, and because feelings conditioned by aurally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings conditioned by aurally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by aurally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by aurally compounded sensory contact are void that bodhisattvas cannot be apprehended in the middle, and because feelings conditioned by aurally compounded sensory contact are without essential nature that [F.360.a] bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings conditioned by aurally compounded sensory contact, feelings conditioned by aurally compounded sensory contact that are emptiness, void feelings conditioned by aurally compounded sensory contact, and feelings conditioned by aurally compounded sensory contact that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings conditioned by aurally compounded sensory contact are not one thing, feelings conditioned by aurally compounded sensory contact that are emptiness another, void feelings conditioned by aurally compounded sensory contact another, feelings conditioned by aurally compounded sensory contact that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings conditioned by aurally compounded sensory contact, feelings conditioned by aurally compounded sensory contact that are emptiness, void feelings conditioned by aurally compounded sensory contact, feelings conditioned by aurally compounded sensory contact that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

“Venerable Śāradvatīputra, it is because feelings conditioned by nasally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned [F.360.b] by nasally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by nasally compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings conditioned by nasally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings conditioned by nasally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by nasally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by nasally compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the future, and because feelings conditioned by nasally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings conditioned by nasally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by nasally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by nasally compounded sensory contact are void that bodhisattvas cannot be apprehended in the middle, and because feelings conditioned by nasally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings conditioned by nasally compounded sensory contact, feelings conditioned by nasally compounded sensory contact that are emptiness, void feelings conditioned by nasally compounded sensory contact, and feelings conditioned by nasally compounded sensory contact that are without essential nature, the limit of the past is not [F.361.a] apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings conditioned by nasally compounded sensory contact are not one thing, feelings conditioned by nasally compounded sensory contact that are emptiness another, void feelings conditioned by nasally compounded sensory contact another, feelings conditioned by nasally compounded sensory contact that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings conditioned by nasally compounded sensory contact, feelings

conditioned by nasally compounded sensory contact that are emptiness, void feelings conditioned by nasally compounded sensory contact, feelings conditioned by nasally compounded sensory contact that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.57 “Venerable Śāradvatīputra, it is because feelings conditioned by lingually compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by lingually compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by lingually compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings conditioned by lingually compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings conditioned by lingually compounded sensory contact are nonexistent [F.361.b] that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by lingually compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by lingually compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the future, and because feelings conditioned by lingually compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings conditioned by lingually compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by lingually compounded sensory contact are emptiness that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by lingually compounded sensory contact are void that bodhisattvas cannot be apprehended in the middle, and because feelings conditioned by lingually compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings conditioned by lingually compounded sensory contact, feelings conditioned by lingually compounded sensory contact that are emptiness, void feelings conditioned by lingually compounded sensory contact, and feelings conditioned by lingually compounded sensory contact that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings conditioned by lingually compounded sensory contact are not one thing, feelings conditioned by lingually compounded sensory contact that

are emptiness another, void feelings conditioned by lingually compounded sensory contact another, feelings conditioned by lingually compounded sensory contact that are without essential nature another, [F.362.a] and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings conditioned by lingually compounded sensory contact, feelings conditioned by lingually compounded sensory contact that are emptiness, void feelings conditioned by lingually compounded sensory contact, feelings conditioned by lingually compounded sensory contact that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.58 “Venerable Śāradvatīputra, it is because feelings conditioned by corporeally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by corporeally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by corporeally compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings conditioned by corporeally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings conditioned by corporeally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by corporeally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by corporeally compounded sensory contact are void that [F.362.b] bodhisattvas cannot be apprehended at the limit of the future, and because feelings conditioned by corporeally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings conditioned by corporeally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by corporeally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended in the middle, because feelings conditioned by corporeally compounded sensory contact are void that bodhisattvas cannot be apprehended in the middle, and because feelings conditioned by corporeally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings conditioned by corporeally compounded sensory contact, feelings conditioned by corporeally compounded sensory contact

that are emptiness, void feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by corporeally compounded sensory contact that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings conditioned by corporeally compounded sensory contact are not one thing, feelings conditioned by corporeally compounded sensory contact that are emptiness another, void feelings conditioned by corporeally compounded sensory contact another, feelings conditioned by corporeally compounded sensory contact that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings conditioned by corporeally compounded sensory contact, feelings conditioned [F.363.a] by corporeally compounded sensory contact that are emptiness, void feelings conditioned by corporeally compounded sensory contact, feelings conditioned by corporeally compounded sensory contact that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.59 “Venerable Śāradvatīputra, it is because feelings conditioned by mentally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by mentally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because feelings conditioned by mentally compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the past, and because feelings conditioned by mentally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because feelings conditioned by mentally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by mentally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because feelings conditioned by mentally compounded sensory contact are void that bodhisattvas cannot be apprehended at the limit of the future, and because feelings conditioned by mentally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because feelings conditioned by mentally compounded sensory contact are nonexistent that bodhisattvas cannot be apprehended in the middle, because feelings conditioned [F.363.b] by mentally compounded sensory contact are emptiness that bodhisattvas cannot be apprehended in the middle, because

feelings conditioned by mentally compounded sensory contact are void that bodhisattvas cannot be apprehended in the middle, and because feelings conditioned by mentally compounded sensory contact are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent feelings conditioned by mentally compounded sensory contact, feelings conditioned by mentally compounded sensory contact that are emptiness, void feelings conditioned by mentally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent feelings conditioned by mentally compounded sensory contact are not one thing, feelings conditioned by mentally compounded sensory contact that are emptiness another, void feelings conditioned by mentally compounded sensory contact another, feelings conditioned by mentally compounded sensory contact that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent feelings conditioned by mentally compounded sensory contact, feelings conditioned by mentally compounded sensory contact that are emptiness, void feelings conditioned by mentally compounded sensory contact, feelings conditioned by mentally compounded sensory contact that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the [F.364.a] middle—all of these—are without duality and cannot be divided into two. [B25]

- 12.60 “Venerable Śāradvatīputra, it is because the earth element is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the earth element is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the earth element is void that bodhisattvas cannot be apprehended at the limit of the past, and because the earth element is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the earth element is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the earth element is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the earth element is void that bodhisattvas cannot be apprehended at the limit of the future, and because the earth element is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the earth element is nonexistent that bodhisattvas cannot be apprehended in the middle, because the earth element is emptiness that bodhisattvas cannot be apprehended in the middle, because the earth element is void that bodhisattvas cannot be

apprehended in the middle, and because the earth element is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent earth element, an earth element that is emptiness, a void earth element, and an earth element that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. [F.364.b] A nonexistent earth element is not one thing, an earth element that is emptiness another, a void earth element another, an earth element that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent earth element, an earth element that is emptiness, a void earth element, an earth element that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.61 “Venerable Śāradvatīputra, it is because the water element is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the water element is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the water element is void that bodhisattvas cannot be apprehended at the limit of the past, and because the water element is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the water element is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the water element is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the water element is void that bodhisattvas cannot be apprehended at the limit of the future, and because the water element is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the water element is nonexistent [F.365.a] that bodhisattvas cannot be apprehended in the middle, because the water element is emptiness that bodhisattvas cannot be apprehended in the middle, because the water element is void that bodhisattvas cannot be apprehended in the middle, and because the water element is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent water element, a water element that is emptiness, a void water element, and a water element that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent water element is not one thing, a water element that is emptiness another, a void water element another, a water element that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the

limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent water element, a water element that is emptiness, a void water element, a water element that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.62 “Venerable Śāradvatīputra, it is because the fire element is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the fire element is emptiness that bodhisattvas cannot be apprehended at the limit of the past, [F.365.b] because the fire element is void that bodhisattvas cannot be apprehended at the limit of the past, and because the fire element is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the fire element is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the fire element is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the fire element is void that bodhisattvas cannot be apprehended at the limit of the future, and because the fire element is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the fire element is nonexistent that bodhisattvas cannot be apprehended in the middle, because the fire element is emptiness that bodhisattvas cannot be apprehended in the middle, because the fire element is void that bodhisattvas cannot be apprehended in the middle, and because the fire element is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent fire element, a fire element that is emptiness, a void fire element, and a fire element that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent fire element is not one thing, a fire element that is emptiness another, a void fire element another, a fire element that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent fire element, [F.366.a] a fire element that is emptiness, a void fire element, a fire element that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.63 “Venerable Śāradvatīputra, it is because the wind element is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the wind element is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the wind element is void that bodhisattvas cannot be apprehended at the limit of the past, and because the wind element is without essential nature that bodhisattvas cannot be apprehended at the

limit of the past. It is because the wind element is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the wind element is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the wind element is void that bodhisattvas cannot be apprehended at the limit of the future, and because the wind element is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the wind element is nonexistent that bodhisattvas cannot be apprehended in the middle, because the wind element is emptiness that bodhisattvas cannot be apprehended in the middle, because the wind element is void that bodhisattvas cannot be apprehended in the middle, and because the wind element is without essential nature that bodhisattvas cannot be [F.366.b] apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent wind element, a wind element that is emptiness, a void wind element, and a wind element that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent wind element is not one thing, a wind element that is emptiness another, a void wind element another, a wind element that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent wind element, a wind element that is emptiness, a void wind element, a wind element that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.64 “Venerable Śāradvatīputra, it is because the space element is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the space element is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the space element is void that bodhisattvas cannot be apprehended at the limit of the past, and because the space element is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the space element is nonexistent that bodhisattvas [F.367.a] cannot be apprehended at the limit of the future, because the space element is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the space element is void that bodhisattvas cannot be apprehended at the limit of the future, and because the space element is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the space element is nonexistent that bodhisattvas cannot be apprehended in the middle, because the space element is emptiness that bodhisattvas cannot be apprehended in the middle, because the space element is void that bodhisattvas cannot be

apprehended in the middle, and because the space element is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent space element, a space element that is emptiness, a void space element, and a space element that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent space element is not one thing, a space element that is emptiness another, a void space element another, a space element that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent space element, a space element that is emptiness, [F.367.b] a void space element, a space element that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.65 “Venerable Śāradvatīputra, it is because the consciousness element is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the consciousness element is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the consciousness element is void that bodhisattvas cannot be apprehended at the limit of the past, and because the consciousness element is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the consciousness element is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the consciousness element is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the consciousness element is void that bodhisattvas cannot be apprehended at the limit of the future, and because the consciousness element is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the consciousness element is nonexistent that bodhisattvas cannot be apprehended in the middle, because the consciousness element is emptiness that bodhisattvas cannot be apprehended in the middle, because the consciousness element is void that bodhisattvas cannot be apprehended in the middle, and because the consciousness element is [F.368.a] without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent consciousness element, a consciousness element that is emptiness, a void consciousness element, and a consciousness element that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent consciousness element is not one thing, a consciousness element that is

emptiness another, a void consciousness element another, a consciousness element that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent consciousness element, a consciousness element that is emptiness, a void consciousness element, a consciousness element that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.66 “Venerable Śāradvatīputra, it is because ignorance is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because ignorance is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because ignorance is void that bodhisattvas cannot be apprehended at the limit of the past, and because ignorance [F.368.b] is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because ignorance is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because ignorance is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because ignorance is void that bodhisattvas cannot be apprehended at the limit of the future, and because ignorance is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because ignorance is nonexistent that bodhisattvas cannot be apprehended in the middle, because ignorance is emptiness that bodhisattvas cannot be apprehended in the middle, because ignorance is void that bodhisattvas cannot be apprehended in the middle, and because ignorance is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent ignorance, an ignorance that is emptiness, a void ignorance, and an ignorance that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent ignorance is not one thing, an ignorance that is emptiness another, a void ignorance another, an ignorance that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent ignorance, an ignorance that is emptiness, a void ignorance, an ignorance that is without essential nature, bodhisattvas, the limit of the past, the limit [F.369.a] of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.67 “Venerable Śāradvatīputra, it is because formative predispositions are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because formative predispositions are emptiness that bodhisattvas cannot be

apprehended at the limit of the past, because formative predispositions are void that bodhisattvas cannot be apprehended at the limit of the past, and because formative predispositions are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because formative predispositions are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because formative predispositions are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because formative predispositions are void that bodhisattvas cannot be apprehended at the limit of the future, and because formative predispositions are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because formative predispositions are nonexistent that bodhisattvas cannot be apprehended in the middle, because formative predispositions are emptiness that bodhisattvas cannot be apprehended in the middle, because formative predispositions are void that bodhisattvas cannot be apprehended in the middle, and because formative predispositions are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent formative predispositions, formative predispositions that are emptiness, void formative predispositions, and formative predispositions that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent formative predispositions are not one thing, formative predispositions that are emptiness another, void formative predispositions another, formative predispositions that are without essential nature another, [F.369.b] and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent formative predispositions, formative predispositions that are emptiness, void formative predispositions, formative predispositions that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.68 “Venerable Śāradvatīputra, it is because consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because consciousness is void that bodhisattvas cannot be apprehended at the limit of the past, and because consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because consciousness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because consciousness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because

consciousness is void that bodhisattvas cannot be apprehended at the limit of the future, and because consciousness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because consciousness is nonexistent that bodhisattvas cannot be apprehended in the middle, because consciousness is emptiness that bodhisattvas cannot be apprehended in the middle, because consciousness is void that bodhisattvas [F.370.a] cannot be apprehended in the middle, and because consciousness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent consciousness, a consciousness that is emptiness, a void consciousness, and a consciousness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent consciousness is not one thing, a consciousness that is emptiness another, a void consciousness another, a consciousness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent consciousness, a consciousness that is emptiness, a void consciousness, a consciousness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.69 “Venerable Śāradvatīputra, it is because name and form are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because name and form are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because name and form are void that bodhisattvas cannot be apprehended at the limit of the past, and because name and form are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because name [F.370.b] and form are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because name and form are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because name and form are void that bodhisattvas cannot be apprehended at the limit of the future, and because name and form are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because name and form are nonexistent that bodhisattvas cannot be apprehended in the middle, because name and form are emptiness that bodhisattvas cannot be apprehended in the middle, because name and form are void that bodhisattvas cannot be apprehended in the middle, and because name and form are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent name and form, name and form that are emptiness, void name and form, and name and form that

are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent name and form are not one thing, name and form that are emptiness another, void name and form another, name and form that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent name and form, name and form that are emptiness, void name and form, name and form that are without essential nature, bodhisattvas, [F.371.a] the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.70 “Venerable Śāradvatīputra, it is because the six sense fields are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the six sense fields are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the six sense fields are void that bodhisattvas cannot be apprehended at the limit of the past, and because the six sense fields are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the six sense fields are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the six sense fields are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the six sense fields are void that bodhisattvas cannot be apprehended at the limit of the future, and because the six sense fields are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the six sense fields are nonexistent that bodhisattvas cannot be apprehended in the middle, because the six sense fields are emptiness that bodhisattvas cannot be apprehended in the middle, because the six sense fields are void that bodhisattvas cannot be apprehended in the middle, and because the six sense fields are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent six sense fields, the six sense fields that are emptiness, the void six sense fields, and the six sense fields that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, [F.371.b] and the middle is not apprehended. The nonexistent six sense fields are not one thing, the six sense fields that are emptiness another, the void six sense fields another, the six sense fields that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent six sense fields, the six sense fields that are emptiness, the void six sense fields, the six sense

fields that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.71 “Venerable Śāradvatīputra, it is because sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because sensory contact is void that bodhisattvas cannot be apprehended at the limit of the past, and because sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because sensory contact is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because sensory contact is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because sensory contact is void that bodhisattvas cannot be apprehended at the limit of the future, and because sensory contact is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because sensory contact is nonexistent that bodhisattvas cannot be apprehended in the middle, because sensory contact [F.372.a] is emptiness that bodhisattvas cannot be apprehended in the middle, because sensory contact is void that bodhisattvas cannot be apprehended in the middle, and because sensory contact is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent sensory contact, a sensory contact that is emptiness, a void sensory contact, and a sensory contact that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent sensory contact is not one thing, a sensory contact that is emptiness another, a void sensory contact another, a sensory contact that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent sensory contact, a sensory contact that is emptiness, a void sensory contact, a sensory contact that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.72 “Venerable Śāradvatīputra, it is because sensation is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because sensation is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because sensation is void that bodhisattvas cannot be apprehended at the limit of the past, and because sensation is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because sensation is nonexistent [F.372.b] that bodhisattvas cannot

be apprehended at the limit of the future, because sensation is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because sensation is void that bodhisattvas cannot be apprehended at the limit of the future, and because sensation is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because sensation is nonexistent that bodhisattvas cannot be apprehended in the middle, because sensation is emptiness that bodhisattvas cannot be apprehended in the middle, because sensation is void that bodhisattvas cannot be apprehended in the middle, and because sensation is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent sensation, a sensation that is emptiness, a void sensation, and a sensation that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent sensation is not one thing, a sensation that is emptiness another, a void sensation another, a sensation that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent sensation, a sensation that is emptiness, a void sensation, a sensation that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.73 “Venerable [F.373.a] Śāradvatīputra, it is because craving is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because craving is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because craving is void that bodhisattvas cannot be apprehended at the limit of the past, and because craving is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because craving is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because craving is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because craving is void that bodhisattvas cannot be apprehended at the limit of the future, and because craving is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because craving is nonexistent that bodhisattvas cannot be apprehended in the middle, because craving is emptiness that bodhisattvas cannot be apprehended in the middle, because craving is void that bodhisattvas cannot be apprehended in the middle, and because craving is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent craving, a craving that is emptiness, a void craving, and a craving that is without essential nature, the limit of the past is not

apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent craving is not one thing, a craving that is emptiness another, a void craving another, a craving that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, [F.373.b] Venerable Śāradvatīputra, a nonexistent craving, a craving that is emptiness, a void craving, a craving that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.74 “Venerable Śāradvatīputra, it is because grasping is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because grasping is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because grasping is void that bodhisattvas cannot be apprehended at the limit of the past, and because grasping is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because grasping is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because grasping is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because grasping is void that bodhisattvas cannot be apprehended at the limit of the future, and because grasping is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because grasping is nonexistent that bodhisattvas cannot be apprehended in the middle, because grasping is emptiness that bodhisattvas cannot be apprehended in the middle, because grasping is void that bodhisattvas cannot be apprehended in the middle, and because grasping is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent grasping, a grasping that is emptiness, a void grasping, and a grasping that is without essential nature, [F.374.a] the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent grasping is not one thing, a grasping that is emptiness another, a void grasping another, a grasping that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent grasping, a grasping that is emptiness, a void grasping, a grasping that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.75 “Venerable Śāradvatīputra, it is because the rebirth process is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the rebirth process is emptiness that bodhisattvas cannot be apprehended at the

limit of the past, because the rebirth process is void that bodhisattvas cannot be apprehended at the limit of the past, and because the rebirth process is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the rebirth process is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the rebirth process is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the rebirth process is void that bodhisattvas cannot be apprehended at the limit of the future, and because the rebirth process is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the rebirth process is nonexistent that bodhisattvas [F.374.b] cannot be apprehended in the middle, because the rebirth process is emptiness that bodhisattvas cannot be apprehended in the middle, because the rebirth process is void that bodhisattvas cannot be apprehended in the middle, and because the rebirth process is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent rebirth process, a rebirth process that is emptiness, a void rebirth process, and a rebirth process that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent rebirth process is not one thing, a rebirth process that is emptiness another, a void rebirth process another, a rebirth process that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent rebirth process, a rebirth process that is emptiness, a void rebirth process, a rebirth process that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.76 “Venerable Śāradvatīputra, it is because birth is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because birth is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because birth is void that bodhisattvas cannot be apprehended at the limit of the past, and because birth is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because birth is nonexistent that [F.375.a] bodhisattvas cannot be apprehended at the limit of the future, because birth is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because birth is void that bodhisattvas cannot be apprehended at the limit of the future, and because birth is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because birth is nonexistent that bodhisattvas cannot be apprehended in the middle, because birth is emptiness that

bodhisattvas cannot be apprehended in the middle, because birth is void that bodhisattvas cannot be apprehended in the middle, and because birth is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent birth, a birth that is emptiness, a void birth, and a birth that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent birth is not one thing, a birth that is emptiness another, a void birth another, a birth that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent birth, a birth that is emptiness, a void birth, a birth that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.77 “Venerable Śāradvatīputra, it is because [F.375.b] aging and death are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because aging and death are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because aging and death are void that bodhisattvas cannot be apprehended at the limit of the past, and because aging and death are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because aging and death are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because aging and death are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because aging and death are void that bodhisattvas cannot be apprehended at the limit of the future, and because aging and death are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because aging and death are nonexistent that bodhisattvas cannot be apprehended in the middle, because aging and death are emptiness that bodhisattvas cannot be apprehended in the middle, because aging and death are void that bodhisattvas cannot be apprehended in the middle, and because aging and death are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent aging and death, aging and death that are emptiness, void aging and death, and aging and death that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent aging and death are not one thing, aging and death that are emptiness another, void aging and death another, aging and death that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and

the middle yet another. So, Venerable Śāradvatīputra, [F.376.a] nonexistent aging and death, aging and death that are emptiness, void aging and death, aging and death that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.78 “Venerable Śāradvatīputra, it is because the perfection of generosity is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of generosity is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of generosity is void that bodhisattvas cannot be apprehended at the limit of the past, and because the perfection of generosity is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the perfection of generosity is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of generosity is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of generosity is void that bodhisattvas cannot be apprehended at the limit of the future, and because the perfection of generosity is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the perfection of generosity is nonexistent that bodhisattvas cannot be apprehended in the middle, because the perfection of generosity is emptiness that bodhisattvas cannot be apprehended in the middle, because the perfection of generosity is void that bodhisattvas cannot be apprehended in the middle, [F.376.b] and because the perfection of generosity is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent perfection of generosity, a perfection of generosity that is emptiness, a void perfection of generosity, and a perfection of generosity that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent perfection of generosity is not one thing, a perfection of generosity that is emptiness another, a void perfection of generosity another, a perfection of generosity that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent perfection of generosity, a perfection of generosity that is emptiness, a void perfection of generosity, a perfection of generosity that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.79 “Venerable Śāradvatīputra, it is because the perfection of ethical discipline is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of ethical discipline is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of ethical discipline is void that bodhisattvas [F.377.a] cannot be apprehended at the limit of the past, and because the perfection of ethical discipline is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the perfection of ethical discipline is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of ethical discipline is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of ethical discipline is void that bodhisattvas cannot be apprehended at the limit of the future, and because the perfection of ethical discipline is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the perfection of ethical discipline is nonexistent that bodhisattvas cannot be apprehended in the middle, because the perfection of ethical discipline is emptiness that bodhisattvas cannot be apprehended in the middle, because the perfection of ethical discipline is void that bodhisattvas cannot be apprehended in the middle, and because the perfection of ethical discipline is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent perfection of ethical discipline, a perfection of ethical discipline that is emptiness, a void perfection of ethical discipline, and a perfection of ethical discipline that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent perfection of ethical discipline is not one thing, a perfection of ethical discipline that is emptiness another, a void perfection of ethical discipline another, a perfection [F.377.b] of ethical discipline that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent perfection of ethical discipline, a perfection of ethical discipline that is emptiness, a void perfection of ethical discipline, a perfection of ethical discipline that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.80 “Venerable Śāradvatīputra, it is because the perfection of tolerance is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of tolerance is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of tolerance is void that bodhisattvas cannot be apprehended at the limit of the past, and

because the perfection of tolerance is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the perfection of tolerance is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of tolerance is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of tolerance is void that bodhisattvas cannot be apprehended at the limit of the future, and because the perfection of tolerance is without essential nature that bodhisattvas cannot be apprehended at the limit [F.378.a] of the future. It is because the perfection of tolerance is nonexistent that bodhisattvas cannot be apprehended in the middle, because the perfection of tolerance is emptiness that bodhisattvas cannot be apprehended in the middle, because the perfection of tolerance is void that bodhisattvas cannot be apprehended in the middle, and because the perfection of tolerance is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent perfection of tolerance, a perfection of tolerance that is emptiness, a void perfection of tolerance, and a perfection of tolerance that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent perfection of tolerance is not one thing, a perfection of tolerance that is emptiness another, a void perfection of tolerance another, a perfection of tolerance that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent perfection of tolerance, a perfection of tolerance that is emptiness, a void perfection of tolerance, a perfection of tolerance that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all [F.378.b] of these—are without duality and cannot be divided into two.

- 12.81 “Venerable Śāradvatīputra, it is because the perfection of perseverance is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of perseverance is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of perseverance is void that bodhisattvas cannot be apprehended at the limit of the past, and because the perfection of perseverance is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the perfection of perseverance is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of perseverance is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of perseverance is void that bodhisattvas cannot be apprehended at the limit of the future, and because

the perfection of perseverance is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the perfection of perseverance is nonexistent that bodhisattvas cannot be apprehended in the middle, because the perfection of perseverance is emptiness that bodhisattvas cannot be apprehended in the middle, because the perfection of perseverance is void that bodhisattvas cannot be apprehended in the middle, and because the perfection of perseverance is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent perfection of perseverance, a perfection of perseverance that is emptiness, a void perfection of perseverance, and a perfection of perseverance that is without essential nature, the limit of the past is not [F.379.a] apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent perfection of perseverance is not one thing, a perfection of perseverance that is emptiness another, a void perfection of perseverance another, a perfection of perseverance that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent perfection of perseverance, a perfection of perseverance that is emptiness, a void perfection of perseverance, a perfection of perseverance that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.82 “Venerable Śāradvatīputra, it is because the perfection of meditative concentration is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of meditative concentration is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of meditative concentration is void that bodhisattvas cannot be apprehended at the limit of the past, and because the perfection of meditative concentration is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the perfection of meditative concentration is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of meditative concentration is emptiness that bodhisattvas [F.379.b] cannot be apprehended at the limit of the future, because the perfection of meditative concentration is void that bodhisattvas cannot be apprehended at the limit of the future, and because the perfection of meditative concentration is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the perfection of meditative concentration is nonexistent that bodhisattvas cannot be apprehended in the middle, because the perfection of meditative concentration is emptiness that bodhisattvas cannot

be apprehended in the middle, because the perfection of meditative concentration is void that bodhisattvas cannot be apprehended in the middle, and because the perfection of meditative concentration is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent perfection of meditative concentration, a perfection of meditative concentration that is emptiness, a void perfection of meditative concentration, and a perfection of meditative concentration that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent perfection of meditative concentration is not one thing, a perfection of meditative concentration that is emptiness another, a void perfection of meditative concentration another, a perfection of meditative concentration that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent perfection of meditative concentration, a perfection of meditative concentration that is emptiness, a void perfection [F.380.a] of meditative concentration, a perfection of meditative concentration that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.83 “Venerable Śāradvatīputra, it is because the perfection of wisdom is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of wisdom is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the perfection of wisdom is void that bodhisattvas cannot be apprehended at the limit of the past, and because the perfection of wisdom is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the perfection of wisdom is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of wisdom is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the perfection of wisdom is void that bodhisattvas cannot be apprehended at the limit of the future, and because the perfection of wisdom is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the perfection of wisdom is nonexistent that bodhisattvas cannot be apprehended in the middle, because the perfection of wisdom is emptiness that bodhisattvas cannot be apprehended in the middle, because the perfection of wisdom is void that bodhisattvas cannot be apprehended in the middle, and because the perfection of wisdom is without essential nature that bodhisattvas cannot be apprehended in the middle. If

you ask why, Venerable [F.380.b] Śāradvatīputra, it is because in a nonexistent perfection of wisdom, a perfection of wisdom that is emptiness, a void perfection of wisdom, and a perfection of wisdom that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent perfection of wisdom is not one thing, a perfection of wisdom that is emptiness another, a void perfection of wisdom another, a perfection of wisdom that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent perfection of wisdom, a perfection of wisdom that is emptiness, a void perfection of wisdom, a perfection of wisdom that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two. [B26]

- 12.84 “Venerable Śāradvatīputra, it is because the emptiness of internal phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of internal phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of internal phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of internal phenomena is without essential nature that [F.381.a] bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of internal phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of internal phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of internal phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of internal phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of internal phenomena is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of internal phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of internal phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of internal phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of internal phenomena, the emptiness of internal phenomena that is emptiness, the void emptiness of internal phenomena, and the emptiness of internal phenomena that is without essential nature, the limit of the past is not

apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of internal phenomena is not one thing, the emptiness of internal phenomena that is emptiness another, the void emptiness of internal phenomena another, the emptiness of internal phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of internal phenomena, the emptiness of internal phenomena that is emptiness, the void emptiness of internal phenomena, [F.381.b] the emptiness of internal phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.85 “Venerable Śāradvatīputra, it is because the emptiness of external phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of external phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of external phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of external phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of external phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of external phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of external phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of external phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of external phenomena is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of external phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of external phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of external phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of external phenomena, the emptiness of external phenomena that is emptiness, the void emptiness of external phenomena, and the emptiness of external phenomena that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent [F.382.a] emptiness of external phenomena is not one thing, the emptiness of external phenomena that is

emptiness another, the void emptiness of external phenomena another, the emptiness of external phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of external phenomena, the emptiness of external phenomena that is emptiness, the void emptiness of external phenomena, the emptiness of external phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.86 “Venerable Śāradvatīputra, it is because the emptiness of external and internal phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of external and internal phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of external and internal phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of external and internal phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of external and internal phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of external and internal phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of external and internal phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of external and internal phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of external and internal phenomena is nonexistent that bodhisattvas [F.382.b] cannot be apprehended in the middle, because the emptiness of external and internal phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of external and internal phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of external and internal phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of external and internal phenomena, the emptiness of external and internal phenomena that is emptiness, the void emptiness of external and internal phenomena, and the emptiness of external and internal phenomena that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of external and internal phenomena is not one thing, the emptiness of external and internal phenomena that is emptiness another,

the void emptiness of external and internal phenomena another, the emptiness of external and internal phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of external and internal phenomena, the emptiness of external and internal phenomena that is emptiness, the void emptiness of external and internal phenomena, the emptiness of external and internal phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.87 “Venerable Śāradvatīputra, it is because the emptiness of emptiness is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of emptiness is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of emptiness is void that bodhisattvas [F.383.a] cannot be apprehended at the limit of the past, and because the emptiness of emptiness is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of emptiness is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of emptiness is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of emptiness is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of emptiness is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of emptiness is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of emptiness is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of emptiness is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of emptiness is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of emptiness, the emptiness of emptiness that is emptiness, the void emptiness of emptiness, and the emptiness of emptiness that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of emptiness is not one thing, the emptiness of emptiness that is emptiness another, the void emptiness of emptiness another, the emptiness of emptiness that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, [F.383.b] the nonexistent emptiness of emptiness, the emptiness of emptiness that is emptiness, the void emptiness of

emptiness, the emptiness of emptiness that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.88 “Venerable Śāradvatīputra, it is because the emptiness of great extent is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of great extent is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of great extent is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of great extent is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of great extent is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of great extent is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of great extent is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of great extent is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of great extent is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of great extent is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of great extent is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of great extent is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent [F.384.a] emptiness of great extent, the emptiness of great extent that is emptiness, the void emptiness of great extent, and the emptiness of great extent that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of great extent is not one thing, the emptiness of great extent that is emptiness another, the void emptiness of great extent another, the emptiness of great extent that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of great extent, the emptiness of great extent that is emptiness, the void emptiness of great extent, the emptiness of great extent that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.89 “Venerable Śāradvatīputra, it is because the emptiness of ultimate reality is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of ultimate reality is emptiness that bodhisattvas

cannot be apprehended at the limit of the past, because the emptiness of ultimate reality is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of ultimate reality is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of ultimate reality is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of ultimate reality is emptiness that bodhisattvas cannot be apprehended at the limit of the future, [F.384.b] because the emptiness of ultimate reality is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of ultimate reality is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of ultimate reality is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of ultimate reality is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of ultimate reality is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of ultimate reality is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of ultimate reality, the emptiness of ultimate reality that is emptiness, the void emptiness of ultimate reality, and the emptiness of ultimate reality that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of ultimate reality is not one thing, the emptiness of ultimate reality that is emptiness another, the void emptiness of ultimate reality another, the emptiness of ultimate reality that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of ultimate reality, the emptiness of ultimate reality that is emptiness, the void emptiness of ultimate reality, the emptiness of ultimate reality that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all [F.385.a] of these—are without duality and cannot be divided into two.

12.90 “Venerable Śāradvatīputra, it is because the emptiness of conditioned phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of conditioned phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of conditioned phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of conditioned phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of

conditioned phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of conditioned phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of conditioned phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of conditioned phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of conditioned phenomena is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of conditioned phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of conditioned phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of conditioned phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of conditioned phenomena, the emptiness of conditioned phenomena that is emptiness, the void emptiness of conditioned phenomena, and the emptiness of conditioned phenomena that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle [F.385.b] is not apprehended. The nonexistent emptiness of conditioned phenomena is not one thing, the emptiness of conditioned phenomena that is emptiness another, the void emptiness of conditioned phenomena another, the emptiness of conditioned phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of conditioned phenomena, the emptiness of conditioned phenomena that is emptiness, the void emptiness of conditioned phenomena, the emptiness of conditioned phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.91 “Venerable Śāradvatīputra, it is because the emptiness of unconditioned phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of unconditioned phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of unconditioned phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of unconditioned phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of unconditioned phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of

unconditioned phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of unconditioned phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of unconditioned phenomena is without essential nature [F.386.a] that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of unconditioned phenomena is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of unconditioned phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of unconditioned phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of unconditioned phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of unconditioned phenomena, the emptiness of unconditioned phenomena that is emptiness, the void emptiness of unconditioned phenomena, and the emptiness of unconditioned phenomena that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of unconditioned phenomena is not one thing, the emptiness of unconditioned phenomena that is emptiness another, the void emptiness of unconditioned phenomena another, the emptiness of unconditioned phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of unconditioned phenomena, the emptiness of unconditioned phenomena that is emptiness, the void emptiness of unconditioned phenomena, the emptiness of unconditioned phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are [F.386.b] without duality and cannot be divided into two.

- 12.92 “Venerable Śāradvatīputra, it is because the emptiness of the unlimited is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of the unlimited is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of the unlimited is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of the unlimited is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of the unlimited is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of the unlimited is emptiness that bodhisattvas cannot be apprehended at the

limit of the future, because the emptiness of the unlimited is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of the unlimited is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of the unlimited is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of the unlimited is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of the unlimited is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of the unlimited is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of the unlimited, the emptiness of the unlimited that is emptiness, the void emptiness of the unlimited, and the emptiness of the unlimited that is [F.387.a] without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of the unlimited is not one thing, the emptiness of the unlimited that is emptiness another, the void emptiness of the unlimited another, the emptiness of the unlimited that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of the unlimited, the emptiness of the unlimited that is emptiness, the void emptiness of the unlimited, the emptiness of the unlimited that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.93 “Venerable Śāradvatīputra, it is because the emptiness of that which has neither beginning nor end is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of that which has neither beginning nor end is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of that which has neither beginning nor end is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of that which has neither beginning nor end is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of that which has neither beginning nor end is nonexistent [F.387.b] that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of that which has neither beginning nor end is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of that which has neither beginning nor end is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of that which has neither beginning nor end is

without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of that which has neither beginning nor end is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of that which has neither beginning nor end is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of that which has neither beginning nor end is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of that which has neither beginning nor end is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of that which has neither beginning nor end, the emptiness of that which has neither beginning nor end that is emptiness, the void emptiness of that which has neither beginning nor end, and the emptiness of that which has neither beginning nor end that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of that which has neither beginning nor end is not one thing, the emptiness of that which has neither beginning nor end that is emptiness another, the void emptiness of that which has neither beginning nor end another, the emptiness of that which has neither beginning nor end that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, [F.388.a] the nonexistent emptiness of that which has neither beginning nor end, the emptiness of that which has neither beginning nor end that is emptiness, the void emptiness of that which has neither beginning nor end, the emptiness of that which has neither beginning nor end that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.94 “Venerable Śāradvatīputra, it is because the emptiness of nonexclusion is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of nonexclusion is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of nonexclusion is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of nonexclusion is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of nonexclusion is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of nonexclusion is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of nonexclusion is void that bodhisattvas cannot be apprehended at the limit of the future, and because

the emptiness of nonexclusion is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of nonexclusion is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of nonexclusion is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of nonexclusion is void that bodhisattvas cannot be apprehended [F.388.b] in the middle, and because the emptiness of nonexclusion is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of nonexclusion, the emptiness of nonexclusion that is emptiness, the void emptiness of nonexclusion, and the emptiness of nonexclusion that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of nonexclusion is not one thing, the emptiness of nonexclusion that is emptiness another, the void emptiness of nonexclusion another, the emptiness of nonexclusion that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of nonexclusion, the emptiness of nonexclusion that is emptiness, the void emptiness of nonexclusion, the emptiness of nonexclusion that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.95 “Venerable Śāradvatīputra, it is because the emptiness of inherent nature is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of inherent nature is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of inherent nature is void that bodhisattvas cannot be apprehended at the limit of the past, and [F.389.a] because the emptiness of inherent nature is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of inherent nature is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of inherent nature is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of inherent nature is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of inherent nature is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of inherent nature is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of inherent nature is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness

of inherent nature is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of inherent nature is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of inherent nature, the emptiness of inherent nature that is emptiness, the void emptiness of inherent nature, and the emptiness of inherent nature that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of inherent nature is not one thing, the emptiness of inherent nature that is emptiness another, the void emptiness of inherent nature another, the emptiness of inherent nature that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of inherent nature, the emptiness [F.389.b] of an inherent nature that is emptiness, the void emptiness of inherent nature, the emptiness of inherent nature that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.96 “Venerable Śāradvatīputra, it is because the emptiness of all phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of all phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of all phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of all phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of all phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of all phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of all phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of all phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of all phenomena is nonexistent that bodhisattvas [F.390.a] cannot be apprehended in the middle, because the emptiness of all phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of all phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of all phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of all phenomena, the emptiness of all phenomena

that is emptiness, the void emptiness of all phenomena, and the emptiness of all phenomena that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of all phenomena is not one thing, the emptiness of all phenomena that is emptiness another, the void emptiness of all phenomena another, the emptiness of all phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of all phenomena, the emptiness of all phenomena that is emptiness, the void emptiness of all phenomena, the emptiness of all phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.97 “Venerable Śāradvatīputra, it is because the emptiness of intrinsic defining characteristics is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of intrinsic defining characteristics is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of intrinsic defining characteristics is void that bodhisattvas [F.390.b] cannot be apprehended at the limit of the past, and because the emptiness of intrinsic defining characteristics is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of intrinsic defining characteristics is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of intrinsic defining characteristics is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of intrinsic defining characteristics is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of intrinsic defining characteristics is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of intrinsic defining characteristics is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of intrinsic defining characteristics is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of intrinsic defining characteristics is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of intrinsic defining characteristics is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of intrinsic defining characteristics, the emptiness of intrinsic defining characteristics that is emptiness, the void emptiness of intrinsic defining

characteristics, and the emptiness of intrinsic defining characteristics that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of intrinsic defining characteristics is not one thing, the emptiness of intrinsic defining characteristics that is emptiness another, the void emptiness of intrinsic defining characteristics another, the emptiness of intrinsic defining characteristics that is without essential nature another, and bodhisattvas yet another, [F.391.a] or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of intrinsic defining characteristics, the emptiness of intrinsic defining characteristics that is emptiness, the void emptiness of intrinsic defining characteristics, the emptiness of intrinsic defining characteristics that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.98 “Venerable Śāradvatīputra, it is because the emptiness of that which cannot be apprehended is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of that which cannot be apprehended is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of that which cannot be apprehended is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of that which cannot be apprehended is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of that which cannot be apprehended is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of that which cannot be apprehended is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of that which cannot be apprehended is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of that which cannot be apprehended is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of that which cannot be apprehended is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of that which cannot be apprehended is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of that which cannot be apprehended is void that bodhisattvas cannot be apprehended [F.391.b] in the middle, and because the emptiness of that which cannot be apprehended is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of that which cannot be apprehended, the emptiness of that

which cannot be apprehended that is emptiness, the void emptiness of that which cannot be apprehended, and the emptiness of that which cannot be apprehended that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of that which cannot be apprehended is not one thing, the emptiness of that which cannot be apprehended that is emptiness another, the void emptiness of that which cannot be apprehended another, the emptiness of that which cannot be apprehended that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of that which cannot be apprehended, the emptiness of that which cannot be apprehended that is emptiness, the void emptiness of that which cannot be apprehended, the emptiness of that which cannot be apprehended that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.99 “Venerable Śāradvatīputra, it is because the emptiness of nonentities is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of nonentities is emptiness that bodhisattvas cannot be apprehended at the limit [F.392.a] of the past, because the emptiness of nonentities is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of nonentities is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of nonentities is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of nonentities is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of nonentities is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of nonentities is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of nonentities is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of nonentities is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of nonentities is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of nonentities is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of nonentities, the emptiness of nonentities that is emptiness, the void emptiness of nonentities, and the emptiness of nonentities that is without essential nature, the limit of the past is not apprehended, the limit of the future is not

apprehended, and the middle is not apprehended. The nonexistent emptiness of nonentities is not one thing, the emptiness of nonentities that is emptiness another, the void emptiness of nonentities another, the emptiness of nonentities [F.392.b] that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of nonentities, the emptiness of nonentities that is emptiness, the void emptiness of nonentities, the emptiness of nonentities that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.100 “Venerable Śāradvatīputra, it is because the emptiness of essential nature is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of essential nature is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of essential nature is void that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of essential nature is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of essential nature is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of essential nature is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of essential nature is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of essential nature is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of essential nature is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of essential nature is emptiness [F.393.a] that bodhisattvas cannot be apprehended in the middle, because the emptiness of essential nature is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of essential nature is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of essential nature, the emptiness of essential nature that is emptiness, the void emptiness of essential nature, and the emptiness of essential nature that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of essential nature is not one thing, the emptiness of essential nature that is emptiness another, the void emptiness of essential nature another, the emptiness of essential nature that is without essential nature another, and bodhisattvas yet another, or the limit

of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of essential nature, the emptiness of essential nature that is emptiness, the void emptiness of essential nature, the emptiness of essential nature that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.101 “Venerable Śāradvatīputra, it is because the emptiness of an essential nature of nonentities is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of an essential nature of nonentities is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the emptiness of an essential nature of nonentities is void [F.393.b] that bodhisattvas cannot be apprehended at the limit of the past, and because the emptiness of an essential nature of nonentities is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness of an essential nature of nonentities is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of an essential nature of nonentities is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the emptiness of an essential nature of nonentities is void that bodhisattvas cannot be apprehended at the limit of the future, and because the emptiness of an essential nature of nonentities is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness of an essential nature of nonentities is nonexistent that bodhisattvas cannot be apprehended in the middle, because the emptiness of an essential nature of nonentities is emptiness that bodhisattvas cannot be apprehended in the middle, because the emptiness of an essential nature of nonentities is void that bodhisattvas cannot be apprehended in the middle, and because the emptiness of an essential nature of nonentities is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent emptiness of an essential nature of nonentities, the emptiness of an essential nature of nonentities that is emptiness, the void emptiness of an essential nature of nonentities, and the emptiness of an essential nature of nonentities that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent emptiness of an essential nature of nonentities is not one thing, the emptiness of an essential nature of nonentities that is emptiness another, [F.394.a] the void emptiness of an essential nature of nonentities another, the emptiness of an essential nature of nonentities that is without essential

nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent emptiness of an essential nature of nonentities, the emptiness of an essential nature of nonentities that is emptiness, the void emptiness of an essential nature of nonentities, the emptiness of an essential nature of nonentities that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two. [V17] [F.1.b] [B1]

- 12.102 “Venerable Śāradvatīputra, it is because the applications of mindfulness are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the applications of mindfulness are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the applications of mindfulness are void that bodhisattvas cannot be apprehended at the limit of the past, and because the applications of mindfulness are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the applications of mindfulness are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the applications of mindfulness are emptiness that bodhisattvas cannot be apprehended at the limit of the future, [F.2.a] because the applications of mindfulness are void that bodhisattvas cannot be apprehended at the limit of the future, and because the applications of mindfulness are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the applications of mindfulness are nonexistent that bodhisattvas cannot be apprehended in the middle, because the applications of mindfulness are emptiness that bodhisattvas cannot be apprehended in the middle, because the applications of mindfulness are void that bodhisattvas cannot be apprehended in the middle, and because the applications of mindfulness are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent applications of mindfulness, applications of mindfulness that are emptiness, void applications of mindfulness, and applications of mindfulness that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent applications of mindfulness are not one thing, applications of mindfulness that are emptiness another, void applications [F.2.b] of mindfulness another, applications of mindfulness that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent applications of mindfulness,

applications of mindfulness that are emptiness, void applications of mindfulness, applications of mindfulness that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.103 “Venerable Śāradvatīputra, it is because the correct exertions are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the correct exertions are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the correct exertions are void that bodhisattvas cannot be apprehended at the limit of the past, and because the correct exertions are without [F.3.a] essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the correct exertions are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the correct exertions are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the correct exertions are void that bodhisattvas cannot be apprehended at the limit of the future, and because the correct exertions are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the correct exertions are nonexistent that bodhisattvas cannot be apprehended in the middle, because the correct exertions are emptiness that bodhisattvas cannot be apprehended in the middle, because the correct exertions are void that bodhisattvas cannot be apprehended in the middle, and because the correct exertions are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent correct exertions, correct exertions that are emptiness, void correct exertions, and correct exertions that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent correct exertions are not one thing, correct exertions that are emptiness another, void [F.3.b] correct exertions another, correct exertions that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent correct exertions, correct exertions that are emptiness, void correct exertions, correct exertions that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.104 “Venerable Śāradvatīputra, it is because the supports for miraculous ability are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the supports for miraculous ability are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the supports for miraculous ability are void that bodhisattvas cannot be

apprehended at the limit of the past, and because the supports for miraculous ability are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the supports for miraculous ability are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the supports for miraculous ability are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the supports for miraculous ability are void that bodhisattvas cannot be apprehended at the limit of the future, and because the supports for miraculous ability are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the supports for miraculous ability are nonexistent that bodhisattvas cannot be apprehended in the middle, because the supports for miraculous ability are emptiness that bodhisattvas cannot be apprehended [F.4.a] in the middle, because the supports for miraculous ability are void that bodhisattvas cannot be apprehended in the middle, and because the supports for miraculous ability are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent supports for miraculous ability, supports for miraculous ability that are emptiness, void supports for miraculous ability, and supports for miraculous ability that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent supports for miraculous ability are not one thing, supports for miraculous ability that are emptiness another, void supports for miraculous ability another, supports for miraculous ability that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent supports for miraculous ability, supports for miraculous ability that are emptiness, void supports for miraculous ability, supports for miraculous ability that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.105 “Venerable Śāradvatīputra, it is because the faculties are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the faculties are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the faculties are void that bodhisattvas cannot be apprehended at the limit of the past, and because the faculties are without essential nature [F.4.b] that bodhisattvas cannot be apprehended at the limit of the past. It is because the faculties are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the faculties are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the faculties are void that bodhisattvas cannot be

apprehended at the limit of the future, and because the faculties are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the faculties are nonexistent that bodhisattvas cannot be apprehended in the middle, because the faculties are emptiness that bodhisattvas cannot be apprehended in the middle, because the faculties are void that bodhisattvas cannot be apprehended in the middle, and because the faculties are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent faculties, faculties that are emptiness, void faculties, and faculties that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent faculties are not one thing, faculties that are emptiness another, void faculties another, faculties that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent faculties, faculties that are emptiness, void faculties, faculties that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are [F.5.a] without duality and cannot be divided into two.

- 12.106 “Venerable Śāradvatīputra, it is because the powers are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the powers are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the powers are void that bodhisattvas cannot be apprehended at the limit of the past, and because the powers are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the powers are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the powers are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the powers are void that bodhisattvas cannot be apprehended at the limit of the future, and because the powers are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the powers are nonexistent that bodhisattvas cannot be apprehended in the middle, because the powers are emptiness that bodhisattvas cannot be apprehended in the middle, because the powers are void that bodhisattvas cannot be apprehended in the middle, and because the powers are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent powers, powers that are emptiness, void powers, and powers that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent powers are not one thing, powers that are emptiness another, void powers

another, powers that are without essential nature another, and bodhisattvas yet another, or the limit of the past [F.5.b] one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent powers, powers that are emptiness, void powers, powers that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.107 “Venerable Śāradvatīputra, it is because the branches of enlightenment are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the branches of enlightenment are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the branches of enlightenment are void that bodhisattvas cannot be apprehended at the limit of the past, and because the branches of enlightenment are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the branches of enlightenment are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the branches of enlightenment are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the branches of enlightenment are void that bodhisattvas cannot be apprehended at the limit of the future, and because the branches of enlightenment are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the branches of enlightenment are nonexistent that bodhisattvas cannot be apprehended in the middle, because the branches of enlightenment are emptiness that bodhisattvas cannot be apprehended in the middle, because the branches of enlightenment are void that bodhisattvas cannot be apprehended in the middle, and [F.6.a] because the branches of enlightenment are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent branches of enlightenment, branches of enlightenment that are emptiness, void branches of enlightenment, and branches of enlightenment that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent branches of enlightenment are not one thing, branches of enlightenment that are emptiness another, void branches of enlightenment another, branches of enlightenment that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent branches of enlightenment, branches of enlightenment that are emptiness, void branches

of enlightenment, branches of enlightenment that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.108 “Venerable Śāradvatīputra, it is because the noble eightfold path is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the noble eightfold path is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the noble eightfold path is void that bodhisattvas cannot be apprehended at the limit of the past, and because the noble eightfold path is without essential nature [F.6.b] that bodhisattvas cannot be apprehended at the limit of the past. It is because the noble eightfold path is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the noble eightfold path is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the noble eightfold path is void that bodhisattvas cannot be apprehended at the limit of the future, and because the noble eightfold path is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the noble eightfold path is nonexistent that bodhisattvas cannot be apprehended in the middle, because the noble eightfold path is emptiness that bodhisattvas cannot be apprehended in the middle, because the noble eightfold path is void that bodhisattvas cannot be apprehended in the middle, and because the noble eightfold path is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent noble eightfold path, the noble eightfold path that is emptiness, the void noble eightfold path, and the noble eightfold path that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent noble eightfold path is not one thing, the noble eightfold path that is emptiness another, the void noble eightfold path another, the noble eightfold path that is without essential nature another, and bodhisattvas yet another, [F.7.a] or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent noble eightfold path, the noble eightfold path that is emptiness, the void noble eightfold path, the noble eightfold path that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.109 “Venerable Śāradvatīputra, it is because the truths of the noble ones are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the truths of the noble ones are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the truths of the noble ones are void that bodhisattvas cannot be apprehended at the limit of the past,

and because the truths of the noble ones are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the truths of the noble ones are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the truths of the noble ones are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the truths of the noble ones are void that bodhisattvas cannot be apprehended at the limit of the future, and because the truths of the noble ones are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the truths of the noble ones are nonexistent that [F.7.b] bodhisattvas cannot be apprehended in the middle, because the truths of the noble ones are emptiness that bodhisattvas cannot be apprehended in the middle, because the truths of the noble ones are void that bodhisattvas cannot be apprehended in the middle, and because the truths of the noble ones are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent truths of the noble ones, truths of the noble ones that are emptiness, void truths of the noble ones, and truths of the noble ones that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent truths of the noble ones are not one thing, truths of the noble ones that are emptiness another, void truths of the noble ones another, truths of the noble ones that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent truths of the noble ones, truths of the noble ones that are emptiness, void truths of the noble ones, truths of the noble ones that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.110 “Venerable Śāradvatīputra, it is because the meditative concentrations are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because [F.8.a] the meditative concentrations are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the meditative concentrations are void that bodhisattvas cannot be apprehended at the limit of the past, and because the meditative concentrations are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the meditative concentrations are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the meditative concentrations are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the meditative concentrations are void that bodhisattvas cannot be apprehended at the limit of the future,

and because the meditative concentrations are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the meditative concentrations are nonexistent that bodhisattvas cannot be apprehended in the middle, because the meditative concentrations are emptiness that bodhisattvas cannot be apprehended in the middle, because the meditative concentrations are void that bodhisattvas cannot be apprehended in the middle, and because the meditative concentrations are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent meditative concentrations, meditative concentrations that are emptiness, void meditative concentrations, and meditative concentrations that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent meditative concentrations are not one thing, meditative concentrations that are emptiness another, void meditative concentrations another, meditative concentrations that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle [F.8.b] yet another. So, Venerable Śāradvatīputra, nonexistent meditative concentrations, meditative concentrations that are emptiness, void meditative concentrations, meditative concentrations that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.111 “Venerable Śāradvatīputra, it is because the immeasurable attitudes are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the immeasurable attitudes are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the immeasurable attitudes are void that bodhisattvas cannot be apprehended at the limit of the past, and because the immeasurable attitudes are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the immeasurable attitudes are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the immeasurable attitudes are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the immeasurable attitudes are void that bodhisattvas cannot be apprehended at the limit of the future, and because the immeasurable attitudes are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the immeasurable attitudes are nonexistent that bodhisattvas cannot be apprehended in the middle, because the immeasurable attitudes are emptiness that bodhisattvas cannot be apprehended in the middle, because the immeasurable attitudes are void that bodhisattvas cannot be apprehended in the middle, and

because the immeasurable attitudes are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent immeasurable attitudes, immeasurable attitudes that are emptiness, void [F.9.a] immeasurable attitudes, and immeasurable attitudes that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent immeasurable attitudes are not one thing, immeasurable attitudes that are emptiness another, void immeasurable attitudes another, immeasurable attitudes that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent immeasurable attitudes, immeasurable attitudes that are emptiness, void immeasurable attitudes, immeasurable attitudes that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.112 “Venerable Śāradvatīputra, it is because the formless absorptions are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the formless absorptions are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the formless absorptions are void that bodhisattvas cannot be apprehended at the limit of the past, and because the formless absorptions are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the formless absorptions are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, [F.9.b] because the formless absorptions are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the formless absorptions are void that bodhisattvas cannot be apprehended at the limit of the future, and because the formless absorptions are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the formless absorptions are nonexistent that bodhisattvas cannot be apprehended in the middle, because the formless absorptions are emptiness that bodhisattvas cannot be apprehended in the middle, because the formless absorptions are void that bodhisattvas cannot be apprehended in the middle, and because the formless absorptions are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent formless absorptions, formless absorptions that are emptiness, void formless absorptions, and formless absorptions that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent formless absorptions are not one thing, formless absorptions

that are emptiness another, void formless absorptions another, formless absorptions that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, [F.10.a] nonexistent formless absorptions, formless absorptions that are emptiness, void formless absorptions, formless absorptions that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.113 “Venerable Śāradvatīputra, it is because the liberations are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the liberations are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the liberations are void that bodhisattvas cannot be apprehended at the limit of the past, and because the liberations are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the liberations are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the liberations are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the liberations are void that bodhisattvas cannot be apprehended at the limit of the future, and because the liberations are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the liberations are nonexistent that bodhisattvas cannot be apprehended in the middle, because the liberations are emptiness that bodhisattvas cannot be apprehended in the middle, because the liberations are void that bodhisattvas cannot be apprehended in the middle, and because the liberations are without essential nature that bodhisattvas cannot be apprehended in the middle. [F.10.b] If you ask why, Venerable Śāradvatīputra, it is because in nonexistent liberations, liberations that are emptiness, void liberations, and liberations that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent liberations are not one thing, liberations that are emptiness another, void liberations another, liberations that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent liberations, liberations that are emptiness, void liberations, liberations that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.114 “Venerable Śāradvatīputra, it is because the serial steps of meditative absorption are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the serial steps of meditative absorption are

emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the serial steps of meditative absorption are void that bodhisattvas cannot be apprehended at the limit of the past, and because the serial steps of meditative absorption are without essential nature [F.11.a] that bodhisattvas cannot be apprehended at the limit of the past. It is because the serial steps of meditative absorption are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the serial steps of meditative absorption are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the serial steps of meditative absorption are void that bodhisattvas cannot be apprehended at the limit of the future, and because the serial steps of meditative absorption are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the serial steps of meditative absorption are nonexistent that bodhisattvas cannot be apprehended in the middle, because the serial steps of meditative absorption are emptiness that bodhisattvas cannot be apprehended in the middle, because the serial steps of meditative absorption are void that bodhisattvas cannot be apprehended in the middle, and because the serial steps of meditative absorption are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent serial steps of meditative absorption, serial steps of meditative absorption that are emptiness, void serial steps of meditative absorption, and serial steps of meditative absorption that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent serial steps of meditative absorption are not one thing, [F.11.b] serial steps of meditative absorption that are emptiness another, void serial steps of meditative absorption another, serial steps of meditative absorption that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent serial steps of meditative absorption, serial steps of meditative absorption that are emptiness, void serial steps of meditative absorption, serial steps of meditative absorption that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.115 “Venerable Śāradvatīputra, it is because the emptiness, signlessness, and wishlessness gateways to liberation are nonexistent that bodhisattvas cannot be apprehended at the limit of the past; because the emptiness, signlessness, and wishlessness gateways to liberation are emptiness that bodhisattvas cannot be apprehended at the limit of the past; because the emptiness, signlessness, and wishlessness gateways to liberation are void

that bodhisattvas cannot be apprehended at the limit of the past; and because the emptiness, signlessness, [F.12.a] and wishlessness gateways to liberation are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the emptiness, signlessness, and wishlessness gateways to liberation are nonexistent that bodhisattvas cannot be apprehended at the limit of the future; because the emptiness, signlessness, and wishlessness gateways to liberation are emptiness that bodhisattvas cannot be apprehended at the limit of the future; because the emptiness, signlessness, and wishlessness gateways to liberation are void that bodhisattvas cannot be apprehended at the limit of the future; and because the emptiness, signlessness, and wishlessness gateways to liberation are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the emptiness, signlessness, and wishlessness gateways to liberation are nonexistent that bodhisattvas cannot be apprehended in the middle; because the emptiness, signlessness, and wishlessness gateways to liberation are emptiness that bodhisattvas cannot be apprehended in the middle; because the emptiness, signlessness, and wishlessness gateways to liberation are void that bodhisattvas cannot be apprehended in the middle; and because the emptiness, signlessness, and wishlessness gateways to liberation are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent emptiness, signlessness, and wishlessness [F.12.b] gateways to liberation; emptiness, signlessness, and wishlessness gateways to liberation that are emptiness; void emptiness, signlessness, and wishlessness gateways to liberation; and emptiness, signlessness, and wishlessness gateways to liberation that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent emptiness, signlessness, and wishlessness gateways to liberation are not one thing; emptiness, signlessness, and wishlessness gateways to liberation that are emptiness another; void emptiness, signlessness, and wishlessness gateways to liberation another; emptiness, signlessness, and wishlessness gateways to liberation that are without essential nature another; and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent emptiness, signlessness, and wishlessness gateways to liberation; emptiness, signlessness, and wishlessness gateways to liberation that are emptiness; void emptiness, signlessness, and wishlessness gateways to liberation; emptiness, signlessness, and wishlessness gateways to liberation that are

without essential nature; bodhisattvas; the limit of the past; [F.13.a] the limit of the future; and the middle—all of these—are without duality and cannot be divided into two.

12.116 “Venerable Śāradvatīputra, it is because the extrasensory powers are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the extrasensory powers are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the extrasensory powers are void that bodhisattvas cannot be apprehended at the limit of the past, and because the extrasensory powers are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the extrasensory powers are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the extrasensory powers are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the extrasensory powers are void that bodhisattvas cannot be apprehended at the limit of the future, and because the extrasensory powers are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the extrasensory powers are nonexistent that bodhisattvas cannot be apprehended in the middle, because the extrasensory powers are emptiness that bodhisattvas cannot be apprehended in the middle, because the extrasensory powers are void that bodhisattvas cannot be apprehended in the middle, and because the extrasensory powers are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent extrasensory powers, extrasensory powers that are emptiness, void extrasensory powers, and extrasensory powers that are without essential nature, the limit of the past is not apprehended, [F.13.b] the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent extrasensory powers are not one thing, extrasensory powers that are emptiness another, void extrasensory powers another, extrasensory powers that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent extrasensory powers, extrasensory powers that are emptiness, void extrasensory powers, extrasensory powers that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.117 “Venerable Śāradvatīputra, it is because the meditative stabilities are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the meditative stabilities are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the meditative stabilities are void that bodhisattvas cannot be apprehended at the limit of the past, and

because the meditative stabilities are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the meditative stabilities are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the meditative stabilities are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the meditative stabilities are void that bodhisattvas cannot be apprehended at the limit of the future, and because [F.14.a] the meditative stabilities are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the meditative stabilities are nonexistent that bodhisattvas cannot be apprehended in the middle, because the meditative stabilities are emptiness that bodhisattvas cannot be apprehended in the middle, because the meditative stabilities are void that bodhisattvas cannot be apprehended in the middle, and because the meditative stabilities are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent meditative stabilities, meditative stabilities that are emptiness, void meditative stabilities, and meditative stabilities that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent meditative stabilities are not one thing, meditative stabilities that are emptiness another, void meditative stabilities another, meditative stabilities that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent meditative stabilities, meditative stabilities that are emptiness, void meditative stabilities, meditative stabilities that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.118 “Venerable Śāradvatīputra, it is because the dhāraṇī gateways [F.14.b] are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the dhāraṇī gateways are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the dhāraṇī gateways are void that bodhisattvas cannot be apprehended at the limit of the past, and because the dhāraṇī gateways are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the dhāraṇī gateways are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the dhāraṇī gateways are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the dhāraṇī gateways are void that bodhisattvas cannot be apprehended at the limit of the future, and because the dhāraṇī gateways are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It

is because the dhāraṇī gateways are nonexistent that bodhisattvas cannot be apprehended in the middle, because the dhāraṇī gateways are emptiness that bodhisattvas cannot be apprehended in the middle, because the dhāraṇī gateways are void that bodhisattvas cannot be apprehended in the middle, and because the dhāraṇī gateways are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent dhāraṇī gateways, dhāraṇī gateways that are emptiness, void dhāraṇī gateways, and dhāraṇī gateways that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent dhāraṇī gateways are not one thing, dhāraṇī gateways that are emptiness another, void dhāraṇī gateways another, dhāraṇī gateways that are without essential nature another, and bodhisattvas [F.15.a] yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent dhāraṇī gateways, dhāraṇī gateways that are emptiness, void dhāraṇī gateways, dhāraṇī gateways that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.119 “Venerable Śāradvatīputra, it is because the powers of the tathāgatas are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the powers of the tathāgatas are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the powers of the tathāgatas are void that bodhisattvas cannot be apprehended at the limit of the past, and because the powers of the tathāgatas are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the powers of the tathāgatas are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the powers of the tathāgatas are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the powers of the tathāgatas are void that bodhisattvas cannot be apprehended at the limit of the future, and because the powers of the tathāgatas are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the powers of the tathāgatas are nonexistent that [F.15.b] bodhisattvas cannot be apprehended in the middle, because the powers of the tathāgatas are emptiness that bodhisattvas cannot be apprehended in the middle, because the powers of the tathāgatas are void that bodhisattvas cannot be apprehended in the middle, and because the powers of the tathāgatas are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent powers of the tathāgatas, powers of the tathāgatas that are emptiness, void powers of the

tathāgatas, and powers of the tathāgatas that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent powers of the tathāgatas are not one thing, powers of the tathāgatas that are emptiness another, void powers of the tathāgatas another, powers of the tathāgatas that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent powers of the tathāgatas, powers of the tathāgatas that are emptiness, void powers of the tathāgatas, powers of the tathāgatas that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be [F.16.a] divided into two.

- 12.120 “Venerable Śāradvatīputra, it is because the fearlessnesses are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the fearlessnesses are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the fearlessnesses are void that bodhisattvas cannot be apprehended at the limit of the past, and because the fearlessnesses are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the fearlessnesses are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the fearlessnesses are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the fearlessnesses are void that bodhisattvas cannot be apprehended at the limit of the future, and because the fearlessnesses are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the fearlessnesses are nonexistent that bodhisattvas cannot be apprehended in the middle, because the fearlessnesses are emptiness that bodhisattvas cannot be apprehended in the middle, because the fearlessnesses are void that bodhisattvas cannot be apprehended in the middle, and because the fearlessnesses are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent fearlessnesses, fearlessnesses that are emptiness, void fearlessnesses, and fearlessnesses that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent fearlessnesses are not one thing, fearlessnesses that are emptiness [F.16.b] another, void fearlessnesses another, fearlessnesses that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent fearlessnesses, fearlessnesses that

are emptiness, void fearlessnesses, fearlessnesses that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.121 “Venerable Śāradvatīputra, it is because the kinds of exact knowledge are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the kinds of exact knowledge are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the kinds of exact knowledge are void that bodhisattvas cannot be apprehended at the limit of the past, and because the kinds of exact knowledge are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the kinds of exact knowledge are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the kinds of exact knowledge are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the kinds of exact knowledge are void that bodhisattvas cannot be apprehended at the limit of the future, and because the kinds of exact knowledge are without essential nature that bodhisattvas [F.17.a] cannot be apprehended at the limit of the future. It is because the kinds of exact knowledge are nonexistent that bodhisattvas cannot be apprehended in the middle, because the kinds of exact knowledge are emptiness that bodhisattvas cannot be apprehended in the middle, because the kinds of exact knowledge are void that bodhisattvas cannot be apprehended in the middle, and because the kinds of exact knowledge are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in kinds of exact knowledge that are nonexistent, kinds of exact knowledge that are emptiness, kinds of exact knowledge that are void, and kinds of exact knowledge that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Kinds of exact knowledge that are nonexistent are not one thing, kinds of exact knowledge that are emptiness another, kinds of exact knowledge that are void another, kinds of exact knowledge that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, kinds of exact knowledge that are nonexistent, kinds of exact knowledge that are emptiness, kinds of exact knowledge that are void, kinds of exact knowledge that are without essential nature, bodhisattvas, [F.17.b] the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.122 “Venerable Śāradvatīputra, it is because great compassion is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because great compassion is emptiness that bodhisattvas cannot be apprehended at

the limit of the past, because great compassion is void that bodhisattvas cannot be apprehended at the limit of the past, and because great compassion is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because great compassion is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because great compassion is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because great compassion is void that bodhisattvas cannot be apprehended at the limit of the future, and because great compassion is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because great compassion is nonexistent that bodhisattvas cannot be apprehended in the middle, because great compassion is emptiness that bodhisattvas cannot be apprehended in the middle, because great compassion is void that bodhisattvas cannot be apprehended in the middle, and because great compassion is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in a nonexistent great compassion, a great compassion that is emptiness, a void great compassion, and a great compassion that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. A nonexistent great compassion is not one thing, a great compassion that is emptiness another, [F.18.a] a void great compassion another, a great compassion that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, a nonexistent great compassion, a great compassion that is emptiness, a void great compassion, a great compassion that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.123 “Venerable Śāradvatīputra, it is because the distinct qualities of the buddhas are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the distinct qualities of the buddhas are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the distinct qualities of the buddhas are void that bodhisattvas cannot be apprehended at the limit of the past, and because the distinct qualities of the buddhas are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the distinct qualities of the buddhas are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the distinct qualities of the buddhas are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the distinct qualities of the buddhas are void that

bodhisattvas cannot be apprehended at the limit of the future, and because the distinct qualities of the buddhas are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the distinct qualities of the buddhas are nonexistent that bodhisattvas [F.18.b] cannot be apprehended in the middle, because the distinct qualities of the buddhas are emptiness that bodhisattvas cannot be apprehended in the middle, because the distinct qualities of the buddhas are void that bodhisattvas cannot be apprehended in the middle, and because the distinct qualities of the buddhas are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in distinct qualities of the buddhas that are nonexistent, distinct qualities of the buddhas that are emptiness, distinct qualities of the buddhas that are void, and distinct qualities of the buddhas that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Distinct qualities of the buddhas that are nonexistent are not one thing, distinct qualities of the buddhas that are emptiness another, distinct qualities of the buddhas that are void another, distinct qualities of the buddhas that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, distinct qualities of the buddhas that are nonexistent, distinct qualities of the buddhas that are emptiness, distinct qualities of the buddhas that are void, distinct qualities of the buddhas that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.124 “Moreover, Venerable Śāradvatīputra, it is because the realm of phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, [F.19.a] because the realm of phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the realm of phenomena is void that bodhisattvas cannot be apprehended at the limit of the past, and because the realm of phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the realm of phenomena is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the realm of phenomena is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the realm of phenomena is void that bodhisattvas cannot be apprehended at the limit of the future, and because the realm of phenomena is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the realm of phenomena is nonexistent that bodhisattvas cannot be apprehended in the middle, because the realm of

phenomena is emptiness that bodhisattvas cannot be apprehended in the middle, because the realm of phenomena is void that bodhisattvas cannot be apprehended in the middle, and because the realm of phenomena is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent realm of phenomena, the realm of phenomena that is emptiness, the void realm of phenomena, and the realm of phenomena that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent realm of phenomena is not one thing, the realm of phenomena that is emptiness another, the void realm of phenomena another, the realm of phenomena that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent realm of phenomena, the realm [F.19.b] of phenomena that is emptiness, the void realm of phenomena, the realm of phenomena that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.125 “Moreover, Venerable Śāradvatīputra, it is because the real nature is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the real nature is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the real nature is void that bodhisattvas cannot be apprehended at the limit of the past, and because the real nature is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the real nature is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the real nature is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the real nature is void that bodhisattvas cannot be apprehended at the limit of the future, and because the real nature is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the real nature is nonexistent that bodhisattvas cannot be apprehended in the middle, because the real nature is emptiness that bodhisattvas cannot be apprehended in the middle, because the real nature is void that bodhisattvas cannot be apprehended in the middle, and because the real nature is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent real nature, the real nature that is emptiness, the void real nature, and the real nature that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. [F.20.a] The nonexistent real nature is not one thing, the real nature that is

emptiness another, the void real nature another, the real nature that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent real nature, the real nature that is emptiness, the void real nature, the real nature that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.126 “Moreover, Venerable Śāradvatīputra, it is because the very limit of reality is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the very limit of reality is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because the very limit of reality is void that bodhisattvas cannot be apprehended at the limit of the past, and because the very limit of reality is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the very limit of reality is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the very limit of reality is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the very limit of reality is void that bodhisattvas cannot be apprehended at the limit of the future, and because the very limit of reality is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the very limit of reality is nonexistent that bodhisattvas cannot be apprehended in the middle, [F.20.b] because the very limit of reality is emptiness that bodhisattvas cannot be apprehended in the middle, because the very limit of reality is void that bodhisattvas cannot be apprehended in the middle, and because the very limit of reality is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the very limit of reality that is nonexistent, the very limit of reality that is emptiness, the very limit of reality that is void, and the very limit of reality that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The very limit of reality that is nonexistent is not one thing, the very limit of reality that is emptiness another, the very limit of reality that is void another, the very limit of reality that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the very limit of reality that is nonexistent, the very limit of reality that is emptiness, the very limit of reality that is void, the very limit of reality that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.127 “Moreover, Venerable Śāradvatīputra, it is because the realm of the inconceivable is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because the realm of the inconceivable is emptiness that bodhisattvas cannot be apprehended at the limit [F.21.a] of the past, because the realm of the inconceivable is void that bodhisattvas cannot be apprehended at the limit of the past, and because the realm of the inconceivable is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because the realm of the inconceivable is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because the realm of the inconceivable is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because the realm of the inconceivable is void that bodhisattvas cannot be apprehended at the limit of the future, and because the realm of the inconceivable is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because the realm of the inconceivable is nonexistent that bodhisattvas cannot be apprehended in the middle, because the realm of the inconceivable is emptiness that bodhisattvas cannot be apprehended in the middle, because the realm of the inconceivable is void that bodhisattvas cannot be apprehended in the middle, and because the realm of the inconceivable is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in the nonexistent realm of the inconceivable, the realm of the inconceivable that is emptiness, the void realm of the inconceivable, and the realm of the inconceivable that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. The nonexistent realm of the inconceivable is not one thing, the realm of the inconceivable that is emptiness another, the void realm [F.21.b] of the inconceivable another, the realm of the inconceivable that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, the nonexistent realm of the inconceivable, the realm of the inconceivable that is emptiness, the void realm of the inconceivable, the realm of the inconceivable that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.128 “Moreover, Venerable Śāradvatīputra, it is because śrāvakas are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because śrāvakas are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because śrāvakas are void that bodhisattvas cannot be apprehended at the limit of the past, and because śrāvakas are without

essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because śrāvakas are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because śrāvakas are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because śrāvakas are void that bodhisattvas cannot be apprehended at the limit of the future, and because śrāvakas are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because śrāvakas are nonexistent that bodhisattvas cannot be apprehended [F.22.a] in the middle, because śrāvakas are emptiness that bodhisattvas cannot be apprehended in the middle, because śrāvakas are void that bodhisattvas cannot be apprehended in the middle, and because śrāvakas are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent śrāvakas, śrāvakas that are emptiness, void śrāvakas, and śrāvakas that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent śrāvakas are not one thing, śrāvakas that are emptiness another, void śrāvakas another, śrāvakas that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent śrāvakas, śrāvakas that are emptiness, void śrāvakas, śrāvakas that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

- 12.129 “Moreover, Venerable Śāradvatīputra, it is because pratyekabuddhas are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because pratyekabuddhas are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because pratyekabuddhas are void that bodhisattvas cannot be apprehended at the limit of the past, and because pratyekabuddhas are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because pratyekabuddhas are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because pratyekabuddhas [F.22.b] are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because pratyekabuddhas are void that bodhisattvas cannot be apprehended at the limit of the future, and because pratyekabuddhas are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because pratyekabuddhas are nonexistent that bodhisattvas cannot be apprehended in the middle, because pratyekabuddhas are emptiness that bodhisattvas cannot be apprehended in the middle, because pratyekabuddhas are void that bodhisattvas cannot be apprehended in the middle, and because

pratyekabuddhas are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent pratyekabuddhas, pratyekabuddhas that are emptiness, void pratyekabuddhas, and pratyekabuddhas that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent pratyekabuddhas are not one thing, pratyekabuddhas that are emptiness another, void pratyekabuddhas another, pratyekabuddhas that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent pratyekabuddhas, pratyekabuddhas that are emptiness, void pratyekabuddhas, pratyekabuddhas that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all [F.23.a] of these—are without duality and cannot be divided into two.

- 12.130 “Moreover, Venerable Śāradvatīputra, it is because bodhisattvas are nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because bodhisattvas are emptiness that bodhisattvas cannot be apprehended at the limit of the past, because bodhisattvas are void that bodhisattvas cannot be apprehended at the limit of the past, and because bodhisattvas are without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because bodhisattvas are nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because bodhisattvas are emptiness that bodhisattvas cannot be apprehended at the limit of the future, because bodhisattvas are void that bodhisattvas cannot be apprehended at the limit of the future, and because bodhisattvas are without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because bodhisattvas are nonexistent that bodhisattvas cannot be apprehended in the middle, because bodhisattvas are emptiness that bodhisattvas cannot be apprehended in the middle, because bodhisattvas are void that bodhisattvas cannot be apprehended in the middle, and because bodhisattvas are without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent bodhisattvas, bodhisattvas that are emptiness, void bodhisattvas, and bodhisattvas that are without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent bodhisattvas are not one thing, bodhisattvas that are emptiness [F.23.b] another, void bodhisattvas another, bodhisattvas that are without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So,

Venerable Śāradvatīputra, nonexistent bodhisattvas, bodhisattvas that are emptiness, void bodhisattvas, bodhisattvas that are without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.131 “Moreover, Venerable Śāradvatīputra, it is because omniscience is nonexistent that bodhisattvas cannot be apprehended at the limit of the past, because omniscience is emptiness that bodhisattvas cannot be apprehended at the limit of the past, because omniscience is void that bodhisattvas cannot be apprehended at the limit of the past, and because omniscience is without essential nature that bodhisattvas cannot be apprehended at the limit of the past. It is because omniscience is nonexistent that bodhisattvas cannot be apprehended at the limit of the future, because omniscience is emptiness that bodhisattvas cannot be apprehended at the limit of the future, because omniscience is void that bodhisattvas cannot be apprehended at the limit of the future, and because omniscience is without essential nature that bodhisattvas cannot be apprehended at the limit of the future. It is because omniscience is nonexistent that bodhisattvas cannot be apprehended in the middle, because omniscience is emptiness that bodhisattvas [F.24.a] cannot be apprehended in the middle, because omniscience is void that bodhisattvas cannot be apprehended in the middle, and because omniscience is without essential nature that bodhisattvas cannot be apprehended in the middle. If you ask why, Venerable Śāradvatīputra, it is because in nonexistent omniscience, omniscience that is emptiness, void omniscience, and omniscience that is without essential nature, the limit of the past is not apprehended, the limit of the future is not apprehended, and the middle is not apprehended. Nonexistent omniscience is not one thing, omniscience that is emptiness another, void omniscience another, omniscience that is without essential nature another, and bodhisattvas yet another, or the limit of the past one thing, the limit of the future another, and the middle yet another. So, Venerable Śāradvatīputra, nonexistent omniscience, omniscience that is emptiness, void omniscience, omniscience that is without essential nature, bodhisattvas, the limit of the past, the limit of the future, and the middle—all of these—are without duality and cannot be divided into two.

12.132 “For that reason, Venerable Śāradvatīputra, bodhisattvas cannot be apprehended at the limit of the past, bodhisattvas cannot be apprehended at the limit of the future, and bodhisattvas cannot be apprehended in the middle. [F.24.b] [B2]

12.133 “Venerable Śāradvatīputra, you said, ‘Why should one know that bodhisattvas are beyond all limits, because physical forms are beyond all limits?’ Venerable Śāradvatīputra, physical forms are the same as space. If

you ask why, Venerable Śāradvatīputra, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits⁵⁹⁹ it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because physical forms are emptiness, the past limit of physical forms cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because physical forms are beyond all limits.

12.134 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because feelings are beyond all limits?’ Venerable Śāradvatīputra, feelings are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because feelings are emptiness, the past limit of feelings cannot be apprehended, the future limit cannot be apprehended, [F.25.a] and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings are beyond all limits.

12.135 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because perceptions are beyond all limits?’ Venerable Śāradvatīputra, perceptions are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because perceptions are emptiness, the past limit of perceptions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because perceptions are beyond all limits.

12.136 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because formative predispositions are beyond all limits?’ Venerable Śāradvatīputra, formative predispositions are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ [F.25.b] similarly, Venerable Śāradvatī-

putra, because formative predispositions are emptiness, the past limit of formative predispositions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because formative predispositions are beyond all limits.

12.137 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because consciousness is beyond all limits?’ Venerable Śāradvatīputra, consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because consciousness is emptiness, the past limit of consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because consciousness is beyond all limits.

12.138 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the eyes are beyond all limits?’ Venerable Śāradvatīputra, the eyes are the same as space. If you ask why, it is because just as [F.26.a] in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the eyes are emptiness, the past limit of the eyes cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the eyes are beyond all limits.

12.139 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the ears are beyond all limits?’ Venerable Śāradvatīputra, the ears are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the ears are emptiness, the past limit of the ears cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the ears are beyond all limits.

- 12.140 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the nose is beyond all limits?’ [F.26.b] Venerable Śāradvatīputra, the nose is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the nose is emptiness, the past limit of the nose cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the nose is beyond all limits.
- 12.141 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the tongue is beyond all limits?’ Venerable Śāradvatīputra, the tongue is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the tongue is emptiness, the past limit of the tongue cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the tongue is beyond all limits.
- 12.142 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the body is beyond all limits?’ Venerable Śāradvatīputra, the body is the same as space. If you ask why, it is because just as in space [F.27.a] the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the body is emptiness, the past limit of the body cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the body is beyond all limits.
- 12.143 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the mental faculty is beyond all limits?’ Venerable Śāradvatīputra, the mental faculty is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the mental faculty is

emptiness, the past limit of the mental faculty cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the mental faculty is beyond all limits.

12.144 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because sights are beyond all limits?’ Venerable Śāradvatīputra, sights are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed [F.27.b] with the name ‘space,’ similarly, Venerable Śāradvatīputra, because sights are emptiness, the past limit of sights cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because sights are beyond all limits.

12.145 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because sounds are beyond all limits?’ Venerable Śāradvatīputra, sounds are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because sounds are emptiness, the past limit of sounds cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because sounds are beyond all limits.

12.146 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because odors are beyond all limits?’ Venerable Śāradvatīputra, odors are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because odors are emptiness, the past limit of odors cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle [F.28.a] cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because odors are beyond all limits.

- 12.147 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because tastes are beyond all limits?’ Venerable Śāradvatīputra, tastes are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because tastes are emptiness, the past limit of tastes cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because tastes are beyond all limits.
- 12.148 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because tangibles are beyond all limits?’ Venerable Śāradvatīputra, tangibles are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because tangibles are emptiness, the past limit of tangibles cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because tangibles are beyond all limits.
- 12.149 “You said, ‘Why [F.28.b] should one know that bodhisattvas are beyond all limits, because mental phenomena are beyond all limits?’ Venerable Śāradvatīputra, mental phenomena are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because mental phenomena are emptiness, the past limit of mental phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because mental phenomena are beyond all limits.
- 12.150 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because visual consciousness is beyond all limits?’ Venerable Śāradvatīputra, visual consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be

apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because visual consciousness is emptiness, the past limit of visual consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because visual consciousness is beyond all limits.

12.151 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because [F.29.a] auditory consciousness is beyond all limits?’ Venerable Śāradvatīputra, auditory consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because auditory consciousness is emptiness, the past limit of auditory consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because auditory consciousness is beyond all limits.

12.152 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because olfactory consciousness is beyond all limits?’ Venerable Śāradvatīputra, olfactory consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because olfactory consciousness is emptiness, the past limit of olfactory consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because olfactory consciousness is beyond all limits.

12.153 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because gustatory [F.29.b] consciousness is beyond all limits?’ Venerable Śāradvatīputra, gustatory consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra,

because gustatory consciousness is emptiness, the past limit of gustatory consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because gustatory consciousness is beyond all limits.

12.154 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because tactile consciousness is beyond all limits?’ Venerable Śāradvatīputra, tactile consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because tactile consciousness is emptiness, the past limit of tactile consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because tactile consciousness is beyond all limits.

12.155 “You said, ‘Why should one know that bodhisattvas are beyond all limits, [F.30.a] because mental consciousness is beyond all limits?’ Venerable Śāradvatīputra, mental consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because mental consciousness is emptiness, the past limit of mental consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because mental consciousness is beyond all limits.

12.156 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because visually compounded sensory contact is beyond all limits?’ Venerable Śāradvatīputra, visually compounded sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because visually compounded sensory contact is emptiness, the past limit of visually compounded sensory contact cannot be apprehended, the

future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because visually compounded sensory contact is beyond all limits.

12.157 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because [F.30.b] aurally compounded sensory contact is beyond all limits?’ Venerable Śāradvatīputra, aurally compounded sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because aurally compounded sensory contact is emptiness, the past limit of aurally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because aurally compounded sensory contact is beyond all limits.

12.158 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because nasally compounded sensory contact is beyond all limits?’ Venerable Śāradvatīputra, nasally compounded sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because nasally compounded sensory contact is emptiness, the past limit of nasally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because nasally compounded sensory contact is beyond all limits.

12.159 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because lingually compounded sensory contact is beyond all limits?’ Venerable Śāradvatīputra, [F.31.a] lingually compounded sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because lingually compounded sensory contact is emptiness, the past limit of lingually compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be

apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because lingually compounded sensory contact is beyond all limits.

12.160 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because corporeally compounded sensory contact is beyond all limits?’ Venerable Śāradvatīputra, corporeally compounded sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because corporeally compounded sensory contact is emptiness, the past limit of corporeally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because corporeally compounded sensory contact is beyond all limits.

12.161 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because mentally compounded sensory contact is beyond all limits?’ Venerable Śāradvatīputra, [F.31.b] mentally compounded sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because mentally compounded sensory contact is emptiness, the past limit of mentally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because mentally compounded sensory contact is beyond all limits.

12.162 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because feelings conditioned by visually compounded sensory contact are beyond all limits?’ Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because feelings conditioned by visually compounded sensory contact are emptiness, the past limit of feelings conditioned by visually compounded sensory contact

cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings conditioned by visually compounded sensory contact are beyond all limits.

12.163 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because feelings conditioned by aurally compounded sensory contact are beyond all limits?’ Venerable Śāradvatīputra, feelings [F.32.a] conditioned by aurally compounded sensory contact are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because feelings conditioned by aurally compounded sensory contact are emptiness, the past limit of feelings conditioned by aurally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings conditioned by aurally compounded sensory contact are beyond all limits.

12.164 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because feelings conditioned by nasally compounded sensory contact are beyond all limits?’ Venerable Śāradvatīputra, feelings conditioned by nasally compounded sensory contact are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because feelings conditioned by nasally compounded sensory contact are emptiness, the past limit of feelings conditioned by nasally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings conditioned by nasally compounded sensory contact are beyond all limits.

12.165 “You said, ‘Why should one know that bodhisattvas are beyond all limits, [F.32.b] because feelings conditioned by lingually compounded sensory contact are beyond all limits?’ Venerable Śāradvatīputra, feelings conditioned by lingually compounded sensory contact are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and

the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because feelings conditioned by lingually compounded sensory contact are emptiness, the past limit of feelings conditioned by lingually compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings conditioned by lingually compounded sensory contact are beyond all limits.

12.166 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because feelings conditioned by corporeally compounded sensory contact are beyond all limits?’ Venerable Śāradvatīputra, feelings conditioned by corporeally compounded sensory contact are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because feelings conditioned by corporeally compounded sensory contact are emptiness, the past limit of feelings conditioned by corporeally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings conditioned by [F.33.a] corporeally compounded sensory contact are beyond all limits.

12.167 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because feelings conditioned by mentally compounded sensory contact are beyond all limits?’ Venerable Śāradvatīputra, feelings conditioned by mentally compounded sensory contact are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because feelings conditioned by mentally compounded sensory contact are emptiness, the past limit of feelings conditioned by mentally compounded sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because feelings conditioned by mentally compounded sensory contact are beyond all limits.

- 12.168 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the earth element is beyond all limits?’ Venerable Śāradvatīputra, the earth element is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the earth element is emptiness, the past limit of the earth element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas [F.33.b] are beyond all limits, because the earth element is beyond all limits.
- 12.169 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the water element is beyond all limits?’ Venerable Śāradvatīputra, the water element is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the water element is emptiness, the past limit of the water element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the water element is beyond all limits.
- 12.170 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the fire element is beyond all limits?’ Venerable Śāradvatīputra, the fire element is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the fire element is emptiness, the past limit of the fire element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the fire element is beyond all limits.
- 12.171 “You said, ‘Why should one know that bodhisattvas are beyond all limits, [F.34.a] because the wind element is beyond all limits?’ Venerable Śāradvatīputra, the wind element is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but,

because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the wind element is emptiness, the past limit of the wind element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the wind element is beyond all limits.

12.172 "You said, 'Why should one know that bodhisattvas are beyond all limits, because the space element is beyond all limits?' Venerable Śāradvatīputra, the space element is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the space element is emptiness, the past limit of the space element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the space element is beyond all limits.

12.173 "You said, 'Why should one know that bodhisattvas are beyond all limits, because the consciousness element is beyond all limits?' Venerable [F.34.b] Śāradvatīputra, the consciousness element is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the consciousness element is emptiness, the past limit of the consciousness element cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the consciousness element is beyond all limits.

12.174 "You said, 'Why should one know that bodhisattvas are beyond all limits, because ignorance is beyond all limits?' Venerable Śāradvatīputra, ignorance is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because ignorance is emptiness, the past limit of ignorance cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle

cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because ignorance is beyond all limits.

12.175 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because formative predispositions are beyond all limits?’ Venerable Śāradvatīputra, formative predispositions are the same as space. If you ask why, it is because just as [F.35.a] in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because formative predispositions are emptiness, the past limit of formative predispositions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because formative predispositions are beyond all limits.

12.176 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because consciousness is beyond all limits?’ Venerable Śāradvatīputra, consciousness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because consciousness is emptiness, the past limit of consciousness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because consciousness is beyond all limits.

12.177 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because name and form are beyond all limits?’ Venerable Śāradvatīputra, name and form are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, [F.35.b] but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because name and form are emptiness, the past limit of name and form cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because name and form are beyond all limits.

- 12.178 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the six sense fields are beyond all limits?’ Venerable Śāradvatīputra, the six sense fields are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the six sense fields are emptiness, the past limit of the six sense fields cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the six sense fields are beyond all limits.
- 12.179 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because sensory contact is beyond all limits?’ Venerable Śāradvatīputra, sensory contact is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because sensory contact [F.36.a] is emptiness, the past limit of sensory contact cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because sensory contact is beyond all limits.
- 12.180 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because sensation is beyond all limits?’ Venerable Śāradvatīputra, sensation is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because sensation is emptiness, the past limit of sensation cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because sensation is beyond all limits.
- 12.181 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because craving is beyond all limits?’ Venerable Śāradvatīputra, craving is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the

limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because craving is emptiness, the past limit of craving cannot be apprehended, the future limit cannot be apprehended, [F.36.b] and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because craving is beyond all limits.

12.182 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because grasping is beyond all limits?’ Venerable Śāradvatīputra, grasping is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because grasping is emptiness, the past limit of grasping cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because grasping is beyond all limits.

12.183 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the rebirth process is beyond all limits?’ Venerable Śāradvatīputra, the rebirth process is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the rebirth process is emptiness, the past limit of the rebirth process cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, [F.37.a] Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the rebirth process is beyond all limits.

12.184 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because birth is beyond all limits?’ Venerable Śāradvatīputra, birth is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because birth is emptiness, the past limit of birth cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because birth is beyond all limits.

- 12.185 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because aging and death are beyond all limits?’ Venerable Śāradvatīputra, aging and death are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because aging and death are emptiness, the past limit of aging and death cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because aging and death are beyond all limits.
- 12.186 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the perfection of generosity is beyond [F.37.b] all limits?’ Venerable Śāradvatīputra, the perfection of generosity is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the perfection of generosity is emptiness, the past limit of the perfection of generosity cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the perfection of generosity is beyond all limits.
- 12.187 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the perfection of ethical discipline is beyond all limits?’ Venerable Śāradvatīputra, the perfection of ethical discipline is the same as space. If you ask why, it is because, just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the perfection of ethical discipline is emptiness, the past limit of the perfection of ethical discipline cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the perfection of ethical discipline is beyond all limits.
- 12.188 “You said, ‘Why should one know that bodhisattvas are beyond all limits, [F.38.a] because the perfection of tolerance is beyond all limits?’ Venerable Śāradvatīputra, the perfection of tolerance is the same as space. If you ask

why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the perfection of tolerance is emptiness, the past limit of the perfection of tolerance cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the perfection of tolerance is beyond all limits.

12.189 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the perfection of perseverance is beyond all limits?’ Venerable Śāradvatīputra, the perfection of perseverance is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the perfection of perseverance is emptiness, the past limit of the perfection of perseverance cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the perfection of perseverance is beyond all limits.

12.190 “You said, ‘Why should one know that bodhisattvas [F.38.b] are beyond all limits, because the perfection of meditative concentration is beyond all limits?’ Venerable Śāradvatīputra, the perfection of meditative concentration is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the perfection of meditative concentration is emptiness, the past limit of the perfection of meditative concentration cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the perfection of meditative concentration is beyond all limits.

12.191 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the perfection of wisdom is beyond all limits?’ Venerable Śāradvatīputra, the perfection of wisdom is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the

limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the perfection of wisdom is emptiness, the past limit of the perfection of wisdom cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the perfection of wisdom is beyond all limits. [F.39.a] [B3]

12.192 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of internal phenomena is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of internal phenomena is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of internal phenomena is emptiness, the past limit of the emptiness of internal phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of internal phenomena is beyond all limits.

12.193 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of external phenomena is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of external phenomena is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of external phenomena is emptiness, the past limit of the emptiness of external phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of external phenomena is beyond all limits.

12.194 “You said, ‘Why should one know that bodhisattvas [F.39.b] are beyond all limits, because the emptiness of external and internal phenomena is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of external and internal phenomena is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but,

because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of external and internal phenomena is emptiness, the past limit of the emptiness of external and internal phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of external and internal phenomena is beyond all limits.

12.195 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of emptiness is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of emptiness is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of emptiness is emptiness, the past limit of the emptiness of emptiness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of emptiness is beyond all limits.

12.196 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because [F.40.a] the emptiness of great extent is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of great extent is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of great extent is emptiness, the past limit of the emptiness of great extent cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of great extent is beyond all limits.

12.197 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of ultimate reality is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of ultimate reality is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is

expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of ultimate reality is emptiness, the past limit of the emptiness of ultimate reality cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of ultimate reality is beyond all limits.

12.198 "You said, 'Why should one know that bodhisattvas are beyond all limits, because the emptiness of conditioned phenomena is beyond all limits?' Venerable [F.40.b] Śāradvatīputra, the emptiness of conditioned phenomena is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of conditioned phenomena is emptiness, the past limit of the emptiness of conditioned phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of conditioned phenomena is beyond all limits.

12.199 "You said, 'Why should one know that bodhisattvas are beyond all limits, because the emptiness of unconditioned phenomena is beyond all limits?' Venerable Śāradvatīputra, the emptiness of unconditioned phenomena is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of unconditioned phenomena is emptiness, the past limit of the emptiness of unconditioned phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of unconditioned phenomena is beyond all limits.

12.200 "You said, 'Why should one know that bodhisattvas are beyond all limits, because the emptiness of the unlimited is beyond all limits?' Venerable [F.41.a] Śāradvatīputra, the emptiness of the unlimited is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is

expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of the unlimited is emptiness, the past limit of the emptiness of the unlimited cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of the unlimited is beyond all limits.

12.201 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of that which has neither beginning nor end is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of that which has neither beginning nor end is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of that which has neither beginning nor end is emptiness, the past limit of the emptiness of that which has neither beginning nor end cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of that which has neither beginning nor end is beyond all limits.

12.202 “You said, ‘Why should one know that bodhisattvas are beyond all limits, [F41.b] because the emptiness of nonexclusion is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of nonexclusion is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of nonexclusion is emptiness, the past limit of the emptiness of nonexclusion cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of nonexclusion is beyond all limits.

12.203 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of inherent nature is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of inherent nature is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is

expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of inherent nature is emptiness, the past limit of the emptiness of inherent nature cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of inherent nature is beyond all limits.

12.204 "You said, 'Why should one know that bodhisattvas are beyond all limits, [F.42.a] because the emptiness of all phenomena is beyond all limits?' Venerable Śāradvatīputra, the emptiness of all phenomena is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of all phenomena is emptiness, the past limit of the emptiness of all phenomena cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of all phenomena is beyond all limits.

12.205 "You said, 'Why should one know that bodhisattvas are beyond all limits, because the emptiness of intrinsic defining characteristics is beyond all limits?' Venerable Śāradvatīputra, the emptiness of intrinsic defining characteristics is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of intrinsic defining characteristics is emptiness, the past limit of the emptiness of intrinsic defining characteristics cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of intrinsic defining characteristics is beyond all limits.

12.206 "You said, 'Why [F.42.b] should one know that bodhisattvas are beyond all limits, because the emptiness of that which cannot be apprehended is beyond all limits?' Venerable Śāradvatīputra, the emptiness of that which cannot be apprehended is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but,

because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of that which cannot be apprehended is emptiness, the past limit of the emptiness of that which cannot be apprehended cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of that which cannot be apprehended is beyond all limits.

12.207 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of nonentities is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of nonentities is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of nonentities is emptiness, the past limit of the emptiness of nonentities cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of nonentities is beyond all limits.

12.208 “You said, ‘Why should [F43.a] one know that bodhisattvas are beyond all limits, because the emptiness of essential nature is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of essential nature is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of essential nature is emptiness, the past limit of the emptiness of essential nature cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of essential nature is beyond all limits.

12.209 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness of an essential nature of nonentities is beyond all limits?’ Venerable Śāradvatīputra, the emptiness of an essential nature of nonentities is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the

limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the emptiness of an essential nature of nonentities is emptiness, the past limit of the emptiness of an essential nature of nonentities cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness of an essential nature of nonentities is beyond all [F.43.b] limits.

12.210 "You said, 'Why should one know that bodhisattvas are beyond all limits, because the applications of mindfulness are beyond all limits?' Venerable Śāradvatīputra, the applications of mindfulness are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the applications of mindfulness are emptiness, the past limit of the applications of mindfulness cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the applications of mindfulness are beyond all limits.

12.211 "You said, 'Why should one know that bodhisattvas are beyond all limits, because the correct exertions are beyond all limits?' Venerable Śāradvatīputra, the correct exertions are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatīputra, because the correct exertions are emptiness, the past limit of the correct exertions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the correct exertions are beyond all limits.

12.212 "You said, [F.44.a] 'Why should one know that bodhisattvas are beyond all limits, because the supports for miraculous ability are beyond all limits?' Venerable Śāradvatīputra, the supports for miraculous ability are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name 'space,' similarly, Venerable Śāradvatī-

putra, because the supports for miraculous ability are emptiness, the past limit of the supports for miraculous ability cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the supports for miraculous ability are beyond all limits.

12.213 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the faculties are beyond all limits?’ Venerable Śāradvatīputra, the faculties are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the faculties are emptiness, the past limit of the faculties cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the faculties are beyond all limits.

12.214 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the powers [F.44.b] are beyond all limits?’ Venerable Śāradvatīputra, the powers are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the powers are emptiness, the past limit of the powers cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the powers are beyond all limits.

12.215 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the branches of enlightenment are beyond all limits?’ Venerable Śāradvatīputra, the branches of enlightenment are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the branches of enlightenment are emptiness, the past limit of the branches of enlightenment cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a

limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the branches of enlightenment are beyond all limits.

12.216 “You said, ‘Why should one know that bodhisattvas are beyond all [F.45.a] limits, because the noble eightfold path is beyond all limits?’ Venerable Śāradvatīputra, the noble eightfold path is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the noble eightfold path is emptiness, the past limit of the noble eightfold path cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the noble eightfold path is beyond all limits.

12.217 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the truths of the noble ones are beyond all limits?’ Venerable Śāradvatīputra, the truths of the noble ones are the same as space. If you ask why, it is because, just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the truths of the noble ones are emptiness, the past limit of the truths of the noble ones cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the truths of [F.45.b] the noble ones are beyond all limits.

12.218 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the meditative concentrations are beyond all limits?’ Venerable Śāradvatīputra, the meditative concentrations are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the meditative concentrations are emptiness, the past limit of the meditative concentrations cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit

or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the meditative concentrations are beyond all limits.

12.219 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the immeasurable attitudes are beyond all limits?’ Venerable Śāradvatīputra, the immeasurable attitudes are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the immeasurable attitudes are emptiness, the past limit of the immeasurable attitudes cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, [F.46.a] Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the immeasurable attitudes are beyond all limits.

12.220 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the formless absorptions are beyond all limits?’ Venerable Śāradvatīputra, the formless absorptions are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the formless absorptions are emptiness, the past limit of the formless absorptions cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the formless absorptions are beyond all limits.

12.221 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the eight liberations are beyond all limits?’ Venerable Śāradvatīputra, the liberations are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the liberations are emptiness, [F.46.b] the past limit of the liberations cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the liberations are beyond all limits.

12.222 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the nine serial steps of meditative absorption are beyond all limits?’ Venerable Śāradvatīputra, the serial steps of meditative absorption are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the serial steps of meditative absorption are emptiness, the past limit of the serial steps of meditative absorption cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the serial steps of meditative absorption are beyond all limits.

12.223 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the emptiness, signlessness, and wishlessness gateways to liberation are beyond all limits?’ Venerable Śāradvatīputra, the emptiness, signlessness, and wishlessness gateways [F.47.a] to liberation are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the emptiness, signlessness, and wishlessness gateways to liberation are emptiness, the past limit of the emptiness, signlessness, and wishlessness gateways to liberation cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the emptiness, signlessness, and wishlessness gateways to liberation are beyond all limits.

12.224 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the extrasensory powers are beyond all limits?’ Venerable Śāradvatīputra, the extrasensory powers are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the extrasensory powers are emptiness, the past limit of the extrasensory powers cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot

be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the extrasensory powers are beyond all limits. [F.47.b]

12.225 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the meditative stabilities are beyond all limits?’ Venerable Śāradvatīputra, the meditative stabilities are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the meditative stabilities are emptiness, the past limit of the meditative stabilities cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the meditative stabilities are beyond all limits.

12.226 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the dhāraṇī gateways are beyond all limits?’ Venerable Śāradvatīputra, the dhāraṇī gateways are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the dhāraṇī gateways are emptiness, the past limit of the dhāraṇī gateways cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the dhāraṇī gateways are beyond all limits.

12.227 “You said, ‘Why should one know [F.48.a] that bodhisattvas are beyond all limits, because the powers of the tathāgatas are beyond all limits?’ Venerable Śāradvatīputra, the powers of the tathāgatas are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the powers of the tathāgatas are emptiness, the past limit of the powers of the tathāgatas cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit

or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the powers of the tathāgatas are beyond all limits.

12.228 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because the fearlessnesses are beyond all limits?’ Venerable Śāradvatīputra, the fearlessnesses are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the fearlessnesses are emptiness, the past limit of the fearlessnesses cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the fearlessnesses are beyond all limits.

12.229 “You said, [F.48.b] ‘Why should one know that bodhisattvas are beyond all limits, because the kinds of exact knowledge are beyond all limits?’ Venerable Śāradvatīputra, the kinds of exact knowledge are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the kinds of exact knowledge are emptiness, the past limit of the kinds of exact knowledge cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the kinds of exact knowledge are beyond all limits.

12.230 “You said, ‘Why should one know that bodhisattvas are beyond all limits, because great compassion is beyond all limits?’ Venerable Śāradvatīputra, great compassion is the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because great compassion is emptiness, the past limit of great compassion cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because great compassion is beyond all limits.

- 12.231 “You [F.49.a] said, ‘Why should one know that bodhisattvas are beyond all limits, because the distinct qualities of the buddhas are beyond all limits?’ Venerable Śāradvatīputra, the distinct qualities of the buddhas are the same as space. If you ask why, it is because just as in space the limit of the past cannot be apprehended, the limit of the future cannot be apprehended, and the middle cannot be apprehended, but, because the limitless is beyond all limits it is expressed with the name ‘space,’ similarly, Venerable Śāradvatīputra, because the distinct qualities of the buddhas are emptiness, the past limit of the distinct qualities of the buddhas cannot be apprehended, the future limit cannot be apprehended, and the middle cannot be apprehended. In emptiness a limit or a middle cannot be apprehended. For that reason, Śāradvatīputra, one should know that bodhisattvas are beyond all limits, because the distinct qualities of the buddhas are beyond all limits.
- 12.232 “Venerable Śāradvatīputra, you said, ‘Why can it not even be discerned and apprehended, for instance, that “physical forms are a bodhisattva”; not even be discerned and apprehended, for instance, that “feelings are a bodhisattva”; not even be discerned and apprehended, for instance, that “perceptions are a bodhisattva”; not even be discerned and apprehended, for instance, that “formative predispositions are a bodhisattva”; and not even be discerned and apprehended, for instance, that “consciousness is a bodhisattva”?’
- 12.233 “Physical forms are empty of physical forms. If you ask why, it is because in emptiness there are no physical forms, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘physical forms are a bodhisattva.’ Feelings are empty of feelings. If you ask why, it is because in emptiness there are no feelings, [F.49.b] and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings are a bodhisattva.’ Perceptions are empty of perceptions. If you ask why, it is because in emptiness there are no perceptions, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘perceptions are a bodhisattva.’ Formative predispositions are empty of formative predispositions. If you ask why, it is because in emptiness there are no formative predispositions, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘formative predispositions are a bodhisattva.’ Venerable Śāradvatīputra, consciousness is empty of consciousness. If you ask why, it is because in emptiness there is no consciousness, and there are

no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘consciousness is a bodhisattva.’

12.234 “Moreover, Venerable Śāradvatīputra, the eyes are empty of the eyes. If you ask why, it is because in emptiness there are no eyes, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the eyes are a bodhisattva.’ The ears are empty of the ears. If you ask why, it is because in emptiness there are no ears, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the ears are a bodhisattva.’ The nose is empty of the nose. If you ask why, it is because in emptiness there is no nose, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the nose is a bodhisattva.’ The tongue is empty of the tongue. If you ask why, it is because in emptiness there is no tongue, and there are no bodhisattvas. Venerable Śāradvatīputra, [F.50.a] for that reason it cannot even be discerned and apprehended, for instance, that ‘the tongue is a bodhisattva.’ The body is empty of the body. If you ask why, it is because in emptiness there is no body, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the body is a bodhisattva.’ The mental faculty is empty of the mental faculty. If you ask why, it is because in emptiness there is no mental faculty, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the mental faculty is a bodhisattva.’

12.235 “Moreover, Venerable Śāradvatīputra, sights are empty of sights. If you ask why, it is because in emptiness there are no sights, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘sights are a bodhisattva.’ Sounds are empty of sounds. If you ask why, it is because in emptiness there are no sounds, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘sounds are a bodhisattva.’ Odors are empty of odors. If you ask why, it is because in emptiness there are no odors, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘odors are a bodhisattva.’ Tastes are empty of tastes. If you ask why, it is because in emptiness there are no tastes, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘tastes are a bodhisattva.’ Tangibles are empty of tangibles. If you ask why, it is because

in emptiness there are no tangibles, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, [F.50.b] that ‘tangibles are a bodhisattva.’ Mental phenomena are empty of mental phenomena. If you ask why, it is because in emptiness there are no mental phenomena, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘mental phenomena are a bodhisattva.’

12.236 “Moreover, Venerable Śāradvatīputra, visual consciousness is empty of visual consciousness. If you ask why, it is because in emptiness there is no visual consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘visual consciousness is a bodhisattva.’ Auditory consciousness is empty of auditory consciousness. If you ask why, it is because in emptiness there is no auditory consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘auditory consciousness is a bodhisattva.’ Olfactory consciousness is empty of olfactory consciousness. If you ask why, it is because in emptiness there is no olfactory consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘olfactory consciousness is a bodhisattva.’ Gustatory consciousness is empty of gustatory consciousness. If you ask why, it is because in emptiness there is no gustatory consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘gustatory consciousness is a bodhisattva.’ Tactile consciousness is empty of tactile consciousness. If you ask why, it is because in emptiness there is no tactile [F.51.a] consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘tactile consciousness is a bodhisattva.’ Mental consciousness is empty of mental consciousness. If you ask why, it is because in emptiness there is no mental consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘mental consciousness is a bodhisattva.’

12.237 “Moreover, Venerable Śāradvatīputra, visually compounded sensory contact is empty of visually compounded sensory contact. If you ask why, it is because in emptiness there is no visually compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘visually compounded sensory contact is a bodhisattva.’ Aurally compounded sensory contact is empty of aurally compounded sensory contact. If you ask

why, it is because in emptiness there is no aurally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘aurally compounded sensory contact is a bodhisattva.’ Nasally compounded sensory contact is empty of nasally compounded sensory contact. If you ask why, it is because in emptiness there is no nasally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘nasally compounded sensory contact is a bodhisattva.’ Lingually compounded sensory contact is empty of lingually compounded sensory contact. If you ask why, it is because in emptiness there is no lingually compounded sensory contact, and there are no bodhisattvas. Venerable [F.51.b] Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘lingually compounded sensory contact is a bodhisattva.’ Corporeally compounded sensory contact is empty of corporeally compounded sensory contact. If you ask why, it is because in emptiness there is no corporeally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘corporeally compounded sensory contact is a bodhisattva.’ Mentally compounded sensory contact is empty of mentally compounded sensory contact. If you ask why, it is because in emptiness there is no mentally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘mentally compounded sensory contact is a bodhisattva.’

12.238 “Moreover, Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact. If you ask why, it is because in emptiness there are no feelings conditioned by visually compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings conditioned by visually compounded sensory contact are a bodhisattva.’ Feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact. If you ask why, it is because in emptiness there are no feelings conditioned by aurally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings conditioned by aurally compounded sensory contact are a bodhisattva.’ Feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact. [F.52.a] If you ask why, it is because in

emptiness there are no feelings conditioned by nasally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings conditioned by nasally compounded sensory contact are a bodhisattva.’ Feelings conditioned by linguallly compounded sensory contact are empty of feelings conditioned by linguallly compounded sensory contact. If you ask why, it is because in emptiness there are no feelings conditioned by linguallly compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings conditioned by linguallly compounded sensory contact are a bodhisattva.’ Feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact. If you ask why, it is because in emptiness there are no feelings conditioned by corporeally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings conditioned by corporeally compounded sensory contact are a bodhisattva.’ Feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact. If you ask why, it is because in emptiness there are no feelings conditioned by mentally compounded sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘feelings conditioned by mentally compounded sensory contact are a bodhisattva.’

- 12.239 “Moreover, Venerable Śāradvatīputra, the earth element is empty of the earth element. If you ask why, it is because in emptiness there is no earth element, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the earth element is a bodhisattva.’ The water element is empty of the water element. If you ask why, it is because in emptiness there is no [F.52.b] water element, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the water element is a bodhisattva.’ The fire element is empty of the fire element. If you ask why, it is because in emptiness there is no fire element, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the fire element is a bodhisattva.’ The wind element is empty of the wind element. If you ask why, it is because in emptiness there is no wind element, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the wind element is a

bodhisattva.’ The space element is empty of the space element. If you ask why, it is because in emptiness there is no space element, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the space element is a bodhisattva.’ The consciousness element is empty of the consciousness element. If you ask why, it is because in emptiness there is no consciousness element, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the consciousness element is a bodhisattva.’

12.240 “Moreover, Venerable Śāradvatīputra, ignorance is empty of ignorance. If you ask why, it is because in emptiness there is no ignorance, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘ignorance is a bodhisattva.’ Formative predispositions are empty of formative predispositions. If you ask why, it is because in emptiness there are no formative predispositions, [F.53.a] and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even not be discerned and apprehended, for instance, that ‘formative predispositions are a bodhisattva.’ Consciousness is empty of consciousness. If you ask why, it is because in emptiness there is no consciousness, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘consciousness is a bodhisattva.’ Name and form are empty of name and form. If you ask why, it is because in emptiness there are no name and form, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even not be discerned and apprehended, for instance, that ‘name and form are a bodhisattva.’ The six sense fields are empty of the six sense fields. If you ask why, it is because in emptiness there are not six sense fields, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the six sense fields are a bodhisattva.’ Sensory contact is empty of sensory contact. If you ask why, it is because in emptiness there is no sensory contact, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘sensory contact is a bodhisattva.’ Sensation is empty of sensation. If you ask why, it is because in emptiness there is no sensation, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘sensation is a bodhisattva.’ Craving is empty of craving. If you ask why, it is because in emptiness there is no craving, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, [F.53.b] that ‘craving is a bodhisattva.’ Grasping is empty of grasping. If you ask

why, it is because in emptiness there is no grasping, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘grasping is a bodhisattva.’ The rebirth process is empty of the rebirth process. If you ask why, it is because in emptiness there is no rebirth process, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘the rebirth process is a bodhisattva.’ Birth is empty of birth. If you ask why, it is because in emptiness there is no birth, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even be discerned and apprehended, for instance, that ‘birth is a bodhisattva.’ Aging and death are empty of aging and death. If you ask why, it is because in emptiness there are no aging and death, and there are no bodhisattvas. Venerable Śāradvatīputra, for that reason it cannot even not be discerned and apprehended, for instance, that ‘aging and death are a bodhisattva.’

12.241 “Moreover, Venerable Śāradvatīputra, the perfection of generosity is empty of the perfection of generosity. If you ask why, it is because in emptiness there is no perfection of generosity, and there are no bodhisattvas. The perfection of ethical discipline is empty of the perfection of ethical discipline. If you ask why, it is because in emptiness there is no perfection of ethical discipline, and there are no bodhisattvas. The perfection of tolerance is empty of the perfection of tolerance. If you ask why, it is because in emptiness there is no perfection of tolerance, and there are no bodhisattvas. The perfection of perseverance is empty of the perfection of perseverance. If you ask why, it is because in emptiness there is no perfection of perseverance, and there are no bodhisattvas. [F.54.a] The perfection of meditative concentration is empty of the perfection of meditative concentration. If you ask why, it is because in emptiness there is no perfection of meditative concentration, and there are no bodhisattvas. The perfection of wisdom is empty of the perfection of wisdom. If you ask why, it is because in emptiness there is no perfection of wisdom, and there are no bodhisattvas.

12.242 “Moreover, Venerable Śāradvatīputra, the emptiness of internal phenomena is empty of the emptiness of internal phenomena. If you ask why, it is because in emptiness there is no emptiness of internal phenomena, and there are no bodhisattvas. The emptiness of external phenomena is empty of the emptiness of external phenomena. If you ask why, it is because in emptiness there is no emptiness of external phenomena, and there are no bodhisattvas. The emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena. If you ask why, it is because in emptiness there is no emptiness of external and internal

phenomena, and there are no bodhisattvas. The emptiness of emptiness is empty of the emptiness of emptiness. If you ask why, it is because in emptiness there is no emptiness of emptiness, and there are no bodhisattvas. The emptiness of great extent is empty of the emptiness of great extent. If you ask why, it is because in emptiness there is no emptiness of great extent, and there are no bodhisattvas. The emptiness of ultimate reality is empty of the emptiness of ultimate reality. If you ask why, it is because in emptiness there is no emptiness of ultimate reality, and there are no bodhisattvas. The emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena. If you ask why, it is because in emptiness there is no emptiness of conditioned phenomena, and there are no bodhisattvas. The emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena. If you ask why, it is because in emptiness there is no emptiness of unconditioned phenomena, and there are no bodhisattvas. The emptiness of the unlimited is empty of the emptiness of the unlimited. If you ask why, it is because in emptiness there is no emptiness of the unlimited, there are no [F.54.b] bodhisattvas. The emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end. If you ask why, it is because in emptiness there is no emptiness of that which has neither beginning nor end, and there are no bodhisattvas. The emptiness of nonexclusion is empty of the emptiness of nonexclusion. If you ask why, it is because in emptiness there is no emptiness of nonexclusion, and there are no bodhisattvas. The emptiness of inherent nature is empty of the emptiness of inherent nature. If you ask why, it is because in emptiness there is no emptiness of inherent nature, and there are no bodhisattvas. The emptiness of all phenomena is empty of the emptiness of all phenomena. If you ask why, it is because in emptiness there is no emptiness of all phenomena, and there are no bodhisattvas. The emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics. If you ask why, it is because in emptiness there is no emptiness of intrinsic defining characteristics, and there are no bodhisattvas. The emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended. If you ask why, it is because in emptiness there is no emptiness of that which cannot be apprehended, and there are no bodhisattvas. The emptiness of nonentities is empty of the emptiness of nonentities. If you ask why, it is because in emptiness there is no emptiness of nonentities, and there are no bodhisattvas. The emptiness of essential nature is empty of the emptiness of essential nature. If you ask why, it is because in emptiness there is no emptiness of essential nature, and there are no bodhisattvas. The emptiness of an essential nature of nonentities is empty

of the emptiness of an essential nature of nonentities. If you ask why, it is because in emptiness there is no emptiness of an essential nature of nonentities, and there are no bodhisattvas.

12.243 “Moreover, Venerable Śāradvatīputra, the applications of mindfulness are empty of the applications of mindfulness. If you ask why, it is because in emptiness there are no applications of mindfulness, and [F.55.a] there are no bodhisattvas. The correct exertions are empty of the correct exertions. If you ask why, it is because in emptiness there are no correct exertions, and there are no bodhisattvas. The supports for miraculous ability are empty of the supports for miraculous ability. If you ask why, it is because in emptiness there are no supports for miraculous ability, and there are no bodhisattvas. the faculties are empty of the faculties. If you ask why, it is because in emptiness there are no faculties, and there are no bodhisattvas. the powers are empty of the powers. If you ask why, it is because in emptiness there are no powers, and there are no bodhisattvas. The branches of enlightenment are empty of the branches of enlightenment. If you ask why, it is because in emptiness there are no branches of enlightenment, and there are no bodhisattvas. The noble eightfold path is empty of the noble eightfold path. If you ask why, it is because in emptiness there is no noble eightfold path, and there are no bodhisattvas.

12.244 “The truths of the noble ones are empty of the truths of the noble ones. If you ask why, it is because in emptiness there are no truths of the noble ones, and there are no bodhisattvas. The meditative concentrations are empty of the meditative concentrations. If you ask why, it is because in emptiness there are no meditative concentrations, and there are no bodhisattvas. The immeasurable attitudes are empty of the immeasurable attitudes. If you ask why, it is because in emptiness there are no immeasurable attitudes, and there are no bodhisattvas. The formless absorptions are empty of the formless absorptions. If you ask why, it is because in emptiness there are no formless absorptions, and there are no bodhisattvas. The eight liberations [F.55.b] are empty of the eight liberations. If you ask why, it is because in emptiness there are no eight liberations, and there are no bodhisattvas. The nine serial steps of meditative absorption are empty of the nine serial steps of meditative absorption. If you ask why, it is because in emptiness there are no nine serial steps of meditative absorption, and there are no bodhisattvas. The emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation. If you ask why, it is because in emptiness there are no emptiness, signlessness, and wishlessness gateways to liberation, and there are no bodhisattvas. The extrasensory powers are empty of the extrasensory powers. If you ask why, it is because in emptiness there are no extrasensory

powers, and there are no bodhisattvas. The meditative stabilities are empty of the meditative stabilities. If you ask why, it is because in emptiness there are no meditative stabilities, and there are no bodhisattvas. The dhāraṇī gateways are empty of the dhāraṇī gateways. If you ask why, it is because in emptiness there are no dhāraṇī gateways, and there are no bodhisattvas.

12.245 “the powers of the tathāgatas are empty of the powers of the tathāgatas. If you ask why, it is because in emptiness there are no powers of the tathāgatas, and there are no bodhisattvas. The fearlessnesses are empty of the fearlessnesses. If you ask why, it is because in emptiness there are no fearlessnesses, and there are no bodhisattvas. The kinds of exact knowledge are empty of the kinds of exact knowledge. If you ask why, it is because in emptiness there are no kinds of exact knowledge, and there are no bodhisattvas. [F.56.a] Great compassion is empty of great compassion. If you ask why, it is because in emptiness there is no great compassion, and there are no bodhisattvas. The distinct qualities of the buddhas are empty of the distinct qualities of the buddhas. If you ask why, it is because in emptiness there are no distinct qualities of the buddhas, and there are no bodhisattvas.

12.246 “The realm of phenomena is empty of the realm of phenomena. If you ask why, it is because in emptiness there is no realm of phenomena, and there are no bodhisattvas. The real nature is empty of the real nature. If you ask why, it is because in emptiness there is no real nature, and there are no bodhisattvas. The very limit of reality is empty of the very limit of reality. If you ask why, it is because in emptiness there is no very limit of reality, and there are no bodhisattvas. The realm of the inconceivable is empty of the realm of the inconceivable. If you ask why, it is because in emptiness there is no realm of the inconceivable, and there are no bodhisattvas. Omniscience is empty of omniscience. If you ask why, it is because in emptiness there is no omniscience, and there are no bodhisattvas. The knowledge of the aspects of the path is empty of the knowledge of the aspects of the path. If you ask why, it is because in emptiness there is no knowledge of the aspects of the path, and there are no bodhisattvas. All-aspect omniscience is empty of all-aspect omniscience. If you ask why, it is because in emptiness there is no all-aspect omniscience, and there are no bodhisattvas.

12.247 “The vehicle of the śrāvakas is empty of the vehicle of the śrāvakas. If you ask why, it is because in emptiness there is no vehicle of the śrāvakas, and there are no bodhisattvas. The vehicle of the pratyekabuddhas is empty of the vehicle of the pratyekabuddhas. If you ask why, [F.56.b] it is because in emptiness there is no vehicle of the pratyekabuddhas, and there are no bodhisattvas. The vehicle of the buddhas is empty of the vehicle of the buddhas. If you ask why, it is because in emptiness there is no vehicle of the buddhas, and there are no bodhisattvas. The śrāvakas are empty of the

śrāvakas. If you ask why, it is because in emptiness there are no śrāvakas, and there are no bodhisattvas. The pratyekabuddhas are empty of the pratyekabuddhas. If you ask why, it is because in emptiness there are no pratyekabuddhas, and there are no bodhisattvas. The tathāgatas are empty of the tathāgatas. If you ask why, it is because in emptiness there are no tathāgatas, and there are no bodhisattvas.

12.248 “Venerable Śāradvatīputra, this is the reason it cannot even be discerned and apprehended, for instance, that ‘physical forms are a bodhisattva’; it cannot even be discerned and apprehended, for instance, that ‘feelings are a bodhisattva’; it cannot even be discerned and apprehended, for instance, that ‘perceptions are a bodhisattva’; it cannot even be discerned and apprehended, for instance, that ‘formative predispositions are a bodhisattva’; and it cannot even be discerned and apprehended, for instance, that ‘consciousness is a bodhisattva.’

12.249 “Venerable Śāradvatīputra, you said, ‘Why do you say, “Since in all respects, and in each and every way, I do not apprehend a bodhisattva, then to which bodhisattvas should I give teaching and instruction in what perfection of wisdom”?’

12.250 “Venerable Śāradvatīputra, physical forms do not exist and cannot be apprehended in physical forms, physical forms do not exist and cannot be apprehended in feelings, feelings do not exist and cannot be apprehended in feelings, and feelings do not exist and cannot be apprehended in physical forms. Physical forms and feelings do not exist and cannot be apprehended in perceptions, perceptions do not exist and cannot be apprehended in perceptions, and perceptions do not exist and cannot be apprehended in physical forms or feelings. Physical forms, feelings, [F.57.a] and perceptions do not exist and cannot be apprehended in formative predispositions; formative predispositions do not exist and cannot be apprehended in formative predispositions; and formative predispositions do not exist and cannot be apprehended in physical forms, feelings, or perceptions. Physical forms, feelings, perceptions, and formative predispositions do not exist and cannot be apprehended in consciousness; consciousness does not exist and cannot be apprehended in consciousness; and consciousness does not exist and cannot be apprehended in physical forms, feelings, perceptions, or formative predispositions.

12.251 “Venerable Śāradvatīputra, the eyes do not exist and cannot be apprehended in the eyes, the eyes do not exist and cannot be apprehended in the ears, the ears do not exist and cannot be apprehended in the ears, and the ears do not exist and cannot be apprehended in the eyes. The eyes and the ears do not exist and cannot be apprehended in the nose, the nose does not exist and cannot be apprehend in the nose, and the nose does not exist

and cannot be apprehended in the eyes or the ears. The eyes, the ears, and the nose do not exist and cannot be apprehended in the tongue; the tongue does not exist and cannot be apprehended in the tongue; and the tongue does not exist and cannot be apprehended in the eyes, the ears, or the nose. The eyes, the ears, the nose, and the tongue do not exist and cannot be apprehended in the body; the body does not exist and cannot be apprehended in the body; and the body does not exist and cannot be apprehended in the eyes, the ears, the nose, or the tongue. The eyes, the ears, the nose, the tongue, and the body do not exist and cannot be apprehended in the mental faculty; the mental faculty does not exist and cannot be apprehended in the mental faculty; and the mental faculty does not exist and cannot be apprehended in the eyes, the ears, the nose, the tongue, or the body.

12.252 “Sights do not exist and cannot be apprehended in sights, sights do not exist and cannot be apprehended in sounds, sounds do not exist and cannot be apprehended in sounds, and sounds do not exist and cannot be apprehended in sights. Sights and sounds do not exist and cannot be apprehended in odors, odors do not exist and cannot be apprehend in odors, and odors do not exist and cannot be apprehended in sights or sounds. Sights, sounds, and odors do not exist and cannot be apprehended in tastes; tastes do not exist and cannot be apprehended in tastes; and tastes do not exist and cannot be apprehended in sights, sounds, or odors. Sights, sounds, odors, and tastes do not exist and cannot be apprehended in tangibles; [F.57.b] tangibles do not exist and cannot be apprehended in tangibles; and tangibles do not exist and cannot be apprehended in sights, sounds, odors, or tastes. Sights, sounds, odors, tastes, and tangibles do not exist and cannot be apprehended in mental phenomena; mental phenomena do not exist and cannot be apprehended in mental phenomena; and mental phenomena do not exist and cannot be apprehended in sights, sounds, odors, tastes, or tangibles.

12.253 “Visual consciousness does not exist and cannot be apprehended in visual consciousness, visual consciousness does not exist and cannot be apprehended in auditory consciousness, auditory consciousness does not exist and cannot be apprehended in auditory consciousness, and auditory consciousness does not exist and cannot be apprehended in visual consciousness. Visual consciousness and auditory consciousness do not exist and cannot be apprehended in olfactory consciousness, olfactory consciousness does not exist and cannot be apprehend in olfactory consciousness, and olfactory consciousness does not exist and cannot be apprehended in visual consciousness or auditory consciousness. Visual consciousness, auditory consciousness, and olfactory consciousness do not

exist and cannot be apprehended in gustatory consciousness; gustatory consciousness does not exist and cannot be apprehended in gustatory consciousness; and gustatory consciousness does not exist and cannot be apprehended in visual consciousness, auditory consciousness, or olfactory consciousness. Visual consciousness, auditory consciousness, olfactory consciousness, and gustatory consciousness do not exist and cannot be apprehended in tactile consciousness; tactile consciousness does not exist and cannot be apprehended in tactile consciousness; and tactile consciousness does not exist and cannot be apprehended in visual consciousness, auditory consciousness, olfactory consciousness, or gustatory consciousness. Visual consciousness, [F.58.a] auditory consciousness, olfactory consciousness, gustatory consciousness, and tactile consciousness do not exist and cannot be apprehended in mental consciousness; mental consciousness does not exist and cannot be apprehended in mental consciousness; and mental consciousness does not exist and cannot be apprehended in visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, or tactile consciousness.

- 12.254 “Visually compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact, visually compounded sensory contact does not exist and cannot be apprehended in aurally compounded sensory contact, aurally compounded sensory contact does not exist and cannot be apprehended in aurally compounded sensory contact, and aurally compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact. Visually compounded sensory contact and aurally compounded sensory contact do not exist and cannot be apprehended in nasally compounded sensory contact, nasally compounded sensory contact does not exist and cannot be apprehend in nasally compounded sensory contact, and nasally compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact or aurally compounded sensory contact. Visually compounded sensory contact, aurally compounded sensory contact, and nasally compounded sensory contact do not exist and cannot be apprehended in lingually compounded sensory contact; lingually compounded sensory contact does not exist and cannot be apprehended in lingually compounded sensory contact; and lingually compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact, aurally compounded sensory contact, or nasally compounded sensory contact. Visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, and lingually compounded sensory contact do not exist and cannot be

apprehended in corporeally compounded sensory contact; corporeally compounded sensory contact does not exist and cannot be apprehended in corporeally compounded sensory contact; and corporeally compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact, aurally compounded sensory contact, [F.58.b] nasally compounded sensory contact, or lingually compounded sensory contact. Visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, and corporeally compounded sensory contact do not exist and cannot be apprehended in mentally compounded sensory contact; mentally compounded sensory contact does not exist and cannot be apprehended in mentally compounded sensory contact; and mentally compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, or corporeally compounded sensory contact.

- 12.255 “Feelings conditioned by visually compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by visually compounded sensory contact, feelings conditioned by visually compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by aurally compounded sensory contact, feelings conditioned by aurally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by aurally compounded sensory contact, and feelings conditioned by aurally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by visually compounded sensory contact. Feelings conditioned by visually compounded sensory contact and feelings conditioned by aurally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by nasally compounded sensory contact, feelings conditioned by nasally compounded sensory contact do not exist and cannot be apprehend in feelings conditioned by nasally compounded sensory contact, and feelings conditioned by nasally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by visually compounded sensory contact or feelings conditioned by aurally compounded sensory contact. Feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, and feelings conditioned by nasally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by lingually compounded sensory contact; feelings conditioned by lingually compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by lingually compounded sensory contact; and feelings conditioned by lingually

compounded sensory contact [F.59.a] do not exist and cannot be apprehended in feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, or feelings conditioned by nasally compounded sensory contact. Feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, and feelings conditioned by lingually compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by corporeally compounded sensory contact; feelings conditioned by corporeally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by corporeally compounded sensory contact; and feelings conditioned by corporeally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, or feelings conditioned by lingually compounded sensory contact. Feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, and feelings conditioned by corporeally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by mentally compounded sensory contact; feelings conditioned by mentally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by mentally compounded sensory contact; and feelings conditioned by mentally compounded sensory contact do not exist and cannot be apprehended in feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, or feelings conditioned by corporeally compounded sensory contact. [B4]

- 12.256 “The earth element [F.59.b] does not exist and cannot be apprehended in the earth element, the earth element does not exist and cannot be apprehended in the water element, the water element does not exist and cannot be apprehended in the water element, and the water element does not exist and cannot be apprehended in the earth element. The earth element and the water element do not exist and cannot be apprehended in the fire element, the fire element does not exist and cannot be apprehended in the fire element, and the fire element does not exist and cannot be apprehended in the earth element or the water element. The earth element, the water element, and the fire element do not exist and cannot be apprehended in the

wind element; the wind element does not exist and cannot be apprehended in the wind element; and the wind element does not exist and cannot be apprehended in the earth element, the water element, or the fire element. The earth element, the water element, the fire element, and the wind element do not exist and cannot be apprehended in the space element; the space element does not exist and cannot be apprehended in the space element; and the space element does not exist and cannot be apprehended in the earth element, the water element, the fire element, or the wind element. The earth element, the water element, the fire element, the wind element, and the space element do not exist and cannot be apprehended in the consciousness element; the consciousness element does not exist and cannot be apprehended in the consciousness element; and the consciousness element does not exist and cannot be apprehended in the earth element, the water element, the fire element, the wind element, or the space element.

- 12.257 “Venerable Śāradvatīputra, ignorance does not exist and cannot be apprehended in ignorance, ignorance does not exist and cannot be apprehended in formative predispositions, formative predispositions do not exist and cannot be apprehended in formative predispositions, and formative predispositions do not exist and cannot be apprehended in ignorance. Ignorance and formative predispositions do not exist and cannot be apprehended in consciousness, consciousness does not exist and [F.60.a] cannot be apprehend in consciousness, and consciousness does not exist and cannot be apprehended in ignorance or formative predispositions. Ignorance, formative predispositions, and consciousness do not exist and cannot be apprehended in name and form; name and form do not exist and cannot be apprehended in name and form; and name and form do not exist and cannot be apprehended in ignorance, formative predispositions, or consciousness. Ignorance, formative predispositions, consciousness, and name and form do not exist and cannot be apprehended in the six sense fields; the six sense fields do not exist and cannot be apprehended in the six sense fields; and the six sense fields do not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, or name and form. Ignorance, formative predispositions, consciousness, name and form, and the six sense fields do not exist and cannot be apprehended in sensory contact; sensory contact does not exist and cannot be apprehended in sensory contact; and sensory contact does not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, or the six sense fields. Ignorance, formative predispositions, consciousness, name and form, the six sense fields, and sensory contact do not exist and cannot be apprehended in sensation; sensation does not exist and cannot be apprehended in sensation; and sensation does not exist and

cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, the six sense fields, or sensory contact. Ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, and sensation do not exist and cannot be apprehended in craving; craving does not exist and cannot be apprehended in craving; and craving does not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, or sensation. Ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, and craving do not exist [F.60.b] and cannot be apprehended in grasping; grasping does not exist and cannot be apprehended in grasping; and grasping does not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, or craving. Ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, and grasping do not exist and cannot be apprehended in the rebirth process; the rebirth process does not exist and cannot be apprehended in the rebirth process; and the rebirth process does not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, or grasping. Ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, and the rebirth process do not exist and cannot be apprehended in birth; birth does not exist and cannot be apprehended in birth; and birth does not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, or the rebirth process. Ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, and birth do not exist and cannot be apprehended in aging and death; aging and death do not exist and cannot be apprehended in aging and death; and aging and death do not exist and cannot be apprehended in ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, or birth.

12.258 “The perfection of generosity does not exist and cannot be apprehended in the perfection of generosity, the perfection of generosity does not exist and cannot be apprehended in the perfection of ethical discipline, the perfection of ethical discipline does not exist and cannot be apprehended in the perfection of ethical discipline, and the perfection of ethical discipline does not exist [F.61.a] and cannot be apprehended in the perfection of

generosity. The perfection of generosity and the perfection of ethical discipline do not exist and cannot be apprehended in the perfection of tolerance, the perfection of tolerance does not exist and cannot be apprehended in the perfection of tolerance, and the perfection of tolerance does not exist and cannot be apprehended in the perfection of generosity or the perfection of ethical discipline. The perfection of generosity, the perfection of ethical discipline, and the perfection of tolerance do not exist and cannot be apprehended in the perfection of perseverance; the perfection of perseverance does not exist and cannot be apprehended in the perfection of perseverance; and the perfection of perseverance does not exist and cannot be apprehended in the perfection of generosity, the perfection of ethical discipline, or the perfection of tolerance. The perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, and the perfection of perseverance do not exist and cannot be apprehended in the perfection of meditative concentration; the perfection of meditative concentration does not exist and cannot be apprehended in the perfection of meditative concentration; and the perfection of meditative concentration does not exist and cannot be apprehended in the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, or the perfection of perseverance. The perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, and the perfection of meditative concentration do not exist and cannot be apprehended in the perfection of wisdom; the perfection of wisdom does not exist and cannot be apprehended in the perfection of wisdom; and the perfection of wisdom does not exist and cannot be apprehended in the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, [F.61.b] the perfection of perseverance, or the perfection of meditative concentration.

12.259 “The emptiness of internal phenomena does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of internal phenomena does not exist and cannot be apprehended in the emptiness of external phenomena, the emptiness of external phenomena does not exist and cannot be apprehended in the emptiness of external phenomena, and the emptiness of external phenomena does not exist and cannot be apprehended in the emptiness of internal phenomena.

12.260 “The emptiness of internal phenomena and the emptiness of external phenomena do not exist and cannot be apprehended in the emptiness of external and internal phenomena, the emptiness of external and internal phenomena does not exist and cannot be apprehended in the emptiness of

external and internal phenomena, and the emptiness of external and internal phenomena does not exist and cannot be apprehended in the emptiness of internal phenomena or the emptiness of external phenomena.

12.261 “The emptiness of internal phenomena, the emptiness of external phenomena, and the emptiness of external and internal phenomena do not exist and cannot be apprehended in the emptiness of emptiness, the emptiness of emptiness does not exist and cannot be apprehended in the emptiness of emptiness, and the emptiness of emptiness does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, or the emptiness of external and internal phenomena.

12.262 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, and the emptiness of emptiness do not exist and cannot be apprehended in the emptiness of great extent, the emptiness of great extent does not exist and cannot be apprehended in the emptiness of great extent, and the emptiness of great extent does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, or the emptiness of emptiness.

12.263 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, and the emptiness of great extent do not exist and cannot be apprehended in the emptiness of ultimate reality; the emptiness of ultimate reality does not exist and cannot be apprehended in the emptiness of ultimate reality; and the emptiness of ultimate reality does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, or the emptiness of great extent.

12.264 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, and the emptiness of ultimate reality [F.62.a] do not exist and cannot be apprehended in the emptiness of conditioned phenomena; the emptiness of conditioned phenomena does not exist and cannot be apprehended in the emptiness of conditioned phenomena; and the emptiness of conditioned phenomena does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, or the emptiness of ultimate reality.

- 12.265 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, and the emptiness of conditioned phenomena do not exist and cannot be apprehended in the emptiness of unconditioned phenomena; the emptiness of unconditioned phenomena does not exist and cannot be apprehended in the emptiness of unconditioned phenomena; and the emptiness of unconditioned phenomena does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, or the emptiness of conditioned phenomena.
- 12.266 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, and the emptiness of unconditioned phenomena do not exist and cannot be apprehended in the emptiness of the unlimited; the emptiness of the unlimited does not exist and cannot be apprehended in the emptiness of the unlimited; and the emptiness of the unlimited does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, or the emptiness of unconditioned phenomena.
- 12.267 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, and the emptiness of the unlimited [F.62.b] do not exist and cannot be apprehended in the emptiness of that which has neither beginning nor end; the emptiness of that which has neither beginning nor end does not exist and cannot be apprehended in the emptiness of that which has neither beginning nor end; and the emptiness of that which has neither beginning nor end does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, or the emptiness of the unlimited.

12.268 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, and the emptiness of that which has neither beginning nor end do not exist and cannot be apprehended in the emptiness of nonexclusion; the emptiness of nonexclusion does not exist and cannot be apprehended in the emptiness of nonexclusion; and the emptiness of nonexclusion does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, or the emptiness of that which has neither beginning nor end.

12.269 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, and the emptiness of nonexclusion do not exist and cannot be apprehended in the emptiness of inherent nature; the emptiness of inherent nature does not exist and cannot be apprehended in the emptiness of inherent nature; and the emptiness of inherent nature does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness [F.63.a] of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, or the emptiness of nonexclusion.

12.270 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, and the emptiness of inherent nature do not exist and cannot be apprehended in the emptiness of all phenomena; the emptiness of all phenomena does not exist and cannot be apprehended in the emptiness of all phenomena; and the emptiness of all phenomena does not exist and

cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, or the emptiness of inherent nature.

12.271 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, and the emptiness of all phenomena do not exist and cannot be apprehended in the emptiness of intrinsic defining characteristics; the emptiness of intrinsic defining characteristics does not exist and cannot be apprehended in the emptiness of intrinsic defining characteristics; and the emptiness of intrinsic defining characteristics does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, [F.63.b] the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, or the emptiness of all phenomena.

12.272 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, and the emptiness of intrinsic defining characteristics do not exist and cannot be apprehended in the emptiness of that which cannot be apprehended; the emptiness of that which cannot be apprehended does not exist and cannot be apprehended in the emptiness of that which cannot be apprehended; and the emptiness of that which cannot be apprehended does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the

emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, or the emptiness of intrinsic defining characteristics.

12.273 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of [F.64.a] intrinsic defining characteristics, and the emptiness of that which cannot be apprehended do not exist and cannot be apprehended in the emptiness of nonentities; the emptiness of nonentities does not exist and cannot be apprehended in the emptiness of nonentities; and the emptiness of nonentities does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, or the emptiness of that which cannot be apprehended.

12.274 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, and the emptiness of nonentities do not exist and cannot be apprehended in the emptiness of essential nature; the emptiness of essential nature does not exist and cannot be apprehended in the emptiness of essential nature; and the emptiness of essential nature does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the

emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, [F.64.b] or the emptiness of nonentities.

12.275 “The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, the emptiness of nonentities, and the emptiness of essential nature do not exist and cannot be apprehended in the emptiness of an essential nature of nonentities; the emptiness of an essential nature of nonentities does not exist and cannot be apprehended in the emptiness of an essential nature of nonentities; and the emptiness of an essential nature of nonentities does not exist and cannot be apprehended in the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent nature, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of that which cannot be apprehended, or the emptiness of essential nature.

12.276 “The applications of mindfulness do not exist and cannot be apprehended in the applications of mindfulness, the applications of mindfulness do not exist and cannot be apprehended in the correct exertions, the correct exertions do not exist and cannot be apprehended in the correct exertions, and the correct exertions do not exist and cannot be apprehended in the applications of mindfulness.

12.277 “The applications of mindfulness and the correct exertions do not exist and cannot be apprehended in the supports for miraculous ability, the supports for miraculous ability do not exist [F.65.a] and cannot be

apprehended in the supports for miraculous ability, and the supports for miraculous ability do not exist and cannot be apprehended in the applications of mindfulness or the correct exertions.

12.278 “The applications of mindfulness, the correct exertions, and the supports for miraculous ability do not exist and cannot be apprehended in the faculties; the faculties do not exist and cannot be apprehended in the faculties; and the faculties do not exist and cannot be apprehended in the applications of mindfulness, the correct exertions, or the supports for miraculous ability.

12.279 “The applications of mindfulness, the correct exertions, the supports for miraculous ability, and the faculties do not exist and cannot be apprehended in the powers; the powers do not exist and cannot be apprehended in the powers; and the powers do not exist and cannot be apprehended in the applications of mindfulness, the correct exertions, the supports for miraculous ability, or the faculties.

12.280 “The applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, and the powers do not exist and cannot be apprehended in the branches of enlightenment; the branches of enlightenment do not exist and cannot be apprehended in the branches of enlightenment; and the branches of enlightenment do not exist and cannot be apprehended in the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, or the powers.

12.281 “The applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, and the branches of enlightenment do not exist and cannot be apprehended in the path; the path does not exist and cannot be apprehended in the path; and the path does not exist and cannot be apprehended in the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, or the branches of enlightenment.

12.282 “The truths of the noble ones do not exist and cannot be apprehended in the truths of the noble ones, the truths of the noble ones [F.65.b] do not exist and cannot be apprehended in the meditative concentrations, the meditative concentrations do not exist and cannot be apprehended in the meditative concentrations, and the meditative concentrations do not exist and cannot be apprehended in the truths of the noble ones.

12.283 “The truths of the noble ones and the meditative concentrations do not exist and cannot be apprehended in the immeasurable attitudes, the immeasurable attitudes do not exist and cannot be apprehended in the immeasurable attitudes, and the immeasurable attitudes do not exist and cannot be apprehended in the truths of the noble ones or the meditative concentrations.

- 12.284 “The truths of the noble ones, the meditative concentrations, and the immeasurable attitudes do not exist and cannot be apprehended in the formless absorptions; the formless absorptions do not exist and cannot be apprehended in the formless absorptions; and the formless absorptions do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, or the immeasurable attitudes.
- 12.285 “The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions do not exist and cannot be apprehended in the liberations; the liberations do not exist and cannot be apprehended in the liberations; and the liberations do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, or the formless absorptions.
- 12.286 “The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, and the liberations do not exist and cannot be apprehended in the serial steps of meditative absorption; the serial steps of meditative absorption do not exist and cannot be apprehended in the serial steps of meditative absorption; and the serial steps of meditative absorption do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, or [F.66.a] the liberations.
- 12.287 “The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, and the serial steps of meditative absorption do not exist and cannot be apprehended in the gateways to liberation; the gateways to liberation do not exist and cannot be apprehended in the gateways to liberation; and the gateways to liberation do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, or the serial steps of meditative absorption.
- 12.288 “The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, and the gateways to liberation do not exist and cannot be apprehended in the extrasensory powers; the extrasensory powers do not exist and cannot be apprehended in the extrasensory powers; and the extrasensory powers do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, or the gateways to liberation.
- 12.289 “The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, the gateways to liberation, and the

extrasensory powers do not exist and cannot be apprehended in the meditative stabilities; the meditative stabilities do not exist and cannot be apprehended in the meditative stabilities; and the meditative stabilities do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, the gateways to liberation, or the extrasensory powers.

12.290 “The truths of the noble ones, [F.66.b] the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, the gateways to liberation, the extrasensory powers, and the meditative stabilities do not exist and cannot be apprehended in the dhāraṇī gateways; the dhāraṇī gateways do not exist and cannot be apprehended in the dhāraṇī gateways; and the dhāraṇī gateways do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the liberations, the serial steps of meditative absorption, the gateways to liberation, the extrasensory powers, or the meditative stabilities.

12.291 “The powers of the tathāgatas do not exist and cannot be apprehended in the powers of the tathāgatas, the powers of the tathāgatas do not exist and cannot be apprehended in the fearlessnesses, the fearlessnesses do not exist and cannot be apprehended in the fearlessnesses, and the fearlessnesses do not exist and cannot be apprehended in the powers of the tathāgatas.

12.292 “The powers of the tathāgatas and the fearlessnesses do not exist and cannot be apprehended in the kinds of exact knowledge, the kinds of exact knowledge do not exist and cannot be apprehended in the kinds of exact knowledge, and the kinds of exact knowledge do not exist and cannot be apprehended in the powers of the tathāgatas or the fearlessnesses.

12.293 “The powers of the tathāgatas, the fearlessnesses, and the kinds of exact knowledge do not exist and cannot be apprehended in great loving kindness; great loving kindness does not exist and cannot be apprehended in great loving kindness; and great loving kindness does not exist and cannot be apprehended in the powers of the tathāgatas, the fearlessnesses, or the kinds of exact knowledge.

12.294 “The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and great loving kindness do not exist and cannot be apprehended in great compassion; great compassion does not exist and cannot be apprehended in great compassion; and great compassion does not exist [F.67.a] and cannot be apprehended in the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or great loving kindness.

- 12.295 “The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, and great compassion do not exist and cannot be apprehended in the distinct qualities of the buddhas; the distinct qualities of the buddhas do not exist and cannot be apprehended in the distinct qualities of the buddhas; and the distinct qualities of the buddhas do not exist and cannot be apprehended in the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, or great compassion.
- 12.296 “The attributes of the level of the spiritual family do not exist and cannot be apprehended in the attributes of the level of the spiritual family, the attributes of the level of the spiritual family do not exist and cannot be apprehended in the attributes of the eighth level, the attributes of those at the eighth level do not exist and cannot be apprehended in the attributes of those at the eighth level, and the attributes of those at the eighth level do not exist and cannot be apprehended in the attributes of those at the level of the spiritual family.
- 12.297 “The attributes of the level of the spiritual family and the attributes of the eighth level do not exist and cannot be apprehended in the attributes of those who have entered the stream, the attributes of those who have entered the stream do not exist and cannot be apprehended in the attributes of those who have entered the stream, and the attributes of those who have entered the stream do not exist and cannot be apprehended in the attributes of the level of the spiritual family or the attributes of the eighth level.
- 12.298 “The attributes of the level of the spiritual family, the attributes of the eighth level, and the attributes of those who have entered the stream do not exist and cannot be apprehended in the attributes of the level of once-returners; the attributes of the level of once-returners do not exist and cannot be apprehended in the attributes of the level of once-returners; and the attributes of the level of once-returners do not exist and cannot be apprehended in the attributes of the level of the spiritual family, the attributes of the eighth level, or the attributes of those who have entered the stream.
- 12.299 “The attributes of the level of the spiritual family, the attributes of the eighth level, the attributes of those who have entered the stream, and the attributes of the level of once-returners do not exist and cannot be apprehended in the attributes of the level of non-returners; the attributes of the level of non-returners do not exist and cannot be apprehended in the attributes of the level of non-returners; and the attributes of the level of non-returners [F.67.b] do not exist and cannot be apprehended in the attributes of

the level of the spiritual family, the attributes of the eighth level, the attributes of those who have entered the stream, or the attributes of the level of once-returners.

12.300 “The attributes of the level of the spiritual family, the attributes of the eighth level, the attributes of those who have entered the stream, the attributes of the level of once-returners, and the attributes of the level of non-returners do not exist and cannot be apprehended in the attributes of the arhats; the attributes of the arhats do not exist and cannot be apprehended in the attributes of the arhats; and the attributes of the arhats do not exist and cannot be apprehended in the attributes of the level of the spiritual family, the attributes of the eighth level, the attributes of those who have entered the stream, the attributes of the level of once-returners, or the attributes of the level of non-returners.

12.301 “The level of ordinary people does not exist and cannot be apprehended at the level of ordinary people, the level of ordinary people does not exist and cannot be apprehended at the level of the spiritual family, the level of ordinary people and the level of the spiritual family do not exist and cannot be apprehended at the eighth level, the eighth level does not exist and cannot be apprehended at the eighth level, and the eighth level cannot be apprehended at the level of ordinary people or the level of the spiritual family.

12.302 “The level of ordinary people, the level of the spiritual family, and the eighth level do not exist and cannot be apprehended at the level of insight; the level of insight does not exist and cannot be apprehended at the level of insight; and the level of insight does not exist and cannot be apprehended at the level of ordinary people, the level of the spiritual family, or the eighth level.

12.303 “The level of ordinary people, the level of the spiritual family, the eighth level, and the level of insight do not exist and cannot be apprehended at the level of attenuated refinement; the level of attenuated refinement does not exist and cannot be apprehended at the level of attenuated refinement; and the level of attenuated refinement does not exist and cannot be apprehended at the level of ordinary people, the level of the spiritual family, the eighth level, or the level of insight.

12.304 “The level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, and the level of attenuated refinement do not exist and cannot be apprehended at the level of no attachment; the level of no attachment does not exist and cannot be apprehended at the level of no attachment; and the level of no attachment does not exist and cannot be

apprehended at the level of ordinary people, the level of the spiritual family, [F.68.a] the eighth level, the level of insight, or the level of attenuated refinement.

12.305 “The level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, and the level of no attachment do not exist and cannot be apprehended at the level of spiritual achievement; the level of spiritual achievement does not exist and cannot be apprehended at the level of spiritual achievement; and the level of spiritual achievement does not exist and cannot be apprehended at the level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, or the level of no attachment.

12.306 “The level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, and the level of spiritual achievement do not exist and cannot be apprehended at the level of the pratyekabuddhas; the level of the pratyekabuddhas does not exist and cannot be apprehended at the level of the pratyekabuddhas; and the level of the pratyekabuddhas does not exist and cannot be apprehended at the level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, or the level of spiritual achievement.

12.307 “The level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, the level of spiritual achievement, and the level of the pratyekabuddhas do not exist and cannot be apprehended at the level of the bodhisattvas; the level of the bodhisattvas does not exist and cannot be apprehended at the level of the bodhisattvas; and the level of the bodhisattvas does not exist and cannot be apprehended at the level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, the level of spiritual achievement, or the level of the pratyekabuddhas.

12.308 “The level of ordinary people, the level of the spiritual family, the eighth level, the level of insight, the level of attenuated refinement, the level of no attachment, the level of spiritual achievement, the level of the pratyekabuddhas, and the level of the bodhisattvas [F.68.b] do not exist and cannot be apprehended at the level of the perfectly complete buddhas; the level of the perfectly complete buddhas does not exist and cannot be apprehended at the level of the perfectly complete buddhas; and the level of the perfectly complete buddhas does not exist and cannot be apprehended at the level of ordinary people, the level of the spiritual family, the eighth

level, the level of insight, the level of attenuated refinement, the level of no attachment, the level of spiritual achievement, the level of the pratyekabuddhas, or the level of the bodhisattvas.

12.309 “Omniscience does not exist and cannot be apprehended in omniscience, omniscience does not exist and cannot be apprehended in the knowledge of the aspects of the path, the knowledge of the aspects of the path does not exist and cannot be apprehended in the knowledge of the aspects of the path, and the knowledge of the aspects of the path does not exist and cannot be apprehended in omniscience.

12.310 “Omniscience and the knowledge of the aspects of the path do not exist and cannot be apprehended in the all-aspect omniscience, all-aspect omniscience does not exist and cannot be apprehended in all-aspect omniscience, and all-aspect omniscience does not exist and cannot be apprehended in omniscience or the knowledge of the aspects of the path.

12.311 “Those who have entered the stream do not exist and cannot be apprehended in those who have entered the stream, those who have entered the stream do not exist and cannot be apprehended in once-returners, once-returners do not exist and cannot be apprehended in once-returners, once-returners do not exist and cannot be apprehended in those who have entered the stream, those who have entered the stream and once-returners do not exist and cannot be apprehended in non-returners, non-returners do not exist and cannot be apprehended in non-returners, and non-returners do not exist and cannot be apprehended in those who have entered the stream or once-returners.

12.312 “Those who have entered the stream, once-returners, and non-returners do not exist and cannot be apprehended in arhats; arhats do not exist and cannot be apprehended in arhats; and arhats [F.69.a] do not exist and cannot be apprehended in those who have entered the stream, once-returners, or non-returners.

12.313 “Those who have entered the stream, once-returners, non-returners, and arhats do not exist and cannot be apprehended in pratyekabuddhas; pratyekabuddhas do not exist and cannot be apprehended in pratyekabuddhas; and pratyekabuddhas do not exist and cannot be apprehended in those who have entered the stream, once-returners, non-returners, or arhats.

12.314 “Those who have entered the stream, once-returners, non-returners, arhats, and pratyekabuddhas do not exist and cannot be apprehended in bodhisattvas; bodhisattvas do not exist and cannot be apprehended in bodhisattvas; and bodhisattvas do not exist and cannot be apprehended in those who have entered the stream, once-returners, non-returners, arhats, or pratyekabuddhas.

- 12.315 “Those who have entered the stream, once-returners, non-returners, arhats, pratyekabuddhas, and bodhisattvas do not exist and cannot be apprehended in tathāgatas; tathāgatas do not exist and cannot be apprehended in tathāgatas; and tathāgatas do not exist and cannot be apprehended in those who have entered the stream, once-returners, non-returners, arhats, pratyekabuddhas, or bodhisattvas.
- 12.316 “Bodhisattvas do not exist and cannot be apprehended in bodhisattvas. Bodhisattvas do not exist and cannot be apprehended in the perfection of wisdom. The perfection of wisdom does not exist and cannot be apprehended in the perfection of wisdom. The perfection of wisdom does not exist and cannot be apprehended in bodhisattvas.
- 12.317 “Bodhisattvas and the perfection of wisdom do not exist and cannot be apprehended in teaching and instruction. Teaching and instruction do not exist and cannot [F.69.b] be apprehended in teaching and instruction. Teaching and instruction do not exist and cannot be apprehended in bodhisattvas or the perfection of wisdom.
- 12.318 “So it is, Venerable Śāradvatīputra, that because all phenomena do not exist and cannot be apprehended, bodhisattvas do not exist and cannot be apprehended.
- 12.319 “Venerable Śāradvatīputra, you also said, ‘Why do you say, “One says ‘a bodhisattva.’ It is a mere name”?’ Venerable Śāradvatīputra, this name *bodhisattva* has been designated adventitiously, and so ‘one says “a bodhisattva.” It is a mere name.’ Venerable Śāradvatīputra, these names *physical forms, feelings, perceptions, formative predispositions, and consciousness* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not physical forms, it is not feelings, it is not perceptions, it is not formative predispositions, and it is not consciousness. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so ‘one says “a bodhisattva.” It is a mere name.’
- 12.320 “Venerable Śāradvatīputra, these names *eyes, ears, nose, tongue, body, and mental faculty* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not the eyes, it is not the ears, it is not the nose, it is not the tongue, it is not the body, and it is not the mental faculty. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty [F.70.a] is not a name, and so ‘one says “a bodhisattva.” It is a mere name.’

- 12.321 “Venerable Śāradvatīputra, these names *sights, sounds, odors, tastes, tangibles, and mental phenomena* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not sights, it is not sounds, it is not odors, it is not tastes, it is not tangibles, and it is not mental phenomena. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so ‘one says “a bodhisattva.” It is a mere name.’
- 12.322 “Venerable Śāradvatīputra, these names *visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not visual consciousness, it is not auditory consciousness, it is not olfactory consciousness, it is not gustatory consciousness, it is not tactile consciousness, and it is not mental consciousness. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so ‘one says “a bodhisattva.” It is a mere name.’
- 12.323 “Venerable Śāradvatīputra, these names *visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact* [F.70.b] have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not visually compounded sensory contact, it is not aurally compounded sensory contact, it is not nasally compounded sensory contact, it is not lingually compounded sensory contact, it is not corporeally compounded sensory contact, and it is not mentally compounded sensory contact. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so ‘one says “a bodhisattva.” It is a mere name.’
- 12.324 “Venerable Śāradvatīputra, these names *feelings conditioned by visually compounded sensory contact, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a ‘mere name’ is not feelings conditioned by visually compounded sensory contact, it is not feelings conditioned by aurally compounded sensory contact, it is not feelings conditioned by nasally compounded sensory contact, it is not feelings

conditioned by lingually compounded sensory contact, it is not feelings conditioned by corporeally compounded sensory contact, and it is not feelings conditioned by mentally compounded sensory contact. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so 'one says "a bodhisattva." It is a mere name.'

12.325 "Venerable Śāradvatīputra, these names *earth element, water element, fire element, wind element, space element*, [F.71.a] and *consciousness element* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a 'mere name' is not the earth element, it is not the water element, it is not the fire element, it is not the wind element, it is not the space element, and it is not the consciousness element. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so 'one says "a bodhisattva." It is a mere name.'

12.326 "Venerable Śāradvatīputra, these names *ignorance, formative predispositions, consciousness, name and form, six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, birth, and aging and death* have been designated adventitiously. This is because a name does not come from anywhere, does not go anywhere, and does not dwell anywhere. That which is a 'mere name' is not ignorance, it is not formative predispositions, it is not consciousness, it is not name and form, it is not the six sense fields, it is not sensory contact, it is not sensation, it is not craving, it is not grasping, it is not the rebirth process, it is not birth, and it is not aging and death. If you ask why, it is because a name is empty of the essential nature of a name, and that which is empty is not a name, and so 'one says "a bodhisattva." It is a mere name.'

12.327 "Moreover, Venerable Śāradvatīputra, *the perfection of generosity* is a mere name. The perfection of generosity is not in the name, [F.71.b] nor is the name in the perfection of generosity. If you ask why, it is because both that which is a name and that which is the perfection of generosity do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.328 "*The perfection of ethical discipline* is a mere name. The perfection of ethical discipline is not in the name, nor is the name in the perfection of ethical discipline. If you ask why, it is because both that which is a name and that which is the perfection of ethical discipline do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.329 "*The perfection of tolerance* is a mere name. The perfection of tolerance is not in the name, nor is the name in the perfection of tolerance. If you ask why, it is because both that which is a name and that which is the perfection of tolerance do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

- 12.330 *"The perfection of perseverance is a mere name. The perfection of perseverance is not in the name, nor is the name in the perfection of perseverance. If you ask why, it is because both that which is a name and that which is the perfection of perseverance do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*
- 12.331 *"The perfection of meditative concentration is a mere name. The perfection of meditative concentration is not in the name, nor is the name in the perfection of meditative concentration. If you ask why, it is because both that which is a name and that which is the perfection of meditative concentration do not exist and cannot be apprehended. That is why this bodhisattva is a mere name. [F.72.a]*
- 12.332 *"The perfection of wisdom is a mere name. The perfection of wisdom is not in the name, nor is the name in the perfection of wisdom. If you ask why, it is because both that which is a name and that which is the perfection of wisdom do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*
- 12.333 *"The emptiness of internal phenomena is a mere name. The emptiness of internal phenomena is not in the name, nor is the name in the emptiness of internal phenomena. If you ask why, it is because both that which is a name and that which is the emptiness of internal phenomena do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*
- 12.334 *"The emptiness of external phenomena is a mere name. The emptiness of external phenomena is not in the name, nor is the name in the emptiness of external phenomena. If you ask why, it is because both that which is a name and that which is the emptiness of external phenomena do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*
- 12.335 *"The emptiness of external and internal phenomena is a mere name. The emptiness of external and internal phenomena is not in the name, nor is the name in the emptiness of external and internal phenomena. If you ask why, it is because both that which is a name and that which is the emptiness of external and internal phenomena do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*
- 12.336 *"The emptiness of emptiness is a mere name. The emptiness of emptiness is not in the name, nor is the name in the emptiness of emptiness. If you ask why, it is because both that which is a name and that which is the emptiness of emptiness do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*
- 12.337 *"The emptiness of great extent is a mere name. The emptiness of great extent is not in the name, nor is the name in the emptiness of great extent. If you ask why, [F.72.b] it is because both that which is a name and that which is*

the emptiness of great extent do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.338 *“The emptiness of ultimate reality is a mere name. The emptiness of ultimate reality is not in the name, nor is the name in the emptiness of ultimate reality. If you ask why, it is because both that which is a name and that which is the emptiness of ultimate reality do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.339 *“The emptiness of conditioned phenomena is a mere name. The emptiness of conditioned phenomena is not in the name, nor is the name in the emptiness of conditioned phenomena. If you ask why, it is because both that which is a name and that which is the emptiness of conditioned phenomena do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.340 *“The emptiness of unconditioned phenomena is a mere name. The emptiness of unconditioned phenomena is not in the name, nor is the name in the emptiness of unconditioned phenomena. If you ask why, it is because both that which is a name and that which is the emptiness of unconditioned phenomena do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.341 *“The emptiness of the unlimited is a mere name. The emptiness of the unlimited is not in the name, nor is the name in the emptiness of the unlimited. If you ask why, it is because both that which is a name and that which is the emptiness of the unlimited do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.342 *“The emptiness of that which has neither beginning nor end is a mere name. The emptiness of that which has neither beginning nor end is not in the name, nor is the name in the emptiness of that which has neither beginning nor end. If you ask why, [F.73.a] it is because both that which is a name and that which is the emptiness of that which has neither beginning nor end do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.343 *“The emptiness of nonexclusion is a mere name. The emptiness of nonexclusion is not in the name, nor is the name in the emptiness of nonexclusion. If you ask why, it is because both that which is a name and that which is the emptiness of nonexclusion do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

12.344 *“The emptiness of inherent nature is a mere name. The emptiness of inherent nature is not in the name, nor is the name in the emptiness of inherent nature. If you ask why, it is because both that which is a name and that which is the emptiness of inherent nature do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*

- 12.345 *"The emptiness of all phenomena is a mere name. The emptiness of all phenomena is not in the name, nor is the name in the emptiness of all phenomena. If you ask why, it is because both that which is a name and that which is the emptiness of all phenomena do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*
- 12.346 *"The emptiness of intrinsic defining characteristics is a mere name. The emptiness of intrinsic defining characteristics is not in the name, nor is the name in the emptiness of intrinsic defining characteristics. If you ask why, it is because both that which is a name and that which is the emptiness of intrinsic defining characteristics do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*
- 12.347 *"The emptiness of that which cannot be apprehended is a mere name. The emptiness of that which cannot be apprehended is not in the name, nor is the name [F.73.b] in the emptiness of that which cannot be apprehended. If you ask why, it is because both that which is a name and that which is the emptiness of that which cannot be apprehended do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*
- 12.348 *"The emptiness of nonentities is a mere name. The emptiness of nonentities is not in the name, nor is the name in the emptiness of nonentities. If you ask why, it is because both that which is a name and that which is the emptiness of nonentities do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*
- 12.349 *"The emptiness of essential nature is a mere name. The emptiness of essential nature is not in the name, nor is the name in the emptiness of essential nature. If you ask why, it is because both that which is a name and that which is the emptiness of essential nature do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*
- 12.350 *"The emptiness of an essential nature of nonentities is a mere name. The emptiness of an essential nature of nonentities is not in the name, nor is the name in the emptiness of an essential nature of nonentities. If you ask why, it is because both that which is a name and that which is the emptiness of an essential nature of nonentities do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*
- 12.351 *"Venerable Śāradvatīputra, the applications of mindfulness is a mere name. The applications of mindfulness are not in the name, nor is the name in the applications of mindfulness. [F.74.a] If you ask why, it is because both that which is a name and that which is the applications of mindfulness do not exist and cannot be apprehended. That is why this bodhisattva is a mere name.*
- 12.352 *"Venerable Śāradvatīputra, the correct exertions is a mere name. The correct exertions are not in the name, nor is the name in the correct exertions. If you ask why, it is because both that which is a name and that which is the correct*

exertions do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.353 “Venerable Śāradvatīputra, *the supports for miraculous ability* is a mere name. The supports for miraculous ability are not in the name, nor is the name in the supports for miraculous ability. If you ask why, it is because both that which is a name and that which is the supports for miraculous ability do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.354 “Venerable Śāradvatīputra, *the faculties* is a mere name. the faculties are not in the name, nor is the name in the faculties. If you ask why, it is because both that which is a name and that which is the faculties do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.355 “Venerable Śāradvatīputra, *the powers* is a mere name. the powers are not in the name, nor is the name in the powers. If you ask why, it is because both that which is a name and that which is the powers do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.356 “Venerable Śāradvatīputra, *the branches of enlightenment* is a mere name. The branches of enlightenment are not in the name, nor is the name in [F.74.b] the branches of enlightenment. If you ask why, it is because both that which is a name and that which is the branches of enlightenment do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.357 “Venerable Śāradvatīputra, *the noble eightfold path* is a mere name. The noble eightfold path is not in the name, nor is the name in the noble eightfold path. If you ask why, it is because both that which is a name and that which is the noble eightfold path do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.358 “Venerable Śāradvatīputra, *the truths of the noble ones* is a mere name. The truths of the noble ones are not in the name, nor is the name in the truths of the noble ones. If you ask why, it is because both that which is a name and that which is the truths of the noble ones do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.359 “Venerable Śāradvatīputra, *the meditative concentrations* is a mere name. The meditative concentrations are not in the name, nor is the name in the meditative concentrations. If you ask why, it is because both that which is a name and that which is the meditative concentrations do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.360 “Venerable Śāradvatīputra, *the immeasurable attitudes* is a mere name. The immeasurable attitudes are not in the name, nor is the name in the immeasurable attitudes. If you ask why, it is because both that which is a name and that which is the immeasurable attitudes do not exist and cannot be apprehended. [F.75.a] That is why this *bodhisattva* is a mere name.

- 12.361 “Venerable Śāradvatīputra, *the formless absorptions* is a mere name. The formless absorptions are not in the name, nor is the name in the formless absorptions. If you ask why, it is because both that which is a name and that which is the formless absorptions do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.362 “Venerable Śāradvatīputra, *the liberations* is a mere name. The liberations are not in the name, nor is the name in the liberations. If you ask why, it is because both that which is a name and that which is the liberations do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.363 “Venerable Śāradvatīputra, *the nine serial steps of meditative absorption* is a mere name. The nine serial steps of meditative absorption are not in the name, nor is the name in the nine serial steps of meditative absorption. If you ask why, it is because both that which is a name and that which is the nine serial steps of meditative absorption do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.364 “Venerable Śāradvatīputra, *the emptiness, signlessness, and wishlessness gateways to liberation* is a mere name. The emptiness, signlessness, and wishlessness gateways to liberation are not in the name, nor is the name in the emptiness, signlessness, and wishlessness gateways to liberation. If you ask why, it is because [F.75.b] both that which is a name and that which is the gateways to liberation do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.365 “Venerable Śāradvatīputra, *the extrasensory powers* is a mere name. The extrasensory powers are not in the name, nor is the name in the extrasensory powers. If you ask why, it is because both that which is a name and that which is the extrasensory powers do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.366 “Venerable Śāradvatīputra, *the meditative stabilities* is a mere name. The meditative stabilities are not in the name, nor is the name in the meditative stabilities. If you ask why, it is because both that which is a name and that which is the meditative stabilities do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.367 “Venerable Śāradvatīputra, *the dhāraṇī gateways* is a mere name. The dhāraṇī gateways are not in the name, nor is the name in the dhāraṇī gateways. If you ask why, it is because both that which is a name and that which is the dhāraṇī gateways do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.368 “Venerable Śāradvatīputra, *the ten powers of the tathāgatas* is a mere name. the powers of the tathāgatas are not in the name, nor is the name in the powers of the tathāgatas. If you ask why, it is because both that which is a name and

that which is the powers of the tathāgatas do not exist and cannot be apprehended. That is why this *bodhisattva* [F.76.a] is a mere name.

12.369 “Venerable Śāradvatīputra, *the four fearlessnesses* is a mere name. The fearlessnesses are not in the name, nor is the name in the fearlessnesses. If you ask why, it is because both that which is a name and that which is the fearlessnesses do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.370 “Venerable Śāradvatīputra, *the four kinds of exact knowledge* is a mere name. The kinds of exact knowledge are not in the name, nor is the name in the kinds of exact knowledge. If you ask why, it is because both that which is a name and that which is the kinds of exact knowledge do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.371 “Venerable Śāradvatīputra, *great loving kindness* is a mere name. Great loving kindness is not in the name, nor is the name in great loving kindness. If you ask why, it is because both that which is a name and that which is great loving kindness do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.372 “Venerable Śāradvatīputra, *great compassion* is a mere name. Great compassion is not in the name, nor is the name in great compassion. If you ask why, it is because both that which is a name and that which is great compassion do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.373 “Venerable Śāradvatīputra, *the eighteen distinct qualities of the buddhas* is a mere name. The distinct qualities of the buddhas [F.76.b] are not in the name, nor is the name in the distinct qualities of the buddhas. If you ask why, it is because both that which is a name and that which is the distinct qualities of the buddhas do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.374 “Venerable Śāradvatīputra, this name *omniscience* has been designated adventitiously. Omniscience is not in the name, nor is the name in omniscience. If you ask why, it is because both that which is a name and that which is omniscience do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.375 “Venerable Śāradvatīputra, this name *the knowledge of the aspects of the path* has been designated adventitiously. The knowledge of the aspects of the path is not in the name, nor is the name in the knowledge of the aspects of the path. If you ask why, it is because both that which is a name and that which is the knowledge of the aspects of the path do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

- 12.376 “Venerable Śāradvatīputra, this name *all-aspect omniscience* has been designated adventitiously. All-aspect omniscience is not in the name, nor is the name in all-aspect omniscience. If you ask why, it is because both that which is a name and that which is all-aspect omniscience do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name. [B5]
- 12.377 “Venerable Śāradvatīputra, you said, ‘Why do you say, “One says ‘self, self,’ [F.77.a] even though a self has absolutely not come into being; ‘being, being,’ even though a being has absolutely not come into being; ‘life form, life form,’ even though a life form has absolutely not come into being; ‘living being, living being,’ even though a living being has absolutely not come into being; ‘life, life,’ even though a life has absolutely not come into being; ‘individual, individual,’ even though an individual has absolutely not come into being; ‘person, person,’ even though a person has absolutely not come into being; ‘one born of Manu, one born of Manu,’ even though one born of Manu has absolutely not come into being; ‘a child of Manu, a child of Manu,’ even though a child of Manu has absolutely not come into being; ‘agent, agent,’ even though an agent has absolutely not come into being; ‘experiencer, experiencer,’ even though an experiencer has absolutely not come into being; ‘knower, knower,’ even though a knower has absolutely not come into being; and ‘viewer, viewer,’ even though a viewer has absolutely not come into being”?’
- 12.378 “Venerable Śāradvatīputra, since the self absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since a being absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since a life form absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since a living being absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since a life absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since a person absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since an individual absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since one born of Manu absolutely [F.77.b] does not exist and cannot be apprehended, how could it be possible that it comes into being; since a child of Manu absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since an agent absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since an experiencer absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since a knower absolutely does not exist and cannot be apprehended, how could it

be possible that it comes into being; and since a viewer absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.379 "Since physical forms absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since feelings absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since perceptions absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since formative predispositions absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; and since consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.380 "Since the eyes absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the ears absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the nose absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the tongue absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the body absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; and since the mental faculty absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.381 "Since sights absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since sounds absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since odors absolutely do not exist and cannot be apprehended, how could [F.78.a] it be possible that they come into being; since tastes absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since tangibles absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; and since mental phenomena absolutely do not exist and cannot be apprehended, how could it be possible that they come into being?

12.382 "Since visual consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since auditory consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since olfactory consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since gustatory consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since tactile consciousness absolutely does not exist and cannot be apprehended, how

could it be possible that it comes into being; and since mental consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.383 “Since visually compounded sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since aurally compounded sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since nasally compounded sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since lingually compounded sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since corporeally compounded sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; and since mentally compounded sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.384 “Since feelings conditioned by visually compounded sensory contact absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since feelings conditioned by aurally compounded sensory contact absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since feelings conditioned by nasally compounded sensory contact [F.78.b] absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since feelings conditioned by lingually compounded sensory contact absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since feelings conditioned by corporeally compounded sensory contact absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; and since feelings conditioned by mentally compounded sensory contact absolutely do not exist and cannot be apprehended, how could it be possible that they come into being?

12.385 “Since the earth element absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the water element absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the fire element absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the wind element absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the space element absolutely does not exist and cannot be

apprehended, how could it be possible that it comes into being; and since the consciousness element absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.386 “Since ignorance absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since formative predispositions absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since consciousness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since name and form absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the six sense fields absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since sensory contact absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since sensation absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since craving absolutely does not exist and cannot be apprehended, how could it be possible that it [F.79.a] comes into being; since grasping absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the rebirth process absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since birth absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; and since aging and death absolutely do not exist and cannot be apprehended, how could it be possible that they come into being?

12.387 “Since the perfection of generosity absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the perfection of ethical discipline absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the perfection of tolerance absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the perfection of perseverance absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the perfection of meditative concentration absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; and since the perfection of wisdom absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.388 “Since the emptiness of internal phenomena absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of external phenomena absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of external and internal phenomena absolutely does not

exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of emptiness absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of great extent absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of ultimate reality absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of conditioned phenomena absolutely does not exist and cannot be apprehended, [F.79.b] how could it be possible that it comes into being; since the emptiness of unconditioned phenomena absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of the unlimited absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of that which has neither beginning nor end absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of nonexclusion absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of inherent nature absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of all phenomena absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of intrinsic defining characteristics absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of that which cannot be apprehended absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of nonentities absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the emptiness of essential nature absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; and since the emptiness of an essential nature of nonentities absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.389 “Since the applications of mindfulness absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the correct exertions absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the supports for miraculous ability absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the faculties absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the powers absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the

branches of enlightenment [F.80.a] absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the noble eightfold path absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being?

12.390 “Since the truths of the noble ones absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the meditative concentrations absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the immeasurable attitudes absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the formless absorptions absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the eight liberations absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the nine serial steps of meditative absorption absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the emptiness, signlessness, and wishlessness gateways to liberation absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the extrasensory powers absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the meditative stabilities absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the dhāraṇī gateways absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the ten powers of the tathāgatas absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the four fearlessnesses absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since the four kinds of exact knowledge absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since great loving kindness absolutely does not exist and cannot be apprehended, how could it be possible [F.80.b] that it comes into being; since great compassion absolutely does not exist and cannot be apprehended, how could it be possible that it comes into being; since the eighteen distinct qualities of the buddhas absolutely do not exist and cannot be apprehended, how could it be possible that they come into being?

12.391 “Since śrāvakas absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since pratyekabuddhas absolutely do not exist and cannot be apprehended, how could it be possible that they come into being; since bodhisattvas absolutely do not exist and cannot be apprehended, how could it be possible that they come into being;

and since tathāgatas, arhats, perfectly complete perfect buddhas absolutely do not exist and cannot be apprehended, how could it be possible that they come into being?

12.392 “Venerable Śāradvatīputra, where you said, ‘Similarly, are all phenomena in their essential nature nonentities?’⁶⁰⁰ Venerable Śāradvatīputra, that is so! If you ask why, Venerable Śāradvatīputra, it is because an essential nature does not arise from a conjunction.⁶⁰¹

12.393 Śāradvatīputra then asked, “Venerable Subhūti, what does not have an essential nature arising from a conjunction?”

12.394 Subhūti replied, “Physical forms do not have an essential nature arising from a conjunction, feelings do not have an essential nature arising from a conjunction, perceptions do not have an essential nature arising from a conjunction, formative predispositions do not have an essential nature arising from a conjunction, and consciousness does not have an essential nature arising from a conjunction.

12.395 “Venerable Śāradvatīputra, the eyes do not have an essential nature arising from a conjunction, the ears do not have an essential nature arising from a conjunction, the nose does not have an essential nature arising from a conjunction, the tongue does not have an essential nature arising from a conjunction, the body does not have an essential nature arising from a conjunction, and the mental faculty does not have an essential nature arising from a conjunction. Sights do not have an essential nature arising [F.81.a] from a conjunction, sounds do not have an essential nature arising from a conjunction, odors do not have an essential nature arising from a conjunction, tastes do not have an essential nature arising from a conjunction, tangibles do not have an essential nature arising from a conjunction, and mental phenomena do not have an essential nature arising from a conjunction. Visual consciousness does not have an essential nature arising from a conjunction, auditory consciousness does not have an essential nature arising from a conjunction, olfactory consciousness does not have an essential nature arising from a conjunction, gustatory consciousness does not have an essential nature arising from a conjunction, tactile consciousness does not have an essential nature arising from a conjunction, and mental consciousness does not have an essential nature arising from a conjunction. Visually compounded sensory contact does not have an essential nature arising from a conjunction, aurally compounded sensory contact does not have an essential nature arising from a conjunction, nasally compounded sensory contact does not have an essential nature arising from a conjunction, lingually compounded sensory contact does not have an essential nature arising from a conjunction, corporeally compounded sensory contact does not have an essential nature arising from a conjunction,

and mentally compounded sensory contact does not have an essential nature arising from a conjunction. Feelings conditioned by visually compounded sensory contact do not have an essential nature arising from a conjunction, feelings conditioned by aurally compounded sensory contact do not have an essential nature arising from a conjunction, feelings conditioned by nasally compounded sensory contact do not have an essential nature arising from a conjunction, feelings conditioned by lingually compounded sensory contact do not have an essential nature arising from a conjunction, feelings conditioned by corporeally compounded sensory contact do not have an essential nature arising from a conjunction, and feelings conditioned by mentally compounded sensory contact do not have an essential nature arising from a conjunction.

12.396 “The earth element does not have an essential nature arising from a conjunction, the water element does not have an essential nature arising from a conjunction, the fire element does not have an essential nature arising from a conjunction, the wind element does not have an essential nature arising from a conjunction, the space element does not have [F.81.b] an essential nature arising from a conjunction, and the consciousness element does not have an essential nature arising from a conjunction.

12.397 “Ignorance does not have an essential nature arising from a conjunction, formative predispositions do not have an essential nature arising from a conjunction, consciousness does not have an essential nature arising from a conjunction, name and form do not have an essential nature arising from a conjunction, the six sense fields do not have an essential nature arising from a conjunction, sensory contact does not have an essential nature arising from a conjunction, sensation does not have an essential nature arising from a conjunction, craving does not have an essential nature arising from a conjunction, grasping does not have an essential nature arising from a conjunction, the rebirth process does not have an essential nature arising from a conjunction, birth does not have an essential nature arising from a conjunction, and aging and death do not have an essential nature arising from a conjunction.

12.398 “The perfection of generosity does not have an essential nature arising from a conjunction, the perfection of ethical discipline does not have an essential nature arising from a conjunction, the perfection of tolerance does not have an essential nature arising from a conjunction, the perfection of perseverance does not have an essential nature arising from a conjunction, the perfection of meditative concentration does not have an essential nature arising from a conjunction, and the perfection of wisdom does not have an essential nature arising from a conjunction.

12.399 “The emptiness of internal phenomena does not have an essential nature arising from a conjunction, the emptiness of external phenomena does not have an essential nature arising from a conjunction, the emptiness of external and internal phenomena does not have an essential nature arising from a conjunction, the emptiness of emptiness does not have an essential nature arising from a conjunction, the emptiness of great extent does not have an essential nature arising from a conjunction, the emptiness of ultimate reality does not have an essential nature arising from a conjunction, the emptiness of conditioned phenomena does not have an essential nature arising from a conjunction, the emptiness of unconditioned phenomena does not have an essential nature arising from a conjunction, the emptiness of the unlimited does not have an essential nature arising from a conjunction, the emptiness of that which has neither beginning nor end does not have an essential nature arising from a conjunction, the emptiness of nonexclusion [F.82.a] does not have an essential nature arising from a conjunction, the emptiness of inherent nature does not have an essential nature arising from a conjunction, the emptiness of all phenomena does not have an essential nature arising from a conjunction, the emptiness of intrinsic defining characteristics does not have an essential nature arising from a conjunction, the emptiness of that which cannot be apprehended does not have an essential nature arising from a conjunction, the emptiness of nonentities does not have an essential nature arising from a conjunction, the emptiness of essential nature does not have an essential nature arising from a conjunction, and the emptiness of an essential nature of nonentities does not have an essential nature arising from a conjunction.

12.400 “The applications of mindfulness do not have an essential nature arising from a conjunction, the correct exertions do not have an essential nature arising from a conjunction, the supports for miraculous ability do not have an essential nature arising from a conjunction, the faculties do not have an essential nature arising from a conjunction, the powers do not have an essential nature arising from a conjunction, the branches of enlightenment do not have an essential nature arising from a conjunction, and the noble eightfold path does not have an essential nature arising from a conjunction.

12.401 “The truths of the noble ones do not have an essential nature arising from a conjunction, the meditative concentrations do not have an essential nature arising from a conjunction, the immeasurable attitudes do not have an essential nature arising from a conjunction, the formless absorptions do not have an essential nature arising from a conjunction, the eight liberations do not have an essential nature arising from a conjunction, the nine serial steps of meditative absorption do not have an essential nature arising from a conjunction, the emptiness, signlessness, and wishlessness gateways to

liberation do not have an essential nature arising from a conjunction, the extrasensory powers do not have an essential nature arising from a conjunction, the meditative stabilities do not have an essential nature arising from a conjunction, the dhāraṇī gateways do not have an essential nature arising from a conjunction, the ten powers of the tathāgatas do not have an essential nature [F.82.b] arising from a conjunction, the four fearlessnesses do not have an essential nature arising from a conjunction, the four kinds of exact knowledge do not have an essential nature arising from a conjunction, great loving kindness does not have an essential nature arising from a conjunction, great compassion does not have an essential nature arising from a conjunction, and the eighteen distinct qualities of the buddhas do not have an essential nature arising from a conjunction.

12.402 “Moreover, Venerable Śāradvatīputra, all phenomena are impermanent, but not because anything at all disappears.”

12.403 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are impermanent, but not because anything at all disappears?”

12.404 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are impermanent, but not because anything at all disappears; feelings are impermanent, but not because anything at all disappears; perceptions are impermanent, but not because anything at all disappears; formative predispositions are impermanent, but not because anything at all disappears; and consciousness is impermanent, but not because anything at all disappears.

12.405 “The eyes are impermanent, but not because anything at all disappears; the ears are impermanent, but not because anything at all disappears; the nose is impermanent, but not because anything at all disappears; the tongue is impermanent, but not because anything at all disappears; the body is impermanent, but not because anything at all disappears; and the mental faculty is impermanent, but not because anything at all disappears. Sights are impermanent, but not because anything at all disappears; sounds are impermanent, but not because anything at all disappears; odors are impermanent, but not because anything at all disappears; tastes are impermanent, but not because anything at all disappears; tangibles are impermanent, but not because anything at all disappears; and mental phenomena are impermanent, but not because anything at all disappears. Visual consciousness is impermanent, but not because [F.83.a] anything at all disappears; auditory consciousness is impermanent, but not because anything at all disappears; olfactory consciousness is impermanent, but not because anything at all disappears; gustatory consciousness is impermanent, but not because anything at all disappears; tactile consciousness is impermanent, but not because anything at all disappears;

and mental consciousness is impermanent, but not because anything at all disappears. Visually compounded sensory contact is impermanent, but not because anything at all disappears; aurally compounded sensory contact is impermanent, but not because anything at all disappears; nasally compounded sensory contact is impermanent, but not because anything at all disappears; lingually compounded sensory contact is impermanent, but not because anything at all disappears; corporeally compounded sensory contact is impermanent, but not because anything at all disappears; and mentally compounded sensory contact is impermanent, but not because anything at all disappears. Feelings conditioned by visually compounded sensory contact are impermanent, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are impermanent, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are impermanent, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are impermanent, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are impermanent, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are impermanent, but not because anything at all disappears.

12.406 “The earth element is impermanent, but not because anything at all disappears; the water element is impermanent, but not because anything at all disappears; the fire element is impermanent, but not because anything at all disappears; the wind element is impermanent, but not because anything at all disappears; the space element is impermanent, but not because anything at all disappears; and the consciousness element is impermanent, but not because anything at all [F.83.b] disappears.

12.407 “Ignorance is impermanent, but not because anything at all disappears; formative predispositions are impermanent, but not because anything at all disappears; consciousness is impermanent, but not because anything at all disappears; name and form are impermanent, but not because anything at all disappears; the six sense fields are impermanent, but not because anything at all disappears; sensory contact is impermanent, but not because anything at all disappears; sensation is impermanent, but not because anything at all disappears; craving is impermanent, but not because anything at all disappears; grasping is impermanent, but not because anything at all disappears; the rebirth process is impermanent, but not because anything at all disappears; birth is impermanent, but not because anything at all disappears; and aging and death are impermanent, but not because anything at all disappears.

12.408 “The perfection of generosity is impermanent, but not because anything at all disappears; the perfection of ethical discipline is impermanent, but not because anything at all disappears; the perfection of tolerance is impermanent, but not because anything at all disappears; the perfection of perseverance is impermanent, but not because anything at all disappears; the perfection of meditative concentration is impermanent, but not because anything at all disappears; and the perfection of wisdom is impermanent, but not because anything at all disappears.

12.409 “The emptiness of internal phenomena is impermanent, but not because anything at all disappears; the emptiness of external phenomena is impermanent, but not because anything at all disappears; the emptiness of external and internal phenomena is impermanent, but not because anything at all disappears; the emptiness of emptiness is impermanent, but not because anything at all disappears; the emptiness of great extent is impermanent, but not because anything at all disappears; the emptiness of ultimate reality is impermanent, but not because anything at all disappears; the emptiness of conditioned phenomena is impermanent, but not because anything at all disappears; the emptiness of unconditioned phenomena is impermanent, but not because anything at all disappears; the emptiness of the unlimited [F.84.a] is impermanent, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is impermanent, but not because anything at all disappears; the emptiness of nonexclusion is impermanent, but not because anything at all disappears; the emptiness of inherent nature is impermanent, but not because anything at all disappears; the emptiness of all phenomena is impermanent, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is impermanent, but not because anything at all disappears; the emptiness of that which cannot be apprehended is impermanent, but not because anything at all disappears; the emptiness of nonentities is impermanent, but not because anything at all disappears; the emptiness of essential nature is impermanent, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is impermanent, but not because anything at all disappears.

12.410 “The applications of mindfulness are impermanent, but not because anything at all disappears; the correct exertions are impermanent, but not because anything at all disappears; the supports for miraculous ability are impermanent, but not because anything at all disappears; the faculties are impermanent, but not because anything at all disappears; the powers are impermanent, but not because anything at all disappears; the branches of

enlightenment are impermanent, but not because anything at all disappears; and the noble eightfold path is impermanent, but not because anything at all disappears.

12.411 “The truths of the noble ones are impermanent, but not because anything at all disappears; the meditative concentrations are impermanent, but not because anything at all disappears; the immeasurable attitudes are impermanent, but not because anything at all disappears; the formless absorptions are impermanent, but not because anything at all disappears; the eight liberations are impermanent, but not because anything at all disappears; the nine serial steps of meditative absorption are impermanent, but not because anything at all disappears; the emptiness, signlessness, and wishlessness [F.84.b] gateways to liberation are impermanent, but not because anything at all disappears; the extrasensory powers are impermanent, but not because anything at all disappears; the meditative stabilities are impermanent, but not because anything at all disappears; the dhāraṇī gateways are impermanent, but not because anything at all disappears; the ten powers of the tathāgatas are impermanent, but not because anything at all disappears; the four fearlessnesses are impermanent, but not because anything at all disappears; the four kinds of exact knowledge are impermanent, but not because anything at all disappears; great loving kindness is impermanent, but not because anything at all disappears; great compassion is impermanent, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are impermanent, but not because anything at all disappears.

12.412 “If you ask why, Venerable Śāradvatīputra, it is because that which is suffering is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are impermanent, but not because anything at all disappears.

12.413 “Moreover, Venerable Śāradvatīputra, all phenomena are suffering, but not because anything at all disappears.”

12.414 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are suffering, but not because anything at all disappears?”

12.415 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are suffering, but not because anything at all disappears; feelings are suffering, but not because anything at all disappears; perceptions are suffering, but not because anything at all disappears; formative predispositions are suffering, but not because anything at all disappears; and consciousness is suffering, but not because anything at all disappears.

12.416 “Venerable Śāradvatīputra, the eyes are suffering, but not because anything at all disappears; the ears are suffering, but not because [F.85.a] anything at all disappears; the nose is suffering, but not because anything at

all disappears; the tongue is suffering, but not because anything at all disappears; the body is suffering, but not because anything at all disappears; and the mental faculty is suffering, but not because anything at all disappears. Sights are suffering, but not because anything at all disappears; sounds are suffering, but not because anything at all disappears; odors are suffering, but not because anything at all disappears; tastes are suffering, but not because anything at all disappears; tangibles are suffering, but not because anything at all disappears; and mental phenomena are suffering, but not because anything at all disappears. Visual consciousness is suffering, but not because anything at all disappears; auditory consciousness is suffering, but not because anything at all disappears; olfactory consciousness is suffering, but not because anything at all disappears; gustatory consciousness is suffering, but not because anything at all disappears; tactile consciousness is suffering, but not because anything at all disappears; and mental consciousness is suffering, but not because anything at all disappears. Visually compounded sensory contact is suffering, but not because anything at all disappears; aurally compounded sensory contact is suffering, but not because anything at all disappears; nasally compounded sensory contact is suffering, but not because anything at all disappears; lingually compounded sensory contact is suffering, but not because anything at all disappears; corporeally compounded sensory contact is suffering, but not because anything at all disappears; and mentally compounded sensory contact is suffering, but not because anything at all disappears. Feelings conditioned by visually compounded sensory contact are suffering, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are suffering, [F.85.b] but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are suffering, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are suffering, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are suffering, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are suffering, but not because anything at all disappears.

- 12.417 “The earth element is suffering, but not because anything at all disappears; the water element is suffering, but not because anything at all disappears; the fire element is suffering, but not because anything at all disappears; the wind element is suffering, but not because anything at all disappears; the space element is suffering, but not because anything at all disappears; and the consciousness element is suffering, but not because anything at all disappears.

- 12.418 “Venerable Śāradvatīputra, ignorance is suffering, but not because anything at all disappears; formative predispositions are suffering, but not because anything at all disappears; consciousness is suffering, but not because anything at all disappears; name and form are suffering, but not because anything at all disappears; the six sense fields are suffering, but not because anything at all disappears; sensory contact is suffering, but not because anything at all disappears; sensation is suffering, but not because anything at all disappears; craving is suffering, but not because anything at all disappears; grasping is suffering, but not because anything at all disappears; the rebirth process is suffering, but not because anything at all disappears; birth is suffering, but not because anything at all disappears; and aging and death are suffering, but not because anything at all disappears.
- 12.419 “The perfection of generosity is suffering, but not because anything at all disappears; the perfection of ethical discipline is suffering, but [F.86.a] not because anything at all disappears; the perfection of tolerance is suffering, but not because anything at all disappears; the perfection of perseverance is suffering, but not because anything at all disappears; the perfection of meditative concentration is suffering, but not because anything at all disappears; and the perfection of wisdom is suffering, but not because anything at all disappears.
- 12.420 “Venerable Śāradvatīputra, the emptiness of internal phenomena is suffering, but not because anything at all disappears; the emptiness of external phenomena is suffering, but not because anything at all disappears; the emptiness of external and internal phenomena is suffering, but not because anything at all disappears; the emptiness of emptiness is suffering, but not because anything at all disappears; the emptiness of great extent is suffering, but not because anything at all disappears; the emptiness of ultimate reality is suffering, but not because anything at all disappears; the emptiness of conditioned phenomena is suffering, but not because anything at all disappears; the emptiness of unconditioned phenomena is suffering, but not because anything at all disappears; the emptiness of the unlimited is suffering, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is suffering, but not because anything at all disappears; the emptiness of nonexclusion is suffering, but not because anything at all disappears; the emptiness of inherent nature is suffering, but not because anything at all disappears; the emptiness of all phenomena is suffering, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is suffering, but not because anything at all disappears; the emptiness of that which cannot be apprehended is suffering, but not because anything at all disappears; the emptiness of nonentities is suffering, but not because anything at all disappears; the emptiness of

essential nature is suffering, but not because anything at all disappears; and the emptiness of an essential nature of nonentities [F.86.b] is suffering, but not because anything at all disappears.

12.421 “The applications of mindfulness are suffering, but not because anything at all disappears; the correct exertions are suffering, but not because anything at all disappears; the supports for miraculous ability are suffering, but not because anything at all disappears; the faculties are suffering, but not because anything at all disappears; the powers are suffering, but not because anything at all disappears; the branches of enlightenment are suffering, but not because anything at all disappears; and the noble eightfold path is suffering, but not because anything at all disappears.

12.422 “The truths of the noble ones are suffering, but not because anything at all disappears; the meditative concentrations are suffering, but not because anything at all disappears; the immeasurable attitudes are suffering, but not because anything at all disappears; the formless absorptions are suffering, but not because anything at all disappears; the eight liberations are suffering, but not because anything at all disappears; the nine serial steps of meditative absorption are suffering, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are suffering, but not because anything at all disappears; the extrasensory powers are suffering, but not because anything at all disappears; the meditative stabilities are suffering, but not because anything at all disappears; the dhāraṇī gateways are suffering, but not because anything at all disappears; the ten powers of the tathāgatas are suffering, but not because anything at all disappears; the four fearlessnesses are suffering, but not because anything at all disappears; the four kinds of exact knowledge are suffering, but not because anything at all disappears; great loving kindness [F.87.a] is suffering, but not because anything at all disappears; great compassion is suffering, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are suffering, but not because anything at all disappears.

12.423 “If you ask why, Venerable Śāradvatīputra, it is because that which is suffering is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are suffering, but not because anything at all disappears.

12.424 “Moreover, Venerable Śāradvatīputra, all phenomena are nonself, but not because anything at all disappears.”

12.425 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are nonself, but not because anything at all disappears?”

12.426 “Venerable Śāradvatīputra,’ replied Subhūti, “physical forms are nonself, but not because anything at all disappears; feelings are nonself, but not because anything at all disappears; perceptions are nonself, but not because anything at all disappears; formative predispositions are nonself, but not because anything at all disappears; and consciousness is nonself, but not because anything at all disappears.

12.427 “The eyes are nonself, but not because anything at all disappears; the ears are nonself, but not because anything at all disappears; the nose is nonself, but not because anything at all disappears; the tongue is nonself, but not because anything at all disappears; the body is nonself, but not because anything at all disappears; and the mental faculty is nonself, but not because anything at all disappears. Sights are nonself, but not because anything at all disappears; sounds are nonself, but not because anything at all disappears; odors are nonself, but not because anything at all disappears; tastes are nonself, but not because anything at all disappears; tangibles [F.87.b] are nonself, but not because anything at all disappears; and mental phenomena are nonself, but not because anything at all disappears. Visual consciousness is nonself, but not because anything at all disappears; auditory consciousness is nonself, but not because anything at all disappears; olfactory consciousness is nonself, but not because anything at all disappears; gustatory consciousness is nonself, but not because anything at all disappears; tactile consciousness is nonself, but not because anything at all disappears; and mental consciousness is nonself, but not because anything at all disappears. Visually compounded sensory contact is nonself, but not because anything at all disappears; aurally compounded sensory contact is nonself, but not because anything at all disappears; nasally compounded sensory contact is nonself, but not because anything at all disappears; lingually compounded sensory contact is nonself, but not because anything at all disappears; corporeally compounded sensory contact is nonself, but not because anything at all disappears; and mentally compounded sensory contact is nonself, but not because anything at all disappears. Feelings conditioned by visually compounded sensory contact are nonself, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are nonself, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are nonself, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are nonself, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are nonself, but not because

anything at all disappears; and feelings conditioned by mentally compounded sensory contact are nonself, but not because anything at all disappears.

12.428 “The earth element is nonself, but not because anything at all disappears; the water element is nonself, but not because anything at all disappears; the fire element is nonself, [F.88.a] but not because anything at all disappears; the wind element is nonself, but not because anything at all disappears; the space element is nonself, but not because anything at all disappears; and the consciousness element is nonself, but not because anything at all disappears.

12.429 “Ignorance is nonself, but not because anything at all disappears; formative predispositions are nonself, but not because anything at all disappears; consciousness is nonself, but not because anything at all disappears; name and form are nonself, but not because anything at all disappears; the six sense fields are nonself, but not because anything at all disappears; sensory contact is nonself, but not because anything at all disappears; sensation is nonself, but not because anything at all disappears; craving is nonself, but not because anything at all disappears; grasping is nonself, but not because anything at all disappears; the rebirth process is nonself, but not because anything at all disappears; birth is nonself, but not because anything at all disappears; and aging and death are nonself, but not because anything at all disappears.

12.430 “The perfection of generosity is nonself, but not because anything at all disappears; the perfection of ethical discipline is nonself, but not because anything at all disappears; the perfection of tolerance is nonself, but not because anything at all disappears; the perfection of perseverance is nonself, but not because anything at all disappears; the perfection of meditative concentration is nonself, but not because anything at all disappears; and the perfection of wisdom is nonself, but not because anything at all disappears.

12.431 “Venerable Śāradvatīputra, the emptiness of internal phenomena is nonself, but not because anything at all disappears; the emptiness of external phenomena is nonself, but not because anything at all disappears; the emptiness of external and internal phenomena is nonself, but not because anything at all disappears; the emptiness of emptiness is nonself, [F.88.b] but not because anything at all disappears; the emptiness of great extent is nonself, but not because anything at all disappears; the emptiness of ultimate reality is nonself, but not because anything at all disappears; the emptiness of conditioned phenomena is nonself, but not because anything at all disappears; the emptiness of unconditioned phenomena is nonself, but not because anything at all disappears; the emptiness of the unlimited is nonself, but not because anything at all disappears; the emptiness of that

which has neither beginning nor end is nonself, but not because anything at all disappears; the emptiness of nonexclusion is nonself, but not because anything at all disappears; the emptiness of inherent nature is nonself, but not because anything at all disappears; the emptiness of all phenomena is nonself, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is nonself, but not because anything at all disappears; the emptiness of that which cannot be apprehended is nonself, but not because anything at all disappears; the emptiness of nonentities is nonself, but not because anything at all disappears; the emptiness of essential nature is nonself, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is nonself, but not because anything at all disappears.

12.432 “The applications of mindfulness are nonself, but not because anything at all disappears; the correct exertions are nonself, but not because anything at all disappears; the supports for miraculous ability are nonself, but not because anything at all disappears; the faculties are nonself, but not because anything at all disappears; the powers are nonself, but not because anything at all disappears; the branches of enlightenment are nonself, but not because anything at all disappears; and the noble eightfold path is nonself, but not because anything at all disappears.

12.433 “The truths of the noble ones are nonself, but not because anything at all disappears; [F.89.a] the meditative concentrations are nonself, but not because anything at all disappears; the immeasurable attitudes are nonself, but not because anything at all disappears; the formless absorptions are nonself, but not because anything at all disappears; the eight liberations are nonself, but not because anything at all disappears; the nine serial steps of meditative absorption are nonself, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are nonself, but not because anything at all disappears; the extrasensory powers are nonself, but not because anything at all disappears; the meditative stabilities are nonself, but not because anything at all disappears; the dhāraṇī gateways are nonself, but not because anything at all disappears; the ten powers of the tathāgatas are nonself, but not because anything at all disappears; the four fearlessnesses are nonself, but not because anything at all disappears; the four kinds of exact knowledge are nonself, but not because anything at all disappears; great loving kindness is nonself, but not because anything at all disappears; great compassion is nonself, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are nonself, but not because anything at all disappears.

- 12.434 “If you ask why, Venerable Śāradvatīputra, it is because that which is nonself is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are nonself, but not because anything at all disappears.
- 12.435 “Moreover, Venerable Śāradvatīputra, all phenomena are at peace, but not because anything at all disappears.”
- 12.436 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are at peace, but not because anything at all disappears?”
- 12.437 “Venerable Śāradvatīputra,” [F.89.b] replied Subhūti, “physical forms are at peace, but not because anything at all disappears; feelings are at peace, but not because anything at all disappears; perceptions are at peace, but not because anything at all disappears; formative predispositions are at peace, but not because anything at all disappears; and consciousness is at peace, but not because anything at all disappears.
- 12.438 “Venerable Śāradvatīputra, the eyes are at peace, but not because anything at all disappears; the ears are at peace, but not because anything at all disappears; the nose is at peace, but not because anything at all disappears; the tongue is at peace, but not because anything at all disappears; the body is at peace, but not because anything at all disappears; and the mental faculty is at peace, but not because anything at all disappears. Venerable Śāradvatīputra, sights are at peace, but not because anything at all disappears; sounds are at peace, but not because anything at all disappears; odors are at peace, but not because anything at all disappears; tastes are at peace, but not because anything at all disappears; tangibles are at peace, but not because anything at all disappears; and mental phenomena are at peace, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is at peace, but not because anything at all disappears; auditory consciousness is at peace, but not because anything at all disappears; olfactory consciousness is at peace, but not because anything at all disappears; gustatory consciousness is at peace, but not because anything at all disappears; tactile consciousness is at peace, but not because anything at all disappears; and mental consciousness is at peace, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is at peace, but not because anything at all disappears; aurally compounded sensory contact is at peace, but not because anything at all disappears; nasally compounded sensory contact is at peace, but not because anything at all disappears; lingually compounded sensory contact is at peace, but not because anything at all disappears; corporeally compounded sensory contact is at peace, but not because [F.90.a] anything at all disappears; and mentally compounded sensory contact is at peace, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are at peace,

but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are at peace, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are at peace, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are at peace, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are at peace, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are at peace, but not because anything at all disappears.

12.439 “Venerable Śāradvatīputra, the earth element is at peace, but not because anything at all disappears; the water element is at peace, but not because anything at all disappears; the fire element is at peace, but not because anything at all disappears; the wind element is at peace, but not because anything at all disappears; the space element is at peace, but not because anything at all disappears; and the consciousness element is at peace, but not because anything at all disappears.

12.440 “Venerable Śāradvatīputra, ignorance is at peace, but not because anything at all disappears; formative predispositions are at peace, but not because anything at all disappears; consciousness is at peace, but not because anything at all disappears; name and form are at peace, but not because anything at all disappears; the six sense fields are at peace, but not because anything at all disappears; sensory contact is at peace, but not because anything at all disappears; sensation is at peace, but not because anything at all disappears; craving is at peace, but not because anything at all disappears; grasping is at peace, but not because anything at all disappears; the rebirth process is at peace, but not because anything at all disappears; birth is at peace, but not because anything at all disappears; and aging and death are at peace, but not because anything at all disappears.

12.441 “Venerable Śāradvatīputra, [F.90.b] the perfection of generosity is at peace, but not because anything at all disappears; the perfection of ethical discipline is at peace, but not because anything at all disappears; the perfection of tolerance is at peace, but not because anything at all disappears; the perfection of perseverance is at peace, but not because anything at all disappears; the perfection of meditative concentration is at peace, but not because anything at all disappears; and the perfection of wisdom is at peace, but not because anything at all disappears.

12.442 “Venerable Śāradvatīputra, the emptiness of internal phenomena is at peace, but not because anything at all disappears; the emptiness of external phenomena is at peace, but not because anything at all disappears; the emptiness of external and internal phenomena is at peace, but not because anything at all disappears; the emptiness of emptiness is at peace, but not

because anything at all disappears; the emptiness of great extent is at peace, but not because anything at all disappears; the emptiness of ultimate reality is at peace, but not because anything at all disappears; the emptiness of conditioned phenomena is at peace, but not because anything at all disappears; the emptiness of unconditioned phenomena is at peace, but not because anything at all disappears; the emptiness of the unlimited is at peace, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is at peace, but not because anything at all disappears; the emptiness of nonexclusion is at peace, but not because anything at all disappears; the emptiness of inherent nature is at peace, but not because anything at all disappears; the emptiness of all phenomena is at peace, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is at peace, but not because anything at all disappears; the emptiness of that which cannot be apprehended is at peace, but not because anything at all disappears; the emptiness of nonentities is at peace, but not because anything at all disappears; the emptiness of essential nature is at peace, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is at peace, but not because anything at all disappears.

12.443 “Venerable Śāradvatīputra, the applications of mindfulness are [F.91.a] at peace, but not because anything at all disappears; the correct exertions are at peace, but not because anything at all disappears; the supports for miraculous ability are at peace, but not because anything at all disappears; the faculties are at peace, but not because anything at all disappears; the powers are at peace, but not because anything at all disappears; the branches of enlightenment are at peace, but not because anything at all disappears; and the noble eightfold path is at peace, but not because anything at all disappears.

12.444 “Venerable Śāradvatīputra, the truths of the noble ones are at peace, but not because anything at all disappears; the meditative concentrations are at peace, but not because anything at all disappears; the immeasurable attitudes are at peace, but not because anything at all disappears; the formless absorptions are at peace, but not because anything at all disappears; the eight liberations are at peace, but not because anything at all disappears; the nine serial steps of meditative absorption are at peace, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are at peace, but not because anything at all disappears; the extrasensory powers are at peace, but not because anything at all disappears; the meditative stabilities are at peace, but not because anything at all disappears; the dhāraṇī gateways are at peace, but not because anything at all disappears; the ten powers of the tathāgatas are

at peace, but not because anything at all disappears; the four fearlessnesses are at peace, but not because anything at all disappears; the four kinds of exact knowledge are at peace, but not because anything at all disappears; great loving kindness is at peace, but not because anything at all disappears; great compassion is at peace, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are at peace, [F.91.b] but not because anything at all disappears.

12.445 “If you ask why, Venerable Śāradvatīputra, it is because that which is at peace is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are at peace, but not because anything at all disappears.

12.446 “Moreover, Venerable Śāradvatīputra, all phenomena are empty, but not because anything at all disappears.”

12.447 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are empty, but not because anything at all disappears?”

12.448 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are empty, but not because anything at all disappears; feelings are empty, but not because anything at all disappears; perceptions are empty, but not because anything at all disappears; formative predispositions are empty, but not because anything at all disappears; and consciousness is empty, but not because anything at all disappears.

12.449 “Venerable Śāradvatīputra, the eyes are empty, but not because anything at all disappears; the ears are empty, but not because anything at all disappears; the nose is empty, but not because anything at all disappears; the tongue is empty, but not because anything at all disappears; the body is empty, but not because anything at all disappears; and the mental faculty is empty, but not because anything at all disappears. Venerable Śāradvatīputra, sights are empty, but not because anything at all disappears; sounds are empty, but not because anything at all disappears; odors are empty, but not because anything at all disappears; tastes are empty, but not because anything at all disappears; tangibles are empty, but not because anything at all disappears; and mental phenomena are empty, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is empty, but not because anything at all disappears; auditory consciousness is empty, but not because anything at all disappears; olfactory consciousness is empty, but not because anything at all disappears; gustatory [F.92.a] consciousness is empty, but not because anything at all disappears; tactile consciousness is empty, but not because anything at all disappears; and mental consciousness is empty, but not because anything at all disappears. Visually compounded sensory contact is empty, but not because anything at all disappears; aurally compounded sensory contact is empty, but not because anything at all disappears; nasally compounded sensory contact is empty,

but not because anything at all disappears; lingually compounded sensory contact is empty, but not because anything at all disappears; corporeally compounded sensory contact is empty, but not because anything at all disappears; and mentally compounded sensory contact is empty, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are empty, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are empty, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are empty, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are empty, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are empty, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are empty, but not because anything at all disappears.

12.450 “Venerable Śāradvatīputra, the earth element is empty, but not because anything at all disappears; the water element is empty, but not because anything at all disappears; the fire element is empty, but not because anything at all disappears; the wind element is empty, but not because anything at all disappears; the space element is empty, but not because anything at all disappears; and the consciousness element is empty, but not because anything at all disappears.

12.451 “Venerable Śāradvatīputra, ignorance is empty, but not because anything at all disappears; formative predispositions are empty, but not because anything at all disappears; [F.92.b] consciousness is empty, but not because anything at all disappears; name and form are empty, but not because anything at all disappears; the six sense fields are empty, but not because anything at all disappears; sensory contact is empty, but not because anything at all disappears; sensation is empty, but not because anything at all disappears; craving is empty, but not because anything at all disappears; grasping is empty, but not because anything at all disappears; the rebirth process is empty, but not because anything at all disappears; birth is empty, but not because anything at all disappears; and aging and death are empty, but not because anything at all disappears.

12.452 “Venerable Śāradvatīputra, the perfection of generosity is empty, but not because anything at all disappears; the perfection of ethical discipline is empty, but not because anything at all disappears; the perfection of tolerance is empty, but not because anything at all disappears; the perfection of perseverance is empty, but not because anything at all disappears; the

perfection of meditative concentration is empty, but not because anything at all disappears; and the perfection of wisdom is empty, but not because anything at all disappears.

12.453 “Venerable Śāradvatīputra, the emptiness of internal phenomena is empty, but not because anything at all disappears; the emptiness of external phenomena is empty, but not because anything at all disappears; the emptiness of external and internal phenomena is empty, but not because anything at all disappears; the emptiness of emptiness is empty, but not because anything at all disappears; the emptiness of great extent is empty, but not because anything at all disappears; the emptiness of ultimate reality is empty, but not because anything at all disappears; the emptiness of conditioned phenomena is empty, but not because anything at all disappears; the emptiness of unconditioned phenomena is empty, but not because anything at all disappears; the emptiness of the unlimited is empty, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is empty, [F.93.a] but not because anything at all disappears; the emptiness of nonexclusion is empty, but not because anything at all disappears; the emptiness of inherent nature is empty, but not because anything at all disappears; the emptiness of all phenomena is empty, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is empty, but not because anything at all disappears; the emptiness of that which cannot be apprehended is empty, but not because anything at all disappears; the emptiness of nonentities is empty, but not because anything at all disappears; the emptiness of essential nature is empty, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is empty, but not because anything at all disappears.

12.454 “Venerable Śāradvatīputra, the applications of mindfulness are empty, but not because anything at all disappears; the correct exertions are empty, but not because anything at all disappears; the supports for miraculous ability are empty, but not because anything at all disappears; the faculties are empty, but not because anything at all disappears; the powers are empty, but not because anything at all disappears; the branches of enlightenment are empty, but not because anything at all disappears; and the noble eightfold path is empty, but not because anything at all disappears.

12.455 “The truths of the noble ones are empty, but not because anything at all disappears; the meditative concentrations are empty, but not because anything at all disappears; the immeasurable attitudes are empty, but not because anything at all disappears; the formless absorptions are empty, but not because anything at all disappears; the eight liberations are empty, but not because anything at all disappears; the nine serial steps of meditative

absorption are empty, but not because anything at all disappears; the emptiness, signlessness, [F.93.b] and wishlessness gateways to liberation are empty, but not because anything at all disappears; the extrasensory powers are empty, but not because anything at all disappears; the meditative stabilities are empty, but not because anything at all disappears; the dhāraṇī gateways are empty, but not because anything at all disappears; the ten powers of the tathāgatas are empty, but not because anything at all disappears; the four fearlessnesses are empty, but not because anything at all disappears; the four kinds of exact knowledge are empty, but not because anything at all disappears; great loving kindness is empty, but not because anything at all disappears; great compassion is empty, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are empty, but not because anything at all disappears.

12.456 “If you ask why, Venerable Śāradvatīputra, it is because that which is empty is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are empty, but not because anything at all disappears. [B6]

12.457 “Moreover, Venerable Śāradvatīputra, all phenomena are signless, but not because anything at all disappears.”

12.458 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are signless, but not because anything at all disappears?”

12.459 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are signless, but not because anything at all disappears; feelings are signless, but not because anything at all disappears; perceptions are signless, but not because anything at all disappears; formative predispositions are signless, but not because anything at all disappears; and consciousness is signless, but not because anything at all disappears.

12.460 “Venerable Śāradvatīputra, the eyes are signless, [F.94.a] but not because anything at all disappears; the ears are signless, but not because anything at all disappears; the nose is signless, but not because anything at all disappears; the tongue is signless, but not because anything at all disappears; the body is signless, but not because anything at all disappears; and the mental faculty is signless, but not because anything at all disappears. Venerable Śāradvatīputra, sights are signless, but not because anything at all disappears; sounds are signless, but not because anything at all disappears; odors are signless, but not because anything at all disappears; tastes are signless, but not because anything at all disappears; tangibles are signless, but not because anything at all disappears; and mental phenomena are signless, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is signless, but not because anything at all disappears; auditory consciousness is signless, but not because anything at all disappears; olfactory consciousness is signless, but not because

anything at all disappears; gustatory consciousness is signless, but not because anything at all disappears; tactile consciousness is signless, but not because anything at all disappears; and mental consciousness is signless, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is signless, but not because anything at all disappears; aurally compounded sensory contact is signless, but not because anything at all disappears; nasally compounded sensory contact is signless, but not because anything at all disappears; lingually compounded sensory contact is signless, but not because anything at all disappears; corporeally compounded sensory contact is signless, but not because anything at all disappears; and mentally compounded sensory contact [F.94.b] is signless, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are signless, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are signless, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are signless, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are signless, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are signless, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are signless, but not because anything at all disappears.

12.461 “Venerable Śāradvatīputra, the earth element is signless, but not because anything at all disappears; the water element is signless, but not because anything at all disappears; the fire element is signless, but not because anything at all disappears; the wind element is signless, but not because anything at all disappears; the space element is signless, but not because anything at all disappears; and the consciousness element is signless, but not because anything at all disappears.

12.462 “Venerable Śāradvatīputra, ignorance is signless, but not because anything at all disappears; formative predispositions are signless, but not because anything at all disappears; consciousness is signless, but not because anything at all disappears; name and form are signless, but not because anything at all disappears; the six sense fields are signless, but not because anything at all disappears; sensory contact is signless, but not because anything at all disappears; sensation is signless, but not because anything at all disappears; craving is signless, but not because anything at all disappears; grasping is signless, but not because anything at all [F.95.a]

disappears; the rebirth process is signless, but not because anything at all disappears; birth is signless, but not because anything at all disappears; and aging and death are signless, but not because anything at all disappears.

12.463 “Venerable Śāradvatīputra, the perfection of generosity is signless, but not because anything at all disappears; the perfection of ethical discipline is signless, but not because anything at all disappears; the perfection of tolerance is signless, but not because anything at all disappears; the perfection of perseverance is signless, but not because anything at all disappears; the perfection of meditative concentration is signless, but not because anything at all disappears; and the perfection of wisdom is signless, but not because anything at all disappears.

12.464 “Venerable Śāradvatīputra, the emptiness of internal phenomena is signless, but not because anything at all disappears; the emptiness of external phenomena is signless, but not because anything at all disappears; the emptiness of external and internal phenomena is signless, but not because anything at all disappears; the emptiness of emptiness is signless, but not because anything at all disappears; the emptiness of great extent is signless, but not because anything at all disappears; the emptiness of ultimate reality is signless, but not because anything at all disappears; the emptiness of conditioned phenomena is signless, but not because anything at all disappears; the emptiness of unconditioned phenomena is signless, but not because anything at all disappears; the emptiness of the unlimited is signless, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is signless, but not because anything at all disappears; the emptiness of nonexclusion is signless, but not because anything at all disappears; the emptiness of inherent nature is signless, [F.95.b] but not because anything at all disappears; the emptiness of all phenomena is signless, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is signless, but not because anything at all disappears; the emptiness of that which cannot be apprehended is signless, but not because anything at all disappears; the emptiness of nonentities is signless, but not because anything at all disappears; the emptiness of essential nature is signless, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is signless, but not because anything at all disappears.

12.465 “Venerable Śāradvatīputra, the applications of mindfulness are signless, but not because anything at all disappears; the correct exertions are signless, but not because anything at all disappears; the supports for miraculous ability are signless, but not because anything at all disappears; the faculties are signless, but not because anything at all disappears; the powers are signless, but not because anything at all disappears; the branches of

enlightenment are signless, but not because anything at all disappears; and the noble eightfold path is signless, but not because anything at all disappears.

12.466 “Venerable Śāradvatīputra, the truths of the noble ones are signless, but not because anything at all disappears; the meditative concentrations are signless, but not because anything at all disappears; the immeasurable attitudes are signless, but not because anything at all disappears; the formless absorptions are signless, but not because anything at all disappears; the eight liberations are signless, but not because anything at all disappears; the nine serial steps of meditative absorption are signless, but not because anything at all disappears; the emptiness, [F.96.a] signlessness, and wishlessness gateways to liberation are signless, but not because anything at all disappears; the extrasensory powers are signless, but not because anything at all disappears; the meditative stabilities are signless, but not because anything at all disappears; the dhāraṇī gateways are signless, but not because anything at all disappears; the ten powers of the tathāgatas are signless, but not because anything at all disappears; the four fearlessnesses are signless, but not because anything at all disappears; the four kinds of exact knowledge are signless, but not because anything at all disappears; great loving kindness is signless, but not because anything at all disappears; great compassion is signless, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are signless, but not because anything at all disappears.

12.467 “If you ask why, Venerable Śāradvatīputra, it is because that which is signless is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are signless, but not because anything at all disappears.

12.468 “Moreover, Venerable Śāradvatīputra, all phenomena are wishless, but not because anything at all disappears.”

12.469 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are wishless, but not because anything at all disappears?”

12.470 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are wishless, but not because anything at all disappears; feelings are wishless, but not because anything at all disappears; perceptions are wishless, but not because anything at all disappears; formative predispositions are wishless, but not because anything at all disappears; and consciousness is wishless, but not because anything at all disappears.

12.471 “Venerable [F.96.b] Śāradvatīputra, the eyes are wishless, but not because anything at all disappears; the ears are wishless, but not because anything at all disappears; the nose is wishless, but not because anything at all disappears; the tongue is wishless, but not because anything at all

disappears; the body is wishless, but not because anything at all disappears; and the mental faculty is wishless, but not because anything at all disappears. Venerable Śāradvatīputra, sights are wishless, but not because anything at all disappears; sounds are wishless, but not because anything at all disappears; odors are wishless, but not because anything at all disappears; tastes are wishless, but not because anything at all disappears; tangibles are wishless, but not because anything at all disappears; and mental phenomena are wishless, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is wishless, but not because anything at all disappears; auditory consciousness is wishless, but not because anything at all disappears; olfactory consciousness is wishless, but not because anything at all disappears; gustatory consciousness is wishless, but not because anything at all disappears; tactile consciousness is wishless, but not because anything at all disappears; and mental consciousness is wishless, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is wishless, but not because anything at all disappears; aurally compounded sensory contact is wishless, but not because anything at all disappears; nasally compounded sensory contact is wishless, but not because anything at all disappears; lingually compounded sensory contact is wishless, but not because anything at all disappears; corporeally compounded sensory contact is wishless, but not because anything at all disappears; and mentally compounded sensory contact is wishless, [F.97.a] but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are wishless, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are wishless, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are wishless, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are wishless, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are wishless, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are wishless, but not because anything at all disappears.

- 12.472 “Venerable Śāradvatīputra, the earth element is wishless, but not because anything at all disappears; the water element is wishless, but not because anything at all disappears; the fire element is wishless, but not because anything at all disappears; the wind element is wishless, but not because anything at all disappears; the space element is wishless, but not because anything at all disappears; and the consciousness element is wishless, but not because anything at all disappears.

- 12.473 “Venerable Śāradvatīputra, ignorance is wishless, but not because anything at all disappears; formative predispositions are wishless, but not because anything at all disappears; consciousness is wishless, but not because anything at all disappears; name and form are wishless, but not because anything at all disappears; the six sense fields are wishless, but not because anything at all disappears; sensory contact is wishless, but not because anything at all disappears; sensation is wishless, but not because anything at all disappears; craving is wishless, but not because anything at all disappears; grasping is wishless, [F.97.b] but not because anything at all disappears; the rebirth process is wishless, but not because anything at all disappears; birth is wishless, but not because anything at all disappears; and aging and death are wishless, but not because anything at all disappears.
- 12.474 “Venerable Śāradvatīputra, the perfection of generosity is wishless, but not because anything at all disappears; the perfection of ethical discipline is wishless, but not because anything at all disappears; the perfection of tolerance is wishless, but not because anything at all disappears; the perfection of perseverance is wishless, but not because anything at all disappears; the perfection of meditative concentration is wishless, but not because anything at all disappears; and the perfection of wisdom is wishless, but not because anything at all disappears.
- 12.475 “Venerable Śāradvatīputra, the emptiness of internal phenomena is wishless, but not because anything at all disappears; the emptiness of external phenomena is wishless, but not because anything at all disappears; the emptiness of external and internal phenomena is wishless, but not because anything at all disappears; the emptiness of emptiness is wishless, but not because anything at all disappears; the emptiness of great extent is wishless, but not because anything at all disappears; the emptiness of ultimate reality is wishless, but not because anything at all disappears; the emptiness of conditioned phenomena is wishless, but not because anything at all disappears; the emptiness of unconditioned phenomena is wishless, but not because anything at all disappears; the emptiness of the unlimited is wishless, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is wishless, but not because anything at all disappears; the emptiness of nonexclusion is wishless, but not because anything at all disappears; the emptiness of inherent nature is wishless, but not because anything at all disappears; the emptiness of all phenomena [F.98.a] is wishless, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is wishless, but not because anything at all disappears; the emptiness of that which cannot be apprehended is wishless, but not because anything at all disappears; the emptiness of nonentities is wishless, but not because anything at all disappears; the

emptiness of essential nature is wishless, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is wishless, but not because anything at all disappears.

12.476 “Venerable Śāradvatīputra, the applications of mindfulness are wishless, but not because anything at all disappears; the correct exertions are wishless, but not because anything at all disappears; the supports for miraculous ability are wishless, but not because anything at all disappears; the faculties are wishless, but not because anything at all disappears; the powers are wishless, but not because anything at all disappears; the branches of enlightenment are wishless, but not because anything at all disappears; and the noble eightfold path is wishless, but not because anything at all disappears.

12.477 “Venerable Śāradvatīputra, the truths of the noble ones are wishless, but not because anything at all disappears; the meditative concentrations are wishless, but not because anything at all disappears; the immeasurable attitudes are wishless, but not because anything at all disappears; the formless absorptions are wishless, but not because anything at all disappears; the eight liberations are wishless, but not because anything at all disappears; the nine serial steps of meditative absorption are wishless, but not because anything at all disappears; the emptiness, [F.98.b] signlessness, and wishlessness gateways to liberation are wishless, but not because anything at all disappears; the extrasensory powers are wishless, but not because anything at all disappears; the meditative stabilities are wishless, but not because anything at all disappears; the dhāraṇī gateways are wishless, but not because anything at all disappears; the ten powers of the tathāgatas are wishless, but not because anything at all disappears; the four fearlessnesses are wishless, but not because anything at all disappears; the four kinds of exact knowledge are wishless, but not because anything at all disappears; great loving kindness is wishless, but not because anything at all disappears; great compassion is wishless, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are wishless, but not because anything at all disappears.

12.478 “If you ask why, Venerable Śāradvatīputra, it is because that which is wishless is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are wishless, but not because anything at all disappears.

12.479 “Moreover, Venerable Śāradvatīputra, all phenomena are virtuous, but not because anything at all disappears.”

12.480 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are virtuous, but not because anything at all disappears?”

12.481 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are virtuous, but not because anything at all disappears; feelings are virtuous, but not because anything at all disappears; perceptions are virtuous, but not because anything at all disappears; formative predispositions are virtuous, but not because anything at all disappears; and consciousness is virtuous, but not because anything at all disappears.

12.482 “Venerable Śāradvatīputra, the eyes are virtuous, but not because anything at all disappears; the ears are virtuous, but not because anything at all disappears; the nose is virtuous, but not because anything at all disappears; the tongue is virtuous, but not because anything at all [F.99.a] disappears; the body is virtuous, but not because anything at all disappears; and the mental faculty is virtuous, but not because anything at all disappears. Venerable Śāradvatīputra, sights are virtuous, but not because anything at all disappears; sounds are virtuous, but not because anything at all disappears; odors are virtuous, but not because anything at all disappears; tastes are virtuous, but not because anything at all disappears; tangibles are virtuous, but not because anything at all disappears; and mental phenomena are virtuous, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is virtuous, but not because anything at all disappears; auditory consciousness is virtuous, but not because anything at all disappears; olfactory consciousness is virtuous, but not because anything at all disappears; gustatory consciousness is virtuous, but not because anything at all disappears; tactile consciousness is virtuous, but not because anything at all disappears; and mental consciousness is virtuous, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is virtuous, but not because anything at all disappears; aurally compounded sensory contact is virtuous, but not because anything at all disappears; nasally compounded sensory contact is virtuous, but not because anything at all disappears; lingually compounded sensory contact is virtuous, but not because anything at all disappears; corporeally compounded sensory contact is virtuous, but not because anything at all disappears; and mentally compounded sensory contact is virtuous, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are virtuous, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are virtuous, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are virtuous, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are virtuous, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are virtuous, but

not because anything at all disappears; and [F.99.b] feelings conditioned by mentally compounded sensory contact are virtuous, but not because anything at all disappears.

12.483 “Venerable Śāradvatīputra, the earth element is virtuous, but not because anything at all disappears; the water element is virtuous, but not because anything at all disappears; the fire element is virtuous, but not because anything at all disappears; the wind element is virtuous, but not because anything at all disappears; the space element is virtuous, but not because anything at all disappears; and the consciousness element is virtuous, but not because anything at all disappears.

12.484 “Venerable Śāradvatīputra, ignorance is virtuous, but not because anything at all disappears; formative predispositions are virtuous, but not because anything at all disappears; consciousness is virtuous, but not because anything at all disappears; name and form are virtuous, but not because anything at all disappears; the six sense fields are virtuous, but not because anything at all disappears; sensory contact is virtuous, but not because anything at all disappears; sensation is virtuous, but not because anything at all disappears; craving is virtuous, but not because anything at all disappears; grasping is virtuous, but not because anything at all disappears; the rebirth process is virtuous, but not because anything at all disappears; birth is virtuous, but not because anything at all disappears; and aging and death are virtuous, but not because anything at all disappears.

12.485 “Venerable Śāradvatīputra, the perfection of generosity is virtuous, but not because anything at all disappears; the perfection of ethical discipline is virtuous, but not because anything at all disappears; the perfection of tolerance is virtuous, but not because anything at all disappears; the perfection of perseverance is virtuous, but not because anything at all disappears; the perfection of meditative concentration is virtuous, but not because anything at all disappears; and the perfection of wisdom is virtuous, but not because anything at all disappears.

12.486 “Venerable Śāradvatīputra, the emptiness of internal phenomena is virtuous, but not because anything at all disappears; the emptiness of external phenomena [F.100.a] is virtuous, but not because anything at all disappears; the emptiness of external and internal phenomena is virtuous, but not because anything at all disappears; the emptiness of emptiness is virtuous, but not because anything at all disappears; the emptiness of great extent is virtuous, but not because anything at all disappears; the emptiness of ultimate reality is virtuous, but not because anything at all disappears; the emptiness of conditioned phenomena is virtuous, but not because anything at all disappears; the emptiness of unconditioned phenomena is virtuous, but not because anything at all disappears; the emptiness of the unlimited is

virtuous, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is virtuous, but not because anything at all disappears; the emptiness of nonexclusion is virtuous, but not because anything at all disappears; the emptiness of inherent nature is virtuous, but not because anything at all disappears; the emptiness of all phenomena is virtuous, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is virtuous, but not because anything at all disappears; the emptiness of that which cannot be apprehended is virtuous, but not because anything at all disappears; the emptiness of nonentities is virtuous, but not because anything at all disappears; the emptiness of essential nature is virtuous, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is virtuous, but not because anything at all disappears.

12.487 “Venerable Śāradvatīputra, the applications of mindfulness are virtuous, but not because anything at all disappears; the correct exertions are virtuous, but not because anything at all disappears; the supports for miraculous ability are virtuous, but not because anything at all disappears; the faculties are virtuous, but not because anything at all disappears; the powers are virtuous, but not because anything at all disappears; the branches of enlightenment are virtuous, but not because anything at all disappears; and the noble eightfold path is virtuous, but [F.100.b] not because anything at all disappears.

12.488 “Venerable Śāradvatīputra, the truths of the noble ones are virtuous, but not because anything at all disappears; the meditative concentrations are virtuous, but not because anything at all disappears; the immeasurable attitudes are virtuous, but not because anything at all disappears; the formless absorptions are virtuous, but not because anything at all disappears; the eight liberations are virtuous, but not because anything at all disappears; the nine serial steps of meditative absorption are virtuous, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are virtuous, but not because anything at all disappears; the extrasensory powers are virtuous, but not because anything at all disappears; the meditative stabilities are virtuous, but not because anything at all disappears; the dhāraṇī gateways are virtuous, but not because anything at all disappears; the ten powers of the tathāgatas are virtuous, but not because anything at all disappears; the four fearlessnesses are virtuous, but not because anything at all disappears; the four kinds of exact knowledge are virtuous, but not because anything at all disappears; great loving kindness is virtuous, but not because anything at all disappears;

great compassion is virtuous, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are virtuous, but not because anything at all disappears.

12.489 “If you ask why, Venerable Śāradvatīputra, it is because that which is virtuous is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are virtuous, but not because anything at all disappears.

12.490 “Moreover, Venerable Śāradvatīputra, all phenomena are not a basic transgression, but not because anything at all disappears.”

12.491 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are not a basic transgression, but not because anything at all disappears?”

12.492 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms [F.101.a] are not a basic transgression, but not because anything at all disappears; feelings are not a basic transgression, but not because anything at all disappears; perceptions are not a basic transgression, but not because anything at all disappears; formative predispositions are not a basic transgression, but not because anything at all disappears; and consciousness is not a basic transgression, but not because anything at all disappears.

12.493 “Venerable Śāradvatīputra, the eyes are not a basic transgression, but not because anything at all disappears; the ears are not a basic transgression, but not because anything at all disappears; the nose is not a basic transgression, but not because anything at all disappears; the tongue is not a basic transgression, but not because anything at all disappears; the body is not a basic transgression, but not because anything at all disappears; and the mental faculty is not a basic transgression, but not because anything at all disappears. Venerable Śāradvatīputra, sights are not a basic transgression, but not because anything at all disappears; sounds are not a basic transgression, but not because anything at all disappears; odors are not a basic transgression, but not because anything at all disappears; tastes are not a basic transgression, but not because anything at all disappears; tangibles are not a basic transgression, but not because anything at all disappears; and mental phenomena are not a basic transgression, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is not a basic transgression, but not because anything at all disappears; auditory consciousness is not a basic transgression, but not because anything at all disappears; olfactory consciousness is not a basic transgression, but not because anything at all disappears; gustatory consciousness is not a basic transgression, but not because anything at all disappears; tactile consciousness is not a basic transgression, but not

because anything at all disappears; and mental consciousness is not a basic transgression, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is not a basic transgression, but not because anything at all disappears; aurally compounded sensory [F.101.b] contact is not a basic transgression, but not because anything at all disappears; nasally compounded sensory contact is not a basic transgression, but not because anything at all disappears; lingually compounded sensory contact is not a basic transgression, but not because anything at all disappears; corporeally compounded sensory contact is not a basic transgression, but not because anything at all disappears; and mentally compounded sensory contact is not a basic transgression, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are not a basic transgression, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are not a basic transgression, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are not a basic transgression, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are not a basic transgression, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are not a basic transgression, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are not a basic transgression, but not because anything at all disappears.

12.494 “Venerable Śāradvatīputra, the earth element is not a basic transgression, but not because anything at all disappears; the water element is not a basic transgression, but not because anything at all disappears; the fire element is not a basic transgression, but not because anything at all disappears; the wind element is not a basic transgression, but not because anything at all disappears; the space element is not a basic transgression, but not because anything at all disappears; and the consciousness element is not a basic transgression, but not because anything at all disappears.

12.495 “Venerable Śāradvatīputra, ignorance is not a basic transgression, but not because anything at all disappears; formative predispositions are not a basic transgression, but not because anything at all disappears; consciousness is not a basic transgression, but not because anything at all disappears; name and form are not [F.102.a] a basic transgression, but not because anything at all disappears; the six sense fields are not a basic transgression, but not because anything at all disappears; sensory contact is not a basic transgression, but not because anything at all disappears; sensation is not a basic transgression, but not because anything at all disappears; craving is

not a basic transgression, but not because anything at all disappears; grasping is not a basic transgression, but not because anything at all disappears; the rebirth process is not a basic transgression, but not because anything at all disappears; birth is not a basic transgression, but not because anything at all disappears; and aging and death are not a basic transgression, but not because anything at all disappears.

12.496 “Venerable Śāradvatīputra, the perfection of generosity is not a basic transgression, but not because anything at all disappears; the perfection of ethical discipline is not a basic transgression, but not because anything at all disappears; the perfection of tolerance is not a basic transgression, but not because anything at all disappears; the perfection of perseverance is not a basic transgression, but not because anything at all disappears; the perfection of meditative concentration is not a basic transgression, but not because anything at all disappears; and the perfection of wisdom is not a basic transgression, but not because anything at all disappears.

12.497 “Venerable Śāradvatīputra, the emptiness of internal phenomena is not a basic transgression, but not because anything at all disappears; the emptiness of external phenomena is not a basic transgression, but not because anything at all disappears; the emptiness of external and internal phenomena is not a basic transgression, but not because anything at all disappears; the emptiness of emptiness is not a basic transgression, but not because anything at all disappears; the emptiness of great extent is not a basic transgression, but not because anything at all disappears; the emptiness of ultimate reality is not a basic transgression, but not because anything at all disappears; the emptiness of conditioned phenomena is not a basic transgression, but not because anything at all disappears; the emptiness of unconditioned phenomena is not a basic transgression, [F.102.b] but not because anything at all disappears; the emptiness of the unlimited is not a basic transgression, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is not a basic transgression, but not because anything at all disappears; the emptiness of nonexclusion is not a basic transgression, but not because anything at all disappears; the emptiness of inherent nature is not a basic transgression, but not because anything at all disappears; the emptiness of all phenomena is not a basic transgression, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is not a basic transgression, but not because anything at all disappears; the emptiness of that which cannot be apprehended is not a basic transgression, but not because anything at all disappears; the emptiness of nonentities is not a basic transgression, but not because anything at all disappears; the emptiness of essential nature is not a basic transgression, but not because

anything at all disappears; and the emptiness of an essential nature of nonentities is not a basic transgression, but not because anything at all disappears.

12.498 “Venerable Śāradvatīputra, the applications of mindfulness are not a basic transgression, but not because anything at all disappears; the correct exertions are not a basic transgression, but not because anything at all disappears; the supports for miraculous ability are not a basic transgression, but not because anything at all disappears; the faculties are not a basic transgression, but not because anything at all disappears; the powers are not a basic transgression, but not because anything at all disappears; the branches of enlightenment are not a basic transgression, but not because anything at all disappears; and the noble eightfold path is not a basic transgression, but not because anything at all disappears.

12.499 “Venerable Śāradvatīputra, the truths of the noble ones are not a basic transgression, but not because anything at all disappears; the meditative concentrations are not a basic transgression, but not because anything at all disappears; the immeasurable attitudes are not a basic transgression, but not because anything at all disappears; the [F.103.a] formless absorptions are not a basic transgression, but not because anything at all disappears; the eight liberations are not a basic transgression, but not because anything at all disappears; the nine serial steps of meditative absorption are not a basic transgression, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are not a basic transgression, but not because anything at all disappears; the extrasensory powers are not a basic transgression, but not because anything at all disappears; the meditative stabilities are not a basic transgression, but not because anything at all disappears; the dhāraṇī gateways are not a basic transgression, but not because anything at all disappears; the ten powers of the tathāgatas are not a basic transgression, but not because anything at all disappears; the four fearlessnesses are not a basic transgression, but not because anything at all disappears; the four kinds of exact knowledge are not a basic transgression, but not because anything at all disappears; great loving kindness is not a basic transgression, but not because anything at all disappears; great compassion is not a basic transgression, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are not a basic transgression, but not because anything at all disappears.

12.500 “If you ask why, Venerable Śāradvatīputra, it is because that which is not a basic transgression is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are not basic transgressions, but not because anything at all disappears.

- 12.501 “Moreover, Venerable Śāradvatīputra, all phenomena are uncontaminated, but not because anything at all disappears.”
- 12.502 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are uncontaminated, but not because anything at all disappears?”
- 12.503 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are uncontaminated, but not because anything at all disappears; [F.103.b] feelings are uncontaminated, but not because anything at all disappears; perceptions are uncontaminated, but not because anything at all disappears; formative predispositions are uncontaminated, but not because anything at all disappears; and consciousness is uncontaminated, but not because anything at all disappears.
- 12.504 “Venerable Śāradvatīputra, the eyes are uncontaminated, but not because anything at all disappears; the ears are uncontaminated, but not because anything at all disappears; the nose is uncontaminated, but not because anything at all disappears; the tongue is uncontaminated, but not because anything at all disappears; the body is uncontaminated, but not because anything at all disappears; and the mental faculty is uncontaminated, but not because anything at all disappears. Venerable Śāradvatīputra, sights are uncontaminated, but not because anything at all disappears; sounds are uncontaminated, but not because anything at all disappears; odors are uncontaminated, but not because anything at all disappears; tastes are uncontaminated, but not because anything at all disappears; tangibles are uncontaminated, but not because anything at all disappears; and mental phenomena are uncontaminated, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is uncontaminated, but not because anything at all disappears; auditory consciousness is uncontaminated, but not because anything at all disappears; olfactory consciousness is uncontaminated, but not because anything at all disappears; gustatory consciousness is uncontaminated, but not because anything at all disappears; tactile consciousness is uncontaminated, but not because anything at all disappears; and mental consciousness is uncontaminated, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is uncontaminated, but not because anything at all disappears; aurally compounded sensory contact is uncontaminated, but not because anything at all disappears; nasally compounded sensory contact is uncontaminated, but not because anything at all disappears; lingually compounded sensory contact [F.104.a] is uncontaminated, but not because anything at all disappears; corporeally compounded sensory contact is uncontaminated, but not because anything at all disappears; and mentally compounded sensory contact is uncontaminated, but not because anything at all disappears. Venerable

Śāradvatīputra, feelings conditioned by visually compounded sensory contact are uncontaminated, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are uncontaminated, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are uncontaminated, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are uncontaminated, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are uncontaminated, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are uncontaminated, but not because anything at all disappears.

12.505 “Venerable Śāradvatīputra, the earth element is uncontaminated, but not because anything at all disappears; the water element is uncontaminated, but not because anything at all disappears; the fire element is uncontaminated, but not because anything at all disappears; the wind element is uncontaminated, but not because anything at all disappears; the space element is uncontaminated, but not because anything at all disappears; and the consciousness element is uncontaminated, but not because anything at all disappears.

12.506 “Venerable Śāradvatīputra, ignorance is uncontaminated, but not because anything at all disappears; formative predispositions are uncontaminated, but not because anything at all disappears; consciousness is uncontaminated, but not because anything at all disappears; name and form are uncontaminated, but not because anything at all disappears; the six sense fields are uncontaminated, but not because anything at all disappears; sensory contact is uncontaminated, but not because anything at all disappears; sensation is uncontaminated, but not because anything at all disappears; craving is uncontaminated, but not because anything at all disappears; grasping is uncontaminated, but not because anything at all disappears; the rebirth process is uncontaminated, but not because anything at all disappears; birth is uncontaminated, but not because anything at all disappears; and aging and death are uncontaminated, but not because anything at all disappears.

12.507 “Venerable Śāradvatīputra, the perfection of generosity is uncontaminated, but not because anything at all disappears; the perfection of ethical discipline is uncontaminated, but not because anything at all disappears; the perfection of tolerance is uncontaminated, but not because anything at all disappears; the perfection of perseverance is uncontaminated, but not because anything at all disappears; the perfection

of meditative concentration is uncontaminated, but not because anything at all disappears; and the perfection of wisdom is uncontaminated, but not because anything at all disappears.

12.508 “Venerable Śāradvatīputra, the emptiness of internal phenomena is uncontaminated, but not because anything at all disappears; the emptiness of external phenomena is uncontaminated, but not because anything at all disappears; the emptiness of external and internal phenomena is uncontaminated, but not because anything at all disappears; the emptiness of emptiness is uncontaminated, but not because anything at all disappears; the emptiness of great extent is uncontaminated, but not because anything at all disappears; the emptiness of ultimate reality is uncontaminated, but not because anything at all disappears; the emptiness of conditioned phenomena is uncontaminated, but not because anything at all disappears; the emptiness of unconditioned phenomena is uncontaminated, but not because anything at all disappears; the emptiness of the unlimited is uncontaminated, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is uncontaminated, but not because anything at all disappears; the emptiness of nonexclusion is uncontaminated, but not because anything at all disappears; the emptiness of inherent nature is uncontaminated, but not because anything at all disappears; the emptiness of all phenomena is uncontaminated, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is uncontaminated, but not because anything at all disappears; [F.105.a] the emptiness of that which cannot be apprehended is uncontaminated, but not because anything at all disappears; the emptiness of nonentities is uncontaminated, but not because anything at all disappears; the emptiness of essential nature is uncontaminated, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is uncontaminated, but not because anything at all disappears.

12.509 “Venerable Śāradvatīputra, the applications of mindfulness are uncontaminated, but not because anything at all disappears; the correct exertions are uncontaminated, but not because anything at all disappears; the supports for miraculous ability are uncontaminated, but not because anything at all disappears; the faculties are uncontaminated, but not because anything at all disappears; the powers are uncontaminated, but not because anything at all disappears; the branches of enlightenment are uncontaminated, but not because anything at all disappears; and the noble eightfold path is uncontaminated, but not because anything at all disappears.

- 12.510 “Venerable Śāradvatīputra, the truths of the noble ones are uncontaminated, but not because anything at all disappears; the meditative concentrations are uncontaminated, but not because anything at all disappears; the immeasurable attitudes are uncontaminated, but not because anything at all disappears; the formless absorptions are uncontaminated, but not because anything at all disappears; the eight liberations are uncontaminated, but not because anything at all disappears; the nine serial steps of meditative absorption are uncontaminated, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are uncontaminated, but not because anything at all disappears; the extrasensory powers are uncontaminated, but not because anything at all disappears; the meditative stabilities are uncontaminated, but not because anything at all disappears; the dhāraṇī gateways are uncontaminated, but not because anything at all disappears; the ten powers of the tathāgatas [F.105.b] are uncontaminated, but not because anything at all disappears; the four fearlessnesses are uncontaminated, but not because anything at all disappears; the four kinds of exact knowledge are uncontaminated, but not because anything at all disappears; great loving kindness is uncontaminated, but not because anything at all disappears; great compassion is uncontaminated, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are uncontaminated, but not because anything at all disappears.
- 12.511 “If you ask why, Venerable Śāradvatīputra, it is because that which is uncontaminated is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are not uncontaminated, but not because anything at all disappears.
- 12.512 “Moreover, Venerable Śāradvatīputra, all phenomena are without affliction, but not because anything at all disappears.”
- 12.513 Śāradvatīputra asked, “Subhūti, what are all those phenomena that are without affliction, but not because anything at all disappears?”
- 12.514 “Śāradvatīputra,” replied Subhūti, “physical forms are without affliction, but not because anything at all disappears; feelings are without affliction, but not because anything at all disappears; perceptions are without affliction, but not because anything at all disappears; formative predispositions are without affliction, but not because anything at all disappears; and consciousness is without affliction, but not because anything at all disappears.
- 12.515 “Śāradvatīputra, the eyes are without affliction, but not because anything at all disappears; the ears are without affliction, but not because anything at all disappears; the nose is without affliction, but not because anything at all disappears; the tongue is without affliction, but not because anything at all

disappears; the body is without affliction, but not because anything at all disappears; and the mental faculty is without affliction, but not because anything at all disappears. Śāradvatīputra, sights are without affliction, but not because anything at all disappears; sounds are [F.106.a] without affliction, but not because anything at all disappears; odors are without affliction, but not because anything at all disappears; tastes are without affliction, but not because anything at all disappears; tangibles are without affliction, but not because anything at all disappears; and mental phenomena are without affliction, but not because anything at all disappears. Śāradvatīputra, visual consciousness is without affliction, but not because anything at all disappears; auditory consciousness is without affliction, but not because anything at all disappears; olfactory consciousness is without affliction, but not because anything at all disappears; gustatory consciousness is without affliction, but not because anything at all disappears; tactile consciousness is without affliction, but not because anything at all disappears; and mental consciousness is without affliction, but not because anything at all disappears. Śāradvatīputra, visually compounded sensory contact is without affliction, but not because anything at all disappears; aurally compounded sensory contact is without affliction, but not because anything at all disappears; nasally compounded sensory contact is without affliction, but not because anything at all disappears; lingually compounded sensory contact is without affliction, but not because anything at all disappears; corporeally compounded sensory contact is without affliction, but not because anything at all disappears; and mentally compounded sensory contact is without affliction, but not because anything at all disappears. Śāradvatīputra, feelings conditioned by visually compounded sensory contact are without affliction, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are without affliction, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are without affliction, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are without affliction, but not because anything at all disappears; feelings conditioned by [F.106.b] corporeally compounded sensory contact are without affliction, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are without affliction, but not because anything at all disappears.

12.516 “Śāradvatīputra, the earth element is without affliction, but not because anything at all disappears; the water element is without affliction, but not because anything at all disappears; the fire element is without affliction, but not because anything at all disappears; the wind element is without affliction, but not because anything at all disappears; the space element is

without affliction, but not because anything at all disappears; and the consciousness element is without affliction, but not because anything at all disappears.

12.517 “Venerable Śāradvatīputra, ignorance is without affliction, but not because anything at all disappears; formative predispositions are without affliction, but not because anything at all disappears; consciousness is without affliction, but not because anything at all disappears; name and form are without affliction, but not because anything at all disappears; the six sense fields are without affliction, but not because anything at all disappears; sensory contact is without affliction, but not because anything at all disappears; sensation is without affliction, but not because anything at all disappears; craving is without affliction, but not because anything at all disappears; grasping is without affliction, but not because anything at all disappears; the rebirth process is without affliction, but not because anything at all disappears; birth is without affliction, but not because anything at all disappears; and aging and death are without affliction, but not because anything at all disappears.

12.518 “Venerable Śāradvatīputra, the perfection of generosity is without affliction, but not because anything at all disappears; the perfection of ethical discipline is without affliction, but not because anything at all disappears; the perfection of tolerance is without affliction, but not because anything at all disappears; [F.107.a] the perfection of perseverance is without affliction, but not because anything at all disappears; the perfection of meditative concentration is without affliction, but not because anything at all disappears; and the perfection of wisdom is without affliction, but not because anything at all disappears.

12.519 “Venerable Śāradvatīputra, the emptiness of internal phenomena is without affliction, but not because anything at all disappears; the emptiness of external phenomena is without affliction, but not because anything at all disappears; the emptiness of external and internal phenomena is without affliction, but not because anything at all disappears; the emptiness of emptiness is without affliction, but not because anything at all disappears; the emptiness of great extent is without affliction, but not because anything at all disappears; the emptiness of ultimate reality is without affliction, but not because anything at all disappears; the emptiness of conditioned phenomena is without affliction, but not because anything at all disappears; the emptiness of unconditioned phenomena is without affliction, but not because anything at all disappears; the emptiness of the unlimited is without affliction, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is without affliction, but not because anything at all disappears; the emptiness of nonexclusion is without

affliction, but not because anything at all disappears; the emptiness of inherent nature is without affliction, but not because anything at all disappears; the emptiness of all phenomena is without affliction, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is without affliction, but not because anything at all disappears; the emptiness of that which cannot be apprehended is without affliction, but not because anything at all disappears; the emptiness of nonentities is without affliction, but not because anything at all disappears; the emptiness of essential nature is without affliction, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is without affliction, but not because anything at all disappears. [F.107.b]

12.520 “Venerable Śāradvatīputra, the applications of mindfulness are without affliction, but not because anything at all disappears; the correct exertions are without affliction, but not because anything at all disappears; the supports for miraculous ability are without affliction, but not because anything at all disappears; the faculties are without affliction, but not because anything at all disappears; the powers are without affliction, but not because anything at all disappears; the branches of enlightenment are without affliction, but not because anything at all disappears; and the noble eightfold path is without affliction, but not because anything at all disappears.

12.521 “Venerable Śāradvatīputra, the truths of the noble ones are without affliction, but not because anything at all disappears; the meditative concentrations are without affliction, but not because anything at all disappears; the immeasurable attitudes are without affliction, but not because anything at all disappears; the formless absorptions are without affliction, but not because anything at all disappears; the eight liberations are without affliction, but not because anything at all disappears; the nine serial steps of meditative absorption are without affliction, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are without affliction, but not because anything at all disappears; the extrasensory powers are without affliction, but not because anything at all disappears; the meditative stabilities are without affliction, but not because anything at all disappears; the dhāraṇī gateways are without affliction, but not because anything at all disappears; the ten powers of the tathāgatas are without affliction, but not because anything at all disappears; the four fearlessnesses are without affliction, but not because anything at all disappears; the four kinds of exact knowledge [F.108.a] are without affliction, but not because anything at all disappears; great loving kindness is without affliction, but not because anything at all disappears;

great compassion is without affliction, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are without affliction, but not because anything at all disappears.

12.522 “If you ask why, Venerable Śāradvatīputra, it is because that which is without affliction is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are without affliction, but not because anything at all disappears.

12.523 “Moreover, Venerable Śāradvatīputra, all phenomena are purified, but not because anything at all disappears.”

12.524 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are purified, but not because anything at all disappears?”

12.525 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are purified, but not because anything at all disappears; feelings are purified, but not because anything at all disappears; perceptions are purified, but not because anything at all disappears; formative predispositions are purified, but not because anything at all disappears; and consciousness is purified, but not because anything at all disappears.

12.526 “Venerable Śāradvatīputra, the eyes are purified, but not because anything at all disappears; the ears are purified, but not because anything at all disappears; the nose is purified, but not because anything at all disappears; the tongue is purified, but not because anything at all disappears; the body is purified, but not because anything at all disappears; and the mental faculty is purified, but not because anything at all disappears. Venerable Śāradvatīputra, sights are purified, but not because anything at all disappears; sounds are purified, but not because anything at all disappears; odors are purified, but not because anything at all disappears; tastes are purified, but not because anything at all disappears; tangibles are [F.108.b] purified, but not because anything at all disappears; and mental phenomena are purified, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is purified, but not because anything at all disappears; auditory consciousness is purified, but not because anything at all disappears; olfactory consciousness is purified, but not because anything at all disappears; gustatory consciousness is purified, but not because anything at all disappears; tactile consciousness is purified, but not because anything at all disappears; and mental consciousness is purified, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is purified, but not because anything at all disappears; aurally compounded sensory contact is purified, but not because anything at all disappears; nasally compounded sensory contact is purified, but not because anything at all disappears; lingually compounded sensory contact is purified, but not because anything at all disappears; corporeally

compounded sensory contact is purified, but not because anything at all disappears; and mentally compounded sensory contact is purified, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are purified, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are purified, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are purified, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are purified, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are purified, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are purified, but not because anything at all disappears.

12.527 “Venerable Śāradvatīputra, the earth element is purified, but not because anything at all disappears; the water element is purified, but not because anything at all disappears; the fire element [F.109.a] is purified, but not because anything at all disappears; the wind element is purified, but not because anything at all disappears; the space element is purified, but not because anything at all disappears; and the consciousness element is purified, but not because anything at all disappears.

12.528 “Venerable Śāradvatīputra, ignorance is purified, but not because anything at all disappears; formative predispositions are purified, but not because anything at all disappears; consciousness is purified, but not because anything at all disappears; name and form are purified, but not because anything at all disappears; the six sense fields are purified, but not because anything at all disappears; sensory contact is purified, but not because anything at all disappears; sensation is purified, but not because anything at all disappears; craving is purified, but not because anything at all disappears; grasping is purified, but not because anything at all disappears; the rebirth process is purified, but not because anything at all disappears; birth is purified, but not because anything at all disappears; and aging and death are purified, but not because anything at all disappears.

12.529 “Venerable Śāradvatīputra, the perfection of generosity is purified, but not because anything at all disappears; the perfection of ethical discipline is purified, but not because anything at all disappears; the perfection of tolerance is purified, but not because anything at all disappears; the perfection of perseverance is purified, but not because anything at all disappears; the perfection of meditative concentration is purified, but not because anything at all disappears; and the perfection of wisdom is purified, but not because anything at all disappears.

12.530 “Venerable Śāradvatīputra, the emptiness of internal phenomena is purified, but not because anything at all disappears; the emptiness of external phenomena is purified, but not because anything at all disappears; the emptiness of external [F.109.b] and internal phenomena is purified, but not because anything at all disappears; the emptiness of emptiness is purified, but not because anything at all disappears; the emptiness of great extent is purified, but not because anything at all disappears; the emptiness of ultimate reality is purified, but not because anything at all disappears; the emptiness of conditioned phenomena is purified, but not because anything at all disappears; the emptiness of unconditioned phenomena is purified, but not because anything at all disappears; the emptiness of the unlimited is purified, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is purified, but not because anything at all disappears; the emptiness of nonexclusion is purified, but not because anything at all disappears; the emptiness of inherent nature is purified, but not because anything at all disappears; the emptiness of all phenomena is purified, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is purified, but not because anything at all disappears; the emptiness of that which cannot be apprehended is purified, but not because anything at all disappears; the emptiness of nonentities is purified, but not because anything at all disappears; the emptiness of essential nature is purified, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is purified, but not because anything at all disappears.

12.531 “Venerable Śāradvatīputra, the applications of mindfulness are purified, but not because anything at all disappears; the correct exertions are purified, but not because anything at all disappears; the supports for miraculous ability are purified, but not because anything at all disappears; the faculties are purified, but not because anything at all disappears; the powers are purified, but not because anything at all disappears; the branches of enlightenment are purified, but not because anything at all disappears; and the noble eightfold [F.110.a] path is purified, but not because anything at all disappears.

12.532 “Venerable Śāradvatīputra, the truths of the noble ones are purified, but not because anything at all disappears; the meditative concentrations are purified, but not because anything at all disappears; the immeasurable attitudes are purified, but not because anything at all disappears; the formless absorptions are purified, but not because anything at all disappears; the eight liberations are purified, but not because anything at all disappears; the nine serial steps of meditative absorption are purified, but not because anything at all disappears; the emptiness, signlessness, and wishlessness

gateways to liberation are purified, but not because anything at all disappears; the extrasensory powers are purified, but not because anything at all disappears; the meditative stabilities are purified, but not because anything at all disappears; the dhāraṇī gateways are purified, but not because anything at all disappears; the ten powers of the tathāgatas are purified, but not because anything at all disappears; the four fearlessnesses are purified, but not because anything at all disappears; the four kinds of exact knowledge are purified, but not because anything at all disappears; great loving kindness is purified, but not because anything at all disappears; great compassion is purified, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are purified, but not because anything at all disappears.

12.533 “If you ask why, Venerable Śāradvatīputra, it is because that which is purified is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are purified, but not because anything at all disappears. [F.110.b] [B7]

12.534 “Moreover, Venerable Śāradvatīputra, all phenomena are supramundane, but not because anything at all disappears.”

12.535 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are supramundane, but not because anything at all disappears?”

12.536 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are supramundane, but not because anything at all disappears; feelings are supramundane, but not because anything at all disappears; perceptions are supramundane, but not because anything at all disappears; formative predispositions are supramundane, but not because anything at all disappears; and consciousness is supramundane, but not because anything at all disappears.

12.537 “Venerable Śāradvatīputra, the eyes are supramundane, but not because anything at all disappears; the ears are supramundane, but not because anything at all disappears; the nose is supramundane, but not because anything at all disappears; the tongue is supramundane, but not because anything at all disappears; the body is supramundane, but not because anything at all disappears; and the mental faculty is supramundane, but not because anything at all disappears. Venerable Śāradvatīputra, sights are supramundane, but not because anything at all disappears; sounds are supramundane, but not because anything at all disappears; odors are supramundane, but not because anything at all disappears; tastes are supramundane, but not because anything at all disappears; tangibles are supramundane, but not because anything at all disappears; and mental phenomena are supramundane, but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is supramundane, [F.111.a]

but not because anything at all disappears; auditory consciousness is supramundane, but not because anything at all disappears; olfactory consciousness is supramundane, but not because anything at all disappears; gustatory consciousness is supramundane, but not because anything at all disappears; tactile consciousness is supramundane, but not because anything at all disappears; and mental consciousness is supramundane, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is supramundane, but not because anything at all disappears; aurally compounded sensory contact is supramundane, but not because anything at all disappears; nasally compounded sensory contact is supramundane, but not because anything at all disappears; lingually compounded sensory contact is supramundane, but not because anything at all disappears; corporeally compounded sensory contact is supramundane, but not because anything at all disappears; and mentally compounded sensory contact is supramundane, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are supramundane, but not because anything at all disappears; feelings conditioned by aurally compounded sensory contact are supramundane, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are supramundane, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are supramundane, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are supramundane, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are supramundane, but not because anything at all disappears.

12.538 “Venerable Śāradvatīputra, the earth element is supramundane, but not because anything at all disappears; the water element is supramundane, but not because anything at all disappears; the fire element is supramundane, but not [F.111.b] because anything at all disappears; the wind element is supramundane, but not because anything at all disappears; the space element is supramundane, but not because anything at all disappears; and the consciousness element is supramundane, but not because anything at all disappears.

12.539 “Venerable Śāradvatīputra, ignorance is supramundane, but not because anything at all disappears; formative predispositions are supramundane, but not because anything at all disappears; consciousness is supramundane, but not because anything at all disappears; name and form are supramundane, but not because anything at all disappears; the six sense fields are supramundane, but not because anything at all disappears; sensory contact

is supramundane, but not because anything at all disappears; sensation is supramundane, but not because anything at all disappears; craving is supramundane, but not because anything at all disappears; grasping is supramundane, but not because anything at all disappears; the rebirth process is supramundane, but not because anything at all disappears; birth is supramundane, but not because anything at all disappears; and aging and death are supramundane, but not because anything at all disappears.

12.540 “Venerable Śāradvatīputra, the perfection of generosity is supramundane, but not because anything at all disappears; the perfection of ethical discipline is supramundane, but not because anything at all disappears; the perfection of tolerance is supramundane, but not because anything at all disappears; the perfection of perseverance is supramundane, but not because anything at all disappears; the perfection of meditative concentration is supramundane, but not because anything at all disappears; and the perfection of wisdom is supramundane, but not because anything at all disappears.

12.541 “Venerable Śāradvatīputra, the emptiness of internal phenomena [F.112.a] is supramundane, but not because anything at all disappears; the emptiness of external phenomena is supramundane, but not because anything at all disappears; the emptiness of external and internal phenomena is supramundane, but not because anything at all disappears; the emptiness of emptiness is supramundane, but not because anything at all disappears; the emptiness of great extent is supramundane, but not because anything at all disappears; the emptiness of ultimate reality is supramundane, but not because anything at all disappears; the emptiness of conditioned phenomena is supramundane, but not because anything at all disappears; the emptiness of unconditioned phenomena is supramundane, but not because anything at all disappears; the emptiness of the unlimited is supramundane, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is supramundane, but not because anything at all disappears; the emptiness of nonexclusion is supramundane, but not because anything at all disappears; the emptiness of inherent nature is supramundane, but not because anything at all disappears; the emptiness of all phenomena is supramundane, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is supramundane, but not because anything at all disappears; the emptiness of that which cannot be apprehended is supramundane, but not because anything at all disappears; the emptiness of nonentities is supramundane, but not because anything at all disappears; the emptiness of essential nature

is supramundane, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is supramundane, but not because anything at all disappears.

12.542 “Venerable Śāradvatīputra, the applications of mindfulness are supramundane, but not because anything at all disappears; the correct exertions are [F.112.b] supramundane, but not because anything at all disappears; the supports for miraculous ability are supramundane, but not because anything at all disappears; the faculties are supramundane, but not because anything at all disappears; the powers are supramundane, but not because anything at all disappears; the branches of enlightenment are supramundane, but not because anything at all disappears; and the noble eightfold path is supramundane, but not because anything at all disappears.

12.543 “Venerable Śāradvatīputra, the truths of the noble ones are supramundane, but not because anything at all disappears; the meditative concentrations are supramundane, but not because anything at all disappears; the immeasurable attitudes are supramundane, but not because anything at all disappears; the formless absorptions are supramundane, but not because anything at all disappears; the eight liberations are supramundane, but not because anything at all disappears; the nine serial steps of meditative absorption are supramundane, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are supramundane, but not because anything at all disappears; the extrasensory powers are supramundane, but not because anything at all disappears; the meditative stabilities are supramundane, but not because anything at all disappears; the dhāraṇī gateways are supramundane, but not because anything at all disappears; the ten powers of the tathāgatas are supramundane, but not because anything at all disappears; the four fearlessnesses are supramundane, but not because anything at all disappears; the four kinds of exact knowledge are supramundane, but not because anything at all disappears; great loving kindness is supramundane, but not because [F.113.a] anything at all disappears; great compassion is supramundane, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are supramundane, but not because anything at all disappears.

12.544 “If you ask why, Venerable Śāradvatīputra, it is because that which is supramundane is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are supramundane, but not because anything at all disappears.

12.545 “Moreover, Venerable Śāradvatīputra, all phenomena are unconditioned, but not because anything at all disappears.”

12.546 Śāradvatīputra asked, “Venerable Subhūti, what are all those phenomena that are unconditioned, but not because anything at all disappears?”

12.547 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are unconditioned, but not because anything at all disappears; feelings are unconditioned, but not because anything at all disappears; perceptions are unconditioned, but not because anything at all disappears; formative predispositions are unconditioned, but not because anything at all disappears; and consciousness is unconditioned, but not because anything at all disappears.

12.548 “Venerable Śāradvatīputra, the eyes are unconditioned, but not because anything at all disappears; the ears are unconditioned, but not because anything at all disappears; the nose is unconditioned, but not because anything at all disappears; the tongue is unconditioned, but not because anything at all disappears; the body is unconditioned, but not because anything at all disappears; and the mental faculty is unconditioned, but not because anything at all disappears. Venerable Śāradvatīputra, sights are unconditioned, but not because anything at all disappears; sounds are unconditioned, but not because anything at all disappears; odors are unconditioned, but not because anything at all disappears; tastes are unconditioned, but not because anything at all disappears; tangibles are unconditioned, but not because anything at all disappears; and mental phenomena are unconditioned, [F.113.b] but not because anything at all disappears. Venerable Śāradvatīputra, visual consciousness is unconditioned, but not because anything at all disappears; auditory consciousness is unconditioned, but not because anything at all disappears; olfactory consciousness is unconditioned, but not because anything at all disappears; gustatory consciousness is unconditioned, but not because anything at all disappears; tactile consciousness is unconditioned, but not because anything at all disappears; and mental consciousness is unconditioned, but not because anything at all disappears. Venerable Śāradvatīputra, visually compounded sensory contact is unconditioned, but not because anything at all disappears; aurally compounded sensory contact is unconditioned, but not because anything at all disappears; nasally compounded sensory contact is unconditioned, but not because anything at all disappears; lingually compounded sensory contact is unconditioned, but not because anything at all disappears; corporeally compounded sensory contact is unconditioned, but not because anything at all disappears; and mentally compounded sensory contact is unconditioned, but not because anything at all disappears. Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are unconditioned, but not because anything at all disappears; feelings conditioned by aurally compounded

sensory contact are unconditioned, but not because anything at all disappears; feelings conditioned by nasally compounded sensory contact are unconditioned, but not because anything at all disappears; feelings conditioned by lingually compounded sensory contact are unconditioned, but not because anything at all disappears; feelings conditioned by corporeally compounded sensory contact are unconditioned, but not because anything at all disappears; and feelings conditioned by mentally compounded sensory contact are unconditioned, but not because anything at all disappears.

12.549 “Venerable Śāradvatīputra, the earth element is unconditioned, but not because anything at all disappears; the water element is unconditioned, but not because anything at all disappears; the fire element is unconditioned, but not [F.114.a] because anything at all disappears; the wind element is unconditioned, but not because anything at all disappears; the space element is unconditioned, but not because anything at all disappears; and the consciousness element is unconditioned, but not because anything at all disappears.

12.550 “Venerable Śāradvatīputra, ignorance is unconditioned, but not because anything at all disappears; formative predispositions are unconditioned, but not because anything at all disappears; consciousness is unconditioned, but not because anything at all disappears; name and form are unconditioned, but not because anything at all disappears; the six sense fields are unconditioned, but not because anything at all disappears; sensory contact is unconditioned, but not because anything at all disappears; sensation is unconditioned, but not because anything at all disappears; craving is unconditioned, but not because anything at all disappears; grasping is unconditioned, but not because anything at all disappears; the rebirth process is unconditioned, but not because anything at all disappears; birth is unconditioned, but not because anything at all disappears; and aging and death are unconditioned, but not because anything at all disappears.

12.551 “Venerable Śāradvatīputra, the perfection of generosity is unconditioned, but not because anything at all disappears; the perfection of ethical discipline is unconditioned, but not because anything at all disappears; the perfection of tolerance is unconditioned, but not because anything at all disappears; the perfection of perseverance is unconditioned, but not because anything at all disappears; the perfection of meditative concentration is unconditioned, but not because anything at all disappears; and the perfection of wisdom is unconditioned, but not because anything at all disappears.

- 12.552 “Venerable Śāradvatīputra, the emptiness of internal phenomena is unconditioned, but not because anything at all disappears; the emptiness of external phenomena is [F.114.b] unconditioned, but not because anything at all disappears; the emptiness of external and internal phenomena is unconditioned, but not because anything at all disappears; the emptiness of emptiness is unconditioned, but not because anything at all disappears; the emptiness of great extent is unconditioned, but not because anything at all disappears; the emptiness of ultimate reality is unconditioned, but not because anything at all disappears; the emptiness of conditioned phenomena is unconditioned, but not because anything at all disappears; the emptiness of unconditioned phenomena is unconditioned, but not because anything at all disappears; the emptiness of the unlimited is unconditioned, but not because anything at all disappears; the emptiness of that which has neither beginning nor end is unconditioned, but not because anything at all disappears; the emptiness of nonexclusion is unconditioned, but not because anything at all disappears; the emptiness of inherent nature is unconditioned, but not because anything at all disappears; the emptiness of all phenomena is unconditioned, but not because anything at all disappears; the emptiness of intrinsic defining characteristics is unconditioned, but not because anything at all disappears; the emptiness of that which cannot be apprehended is unconditioned, but not because anything at all disappears; the emptiness of nonentities is unconditioned, but not because anything at all disappears; the emptiness of essential nature is unconditioned, but not because anything at all disappears; and the emptiness of an essential nature of nonentities is unconditioned, but not because anything at all disappears.
- 12.553 “Venerable Śāradvatīputra, the applications of mindfulness are unconditioned, but not because anything at all disappears; the correct exertions are unconditioned, but not because anything at all disappears; the supports for miraculous ability are unconditioned, but not because anything at all disappears; the faculties are unconditioned, but not because anything at all disappears; the powers are unconditioned, but not because anything at all disappears; the branches of enlightenment are unconditioned, but not because anything at all disappears; and the [F.115.a] noble eightfold path is unconditioned, but not because anything at all disappears.
- 12.554 “Venerable Śāradvatīputra, the truths of the noble ones are unconditioned, but not because anything at all disappears; the meditative concentrations are unconditioned, but not because anything at all disappears; the immeasurable attitudes are unconditioned, but not because anything at all disappears; the formless absorptions are unconditioned, but not because anything at all disappears; the eight liberations are unconditioned, but not because

anything at all disappears; the nine serial steps of meditative absorption are unconditioned, but not because anything at all disappears; the emptiness, signlessness, and wishlessness gateways to liberation are unconditioned, but not because anything at all disappears; the extrasensory powers are unconditioned, but not because anything at all disappears; the meditative stabilities are unconditioned, but not because anything at all disappears; the dhāraṇī gateways are unconditioned, but not because anything at all disappears; the ten powers of the tathāgatas are unconditioned, but not because anything at all disappears; the four fearlessnesses are unconditioned, but not because anything at all disappears; the four kinds of exact knowledge are unconditioned, but not because anything at all disappears; great loving kindness is unconditioned, but not because anything at all disappears; great compassion is unconditioned, but not because anything at all disappears; and the eighteen distinct qualities of the buddhas are unconditioned, but not because anything at all disappears.

12.555 “If you ask why, Venerable Śāradvatīputra, it is because that which is unconditioned is a nonentity, and extinct. For this reason, Venerable Śāradvatīputra, all phenomena are unconditioned, but not because anything at all disappears.

12.556 “Moreover, Venerable Śāradvatīputra, [F.115.b] all phenomena are not eternal⁶⁰² and they are not perishable.”

12.557 Śāradvatīputra asked, “Venerable Subhūti, why are all phenomena not eternal and not perishable?”

12.558 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Feelings are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Perceptions are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Formative predispositions are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.

12.559 “Venerable Śāradvatīputra, the eyes are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The ears are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The nose is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The tongue is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The body is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The mental faculty is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.

- 12.560 “Venerable Śāradvatīputra, sights are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Sounds are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Odors are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Tastes are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Tangibles are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Mental phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.
- 12.561 “Venerable Śāradvatīputra, visual consciousness [F.116.a] is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Auditory consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Olfactory consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Gustatory consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Tactile consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Mental consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.
- 12.562 “Venerable Śāradvatīputra, visually compounded sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Aurally compounded sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Nasally compounded sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Lingually compounded sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Corporeally compounded sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Mentally compounded sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.
- 12.563 “Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Feelings conditioned by aurally compounded sensory contact are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Feelings conditioned by nasally compounded sensory contact are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Feelings conditioned by lingually compounded sensory contact are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. [F.116.b] Feelings conditioned by corporeally compounded

sensory contact are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Feelings conditioned by mentally compounded sensory contact are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.

12.564 “Venerable Śāradvatīputra, the earth element is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The water element is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The fire element is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The wind element is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The space element is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The consciousness element is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.

12.565 “Venerable Śāradvatīputra, ignorance is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Formative predispositions are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Name and form are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The six sense fields are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Sensation is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Craving is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Grasping is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The rebirth process is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. [F.117.a] Birth is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Aging and death are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.

12.566 “Venerable Śāradvatīputra, the perfection of generosity is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The perfection of ethical discipline is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The perfection of tolerance is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The perfection of perseverance is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The perfection of meditative concentration is not eternal and it is not perishable.

If you ask why, it is because that is its inherent nature. The perfection of wisdom is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.

12.567 “Venerable Śāradvatīputra, the emptiness of internal phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of external phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of external and internal phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of emptiness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of great extent is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of ultimate reality is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of conditioned phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of unconditioned phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of the unlimited is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of that which has neither beginning nor end is not eternal [F.117.b] and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of nonexclusion is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of inherent nature is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of all phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of intrinsic defining characteristics is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of that which cannot be apprehended is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of nonentities is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of essential nature is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of an essential nature of nonentities is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature.

12.568 “Venerable Śāradvatīputra, the applications of mindfulness are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The correct exertions are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The supports for miraculous ability are not eternal and they are not perishable. If

you ask why, it is because that is their inherent nature. the faculties are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. the powers are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The branches of enlightenment are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The noble eightfold path is not eternal and it is not perishable. If you ask why, [F.118.a] it is because that is its inherent nature.

12.569 “Venerable Śāradvatīputra, the truths of the noble ones are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The meditative concentrations are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The immeasurable attitudes are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The formless absorptions are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The eight liberations are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The nine serial steps of meditative absorption are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The emptiness, signlessness, and wishlessness gateways to liberation are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The extrasensory powers are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The meditative stabilities are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The dhāraṇī gateways are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The ten powers of the tathāgatas are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The four fearlessnesses are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The four kinds of exact knowledge are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Great loving kindness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Great compassion is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The eighteen distinct qualities of the buddhas are not eternal and they are not perishable. [F.118.b] If you ask why, it is because that is their inherent nature.

12.570 “Venerable Śāradvatīputra, virtuous phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Nonvirtuous phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Conditioned phenomena

are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Unconditioned phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Contaminated phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Uncontaminated phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.

12.571 “Venerable Śāradvatīputra, it is for this reason that all phenomena are in their essential nature nonentities.

12.572 “Venerable Śāradvatīputra, you said, ‘Why do you say, “Why have physical forms not come into being, why have feelings not come into being, why have perceptions not come into being, why have formative predispositions not come into being, and why has consciousness not come into being?”’⁶⁰³ Venerable Śāradvatīputra, it is so! If you ask why, Venerable Śāradvatīputra, it is because physical forms have not been brought about by conditions,⁶⁰⁴ feelings have not been brought about by conditions, perceptions have not been brought about by conditions, formative predispositions have not been brought about by conditions, and consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings about physical forms, there is nothing that brings about feelings, there is nothing that brings about perceptions, there is nothing that brings about formative predispositions, and there is nothing that brings about consciousness.

12.573 “Venerable Śāradvatīputra, the eyes have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The ears have not been brought about by conditions. If you ask why, it is because there is nothing that brings [F.119.a] them about. The nose has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The tongue has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The body has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The mental faculty has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Venerable Śāradvatīputra, sights have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Sounds have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Odors have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Tastes have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Tangibles have not been brought about by conditions. If you ask why,

it is because there is nothing that brings them about. Mental phenomena have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about.

12.574 “Venerable Śāradvatīputra, visual consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Auditory consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Olfactory consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Gustatory consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Tactile consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Mental consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about.

12.575 “Visually compounded sensory contact has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. [F.119.b] Aurally compounded sensory contact has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Nasally compounded sensory contact has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Lingually compounded sensory contact has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Corporeally compounded sensory contact has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Mentally compounded sensory contact has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about.

12.576 “Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Feelings conditioned by aurally compounded sensory contact have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Feelings conditioned by nasally compounded sensory contact have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Feelings conditioned by lingually compounded sensory contact have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Feelings conditioned by corporeally compounded sensory contact have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Feelings conditioned by mentally compounded sensory contact have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about.

12.577 “Venerable Śāradvatīputra, the earth element has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The water element has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The fire element has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The wind element has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. [F.120.a] The space element has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The consciousness element has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about.

12.578 “Venerable Śāradvatīputra, ignorance has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Formative predispositions have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Consciousness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Name and form have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The six sense fields have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Sensory contact has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Sensation has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Craving has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Grasping has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The rebirth process has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Birth has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. Aging and death have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about.

12.579 “Venerable Śāradvatīputra, the perfection of generosity has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The perfection of ethical discipline has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The perfection of tolerance has not been brought about by conditions. [F.120.b] If you ask why, it is because there is nothing that brings it about. The perfection of perseverance has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The perfection of meditative concentration has not been brought about by

conditions. If you ask why, it is because there is nothing that brings it about. The perfection of wisdom has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about.

12.580 “Venerable Śāradvatīputra, the emptiness of internal phenomena has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of external phenomena has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of external and internal phenomena has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of emptiness has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of great extent has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of ultimate reality has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of conditioned phenomena has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of unconditioned phenomena has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of the unlimited has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of that which has neither beginning nor end has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of nonexclusion has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of inherent nature has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of all phenomena has not been brought about [F.121.a] by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of intrinsic defining characteristics has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of that which cannot be apprehended has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of nonentities has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of essential nature has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The emptiness of an essential nature of nonentities has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about.

12.581 “Venerable Śāradvatīputra, the applications of mindfulness have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The correct exertions have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The supports for miraculous ability have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. the faculties have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. the powers have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The branches of enlightenment have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The noble eightfold path has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about.

12.582 “Venerable Śāradvatīputra, the truths of the noble ones have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The meditative concentrations have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The immeasurable attitudes [F.121.b] have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The formless absorptions have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The liberations have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The serial steps of meditative absorption have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The emptiness, signlessness, and wishlessness gateways to liberation have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The extrasensory powers have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The meditative stabilities have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The dhāraṇī gateways have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The ten powers of the tathāgatas have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The four fearlessnesses have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. The four kinds of exact knowledge have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about. Great loving kindness has not been brought about by conditions. If you ask why, it is

because there is nothing that brings it about. Great compassion has not been brought about by conditions. If you ask why, it is because there is nothing that brings it about. The eighteen distinct qualities of the buddhas have not been brought about by conditions. If you ask why, it is because there is nothing that brings them about.

12.583 “Venerable Śāradvatīputra, it is for this reason that physical forms have not come into being, feelings have not come into being, perceptions have not come into being, [F.122.a] formative predispositions have not come into being, and consciousness has not come into being.

12.584 “Venerable Śāradvatīputra, you said, ‘Venerable Subhūti, why do you say, “Something that has not come into being is not physical forms, something that has not come into being is not feelings, something that has not come into being is not perceptions, something that has not come into being is not formative predispositions, and something that has not come into being is not consciousness”?’ Venerable Śāradvatīputra, it is so! If you ask why, Venerable Śāradvatīputra, it is because physical forms are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Feelings are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Perceptions are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Formative predispositions are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.585 “The eyes are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The ears are empty of an inherent nature. That which is empty of an inherent nature neither arises [F.122.b] nor perishes, and that which neither arises nor perishes does not change its state. The nose is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The tongue is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The body is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor

perishes does not change its state. The mental faculty is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.586 “Sights are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Sounds are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Odors are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Tastes are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Tangibles are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Mental phenomena are empty of an inherent nature. That which is empty of an inherent nature [F.123.a] neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.587 “Visual consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Auditory consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Olfactory consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Gustatory consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Tactile consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Mental consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.588 “Visually compounded sensory contact is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Aurally compounded sensory contact is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Nasally compounded

sensory contact is empty of an inherent nature. That which is empty of an inherent nature [F.123.b] neither arises nor perishes, and that which neither arises nor perishes does not change its state. Lingually compounded sensory contact is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Corporeally compounded sensory contact is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Mentally compounded sensory contact is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.589 “Feelings conditioned by visually compounded sensory contact are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Feelings conditioned by aurally compounded sensory contact are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Feelings conditioned by nasally compounded sensory contact are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Feelings conditioned by lingually compounded sensory contact are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Feelings conditioned by corporeally compounded sensory contact are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. [F.124.a] Feelings conditioned by mentally compounded sensory contact are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.590 “The earth element is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The water element is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The fire element is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The wind element is empty of an inherent nature. That which is empty of an inherent nature neither arises nor

perishes, and that which neither arises nor perishes does not change its state. The space element is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The consciousness element is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.591 “Ignorance is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Formative predispositions are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. [F.124.b] Consciousness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Name and form are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The six sense fields are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Sensory contact is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Sensation is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Craving is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Grasping is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The rebirth process is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Birth is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Aging and death are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor [F.125.a] perishes does not change its state.

12.592 “The perfection of generosity is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The perfection of ethical

discipline is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The perfection of tolerance is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The perfection of perseverance is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The perfection of meditative concentration is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The perfection of wisdom is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. [B8]

- 12.593 “The emptiness of internal phenomena is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of external phenomena is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes [F.125.b] does not change its state. The emptiness of external and internal phenomena is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of emptiness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of great extent is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of ultimate reality is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of conditioned phenomena is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of unconditioned phenomena is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of the unlimited is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of that which has neither beginning nor end is empty of an inherent nature. That which is empty of an inherent

nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of nonexclusion is empty of an inherent nature. That which is empty of an inherent nature neither arises [F.126.a] nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of inherent nature is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of all phenomena is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of intrinsic defining characteristics is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of that which cannot be apprehended is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of nonentities is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of essential nature is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness of an essential nature of nonentities is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

- 12.594 “The applications of mindfulness are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The correct exertions are empty of an inherent nature. That which is empty of an inherent nature [F.126.b] neither arises nor perishes, and that which neither arises nor perishes does not change its state. The supports for miraculous ability are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. the faculties are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. the powers are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The branches of enlightenment are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its

state. The noble eightfold path is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

12.595 “The truths of the noble ones are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The meditative concentrations are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The immeasurable attitudes are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The formless absorptions are empty of an inherent nature. That which is empty [F.127.a] of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The eight liberations are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The nine serial steps of meditative absorption are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The emptiness, signlessness, and wishlessness gateways to liberation are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The extrasensory powers are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The meditative stabilities are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The dhāraṇī gateways are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The ten powers of the tathāgatas are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The four fearlessnesses are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises [F.127.b] nor perishes does not change its state. The four kinds of exact knowledge are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. Great loving kindness is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which

neither arises nor perishes does not change its state. Great compassion is empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state. The eighteen distinct qualities of the buddhas are empty of an inherent nature. That which is empty of an inherent nature neither arises nor perishes, and that which neither arises nor perishes does not change its state.

- 12.596 “Venerable Śāradvatīputra, it is for this reason that something that has not come into being is not physical forms, something that has not come into being is not feelings, something that has not come into being is not perceptions, something that has not come into being is not formative predispositions, and something that has not come into being is not consciousness; that something that has not come into being is not the eyes, something that has not come into being is not the ears, something that has not come into being is not the nose, something that has not come into being is not the tongue, something that has not come into being is not the body, and something that has not come into being is not the mental faculty; that something that has not come into being is not sights, something that has not come into being is not sounds, something that has not come into being is not odors, something that has not come into being is not tastes, something that has not come into being is not tangibles, and something that has not come into being is not mental phenomena; that something [F.128.a] that has not come into being is not visual consciousness, something that has not come into being is not auditory consciousness, something that has not come into being is not olfactory consciousness, something that has not come into being is not gustatory consciousness, something that has not come into being is not tactile consciousness, and something that has not come into being is not mental consciousness; that something that has not come into being is not visually compounded sensory contact, something that has not come into being is not aurally compounded sensory contact, something that has not come into being is not nasally compounded sensory contact, something that has not come into being is not lingually compounded sensory contact, something that has not come into being is not corporeally compounded sensory contact, and something that has not come into being is not mentally compounded sensory contact; that something that has not come into being is not feelings conditioned by visually compounded sensory contact, something that has not come into being is not feelings conditioned by aurally compounded sensory contact, something that has not come into being is not feelings conditioned by nasally compounded sensory contact, something that has not come into being is not feelings conditioned by lingually compounded sensory contact, something that has not come into

being is not feelings conditioned by corporeally compounded sensory contact, and something that has not come into being is not feelings conditioned by mentally compounded sensory contact; that something that has not come into being is not the earth element, something that has not come into being is not the water element, something that has not come into being is not the fire element, something that has not come into being is not the wind element, something that has not come into being is not the space element, and something that has not come into being is not the consciousness element; that something that has not come into being is not [F.128.b] ignorance, something that has not come into being is not formative predispositions, something that has not come into being is not consciousness, something that has not come into being is not name and form, something that has not come into being is not the six sense fields, something that has not come into being is not sensory contact, something that has not come into being is not sensation, something that has not come into being is not craving, something that has not come into being is not grasping, something that has not come into being is not the rebirth process, something that has not come into being is not birth, and something that has not come into being is not aging and death; that something that has not come into being is not the perfection of generosity, something that has not come into being is not the perfection of ethical discipline, something that has not come into being is not the perfection of tolerance, something that has not come into being is not the perfection of perseverance, something that has not come into being is not the perfection of meditative concentration, and something that has not come into being is not the perfection of wisdom; that something that has not come into being is not the emptiness of internal phenomena, something that has not come into being is not the emptiness of external phenomena, something that has not come into being is not the emptiness of external and internal phenomena, something that has not come into being is not the emptiness of emptiness, something that has not come into being is not the emptiness of great extent, something that has not come into being is not the emptiness of ultimate reality, something that has not come into being is not the emptiness of conditioned phenomena, something that has not come into being is not the emptiness of unconditioned phenomena, something that has not come into being is not the emptiness of the unlimited, something that has not come into being is not the emptiness of that which has neither beginning nor end, something that has not come into being is not the emptiness of nonexclusion, [F.129.a] something that has not come into being is not the emptiness of inherent nature, something that has not come into being is not the emptiness of all phenomena, something that has not come into being is not the emptiness of intrinsic defining

characteristics, something that has not come into being is not the emptiness of that which cannot be apprehended, something that has not come into being is not the emptiness of nonentities, something that has not come into being is not the emptiness of essential nature, and something that has not come into being is not the emptiness of an essential nature of nonentities; that something that has not come into being is not the applications of mindfulness, something that has not come into being is not the correct exertions, something that has not come into being is not the supports for miraculous ability, something that has not come into being is not the faculties, something that has not come into being is not the powers, something that has not come into being is not the branches of enlightenment, and something that has not come into being is not the noble eightfold path; and that something that has not come into being is not the truths of the noble ones, something that has not come into being is not the meditative concentrations, something that has not come into being is not the immeasurable attitudes, something that has not come into being is not the formless absorptions, something that has not come into being is not the eight liberations, something that has not come into being is not the nine serial steps of meditative absorption, something that has not come into being is not the emptiness, signlessness, and wishlessness gateways to liberation, something that has not come into being is not the extrasensory powers, something that has not come into being is not the meditative stabilities, something that has not come into being is not the dhāraṇī gateways, [F.129.b] something that has not come into being is not the ten powers of the tathāgatas, something that has not come into being is not the four fearlessnesses, something that has not come into being is not the four kinds of exact knowledge, something that has not come into being is not great loving kindness, something that has not come into being is not great compassion, something that has not come into being is not the eighteen distinct qualities of the buddhas, something that has not come into being is not omniscience, something that has not come into being is not the knowledge of the aspects of the path, and something that has not come into being is not all-aspect omniscience.

- 12.597 “Venerable Śāradvatīputra, you also said, ‘Why do you say, “How then should one who has not come into being give teaching and instruction in the perfection of wisdom, which has also not come into being”?’ Venerable Śāradvatīputra, it is because that which has not come into being is the perfection of wisdom, and that which is the perfection of wisdom has not come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of wisdom’—are without duality and cannot be divided into two. Venerable Śāradvatīputra, it is for this reason

that I said, 'How then should one who has not come into being give teaching and instruction in the perfection of wisdom, which has also not come into being?'

12.598 "Venerable Śāradvatīputra, you also said, 'Why do you say, "One cannot apprehend such bodhisattva great beings who are practicing for enlightenment as other than not having come into being"?' Venerable Śāradvatīputra, this is because, when bodhisattva great beings practice the perfection of wisdom, they do not observe that something that has not come into being is one thing and a bodhisattva another. Therefore, these two phenomena—'that which has not [F.130.a] come into being' and 'a bodhisattva'—are without duality and cannot be divided into two.

12.599 "They do not observe physical forms as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'physical forms'—are without duality and cannot be divided into two. They do not observe feelings as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'feelings'—are without duality and cannot be divided into two. They do not observe perceptions as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'perceptions'—are without duality and cannot be divided into two. They do not observe formative predispositions as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'formative predispositions'—are without duality and cannot be divided into two. They do not observe consciousness as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'consciousness'—are without duality and cannot be divided into two.

12.600 "They do not observe the eyes as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'the eyes'—are without duality and cannot be divided into two. They do not observe the ears as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'the ears'—are without duality and cannot be divided into two. They do not observe the nose as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'the nose'—are without duality and cannot be divided into two. They do not observe the tongue as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'the tongue'—are [F.130.b] without duality and cannot be divided into two. They do not observe the body as other than not having come into being. Therefore, these two phenomena—'that which has not come into being' and 'the body'—are

without duality and cannot be divided into two. They do not observe the mental faculty as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the mental faculty’—are without duality and cannot be divided into two.

12.601 “They do not observe sights as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘sights’—are without duality and cannot be divided into two. They do not observe sounds as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘sounds’—are without duality and cannot be divided into two. They do not observe odors as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘odors’—are without duality and cannot be divided into two. They do not observe tastes as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘tastes’—are without duality and cannot be divided into two. They do not observe tangibles as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘tangibles’—are without duality and cannot be divided into two. They do not observe mental phenomena as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘mental phenomena’—are without duality and cannot be divided into two.

12.602 “They do not observe visual consciousness as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘visual consciousness’—are without duality and cannot be divided into two. They do not observe auditory consciousness as other than [F.131.a] not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘auditory consciousness’—are without duality and cannot be divided into two. They do not observe olfactory consciousness as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘olfactory consciousness’—are without duality and cannot be divided into two. They do not observe gustatory consciousness as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘gustatory consciousness’—are without duality and cannot be divided into two. They do not observe tactile consciousness as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘tactile consciousness’—are without duality and cannot be divided into two. They do not observe mental consciousness as other than not having come into

being. Therefore, these two phenomena—‘that which has not come into being’ and ‘mental consciousness’—are without duality and cannot be divided into two.

12.603 “They do not observe visually compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘visually compounded sensory contact’—are without duality and cannot be divided into two. They do not observe aurally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘aurally compounded sensory contact’—are without duality and cannot be divided into two. They do not observe nasally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘nasally compounded sensory contact’—are without duality and cannot be divided into two. They do not observe lingually compounded sensory contact [F.131.b] as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘lingually compounded sensory contact’—are without duality and cannot be divided into two. They do not observe corporeally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘corporeally compounded sensory contact’—are without duality and cannot be divided into two. They do not observe mentally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘mentally compounded sensory contact’—are without duality and cannot be divided into two.

12.604 “They do not observe feelings conditioned by visually compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘feelings conditioned by visually compounded sensory contact’—are without duality and cannot be divided into two. They do not observe feelings conditioned by aurally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘feelings conditioned by aurally compounded sensory contact’—are without duality and cannot be divided into two. They do not observe feelings conditioned by nasally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘feelings conditioned by nasally compounded sensory contact’—are without duality and cannot be divided into two. They do not observe feelings conditioned by lingually compounded sensory

contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘feelings conditioned by lingually compounded sensory contact’—are without duality and cannot be divided into two. They do not observe feelings conditioned by corporeally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and [F.132.a] ‘feelings conditioned by corporeally compounded sensory contact’—are without duality and cannot be divided into two. They do not observe feelings conditioned by mentally compounded sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘feelings conditioned by mentally compounded sensory contact’—are without duality and cannot be divided into two.

12.605 “They do not observe the earth element as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the earth element’—are without duality and cannot be divided into two. They do not observe the water element as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the water element’—are without duality and cannot be divided into two. They do not observe the fire element as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the fire element’—are without duality and cannot be divided into two. They do not observe the wind element as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the wind element’—are without duality and cannot be divided into two. They do not observe the space element as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the space element’—are without duality and cannot be divided into two. They do not observe the consciousness element as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the consciousness element’—are without duality and cannot be divided into two.

12.606 “They do not observe ignorance as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘ignorance’—are [F.132.b] without duality and cannot be divided into two. They do not observe formative predispositions as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘formative predispositions’—are without duality and cannot be divided into two. They do not observe consciousness as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘consciousness’—are without duality and

cannot be divided into two. They do not observe name and form as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘name and form’—are without duality and cannot be divided into two. They do not observe the six sense fields as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the six sense fields’—are without duality and cannot be divided into two. They do not observe sensory contact as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘sensory contact’—are without duality and cannot be divided into two. They do not observe sensation as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘sensation’—are without duality and cannot be divided into two. They do not observe craving as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘craving’—are without duality and cannot be divided into two. They do not observe grasping as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘grasping’—are without duality and cannot be divided into two. They do not observe the rebirth process as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the rebirth process’—are without duality and cannot be divided into two. They do not observe birth as other [F.133.a] than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘birth’—are without duality and cannot be divided into two. They do not observe aging and death as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘aging and death’—are without duality and cannot be divided into two.

12.607 “They do not observe the perfection of generosity as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of generosity’—are without duality and cannot be divided into two. They do not observe the perfection of ethical discipline as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of ethical discipline’—are without duality and cannot be divided into two. They do not observe the perfection of tolerance as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of tolerance’—are without duality and cannot be divided into two. They do not observe the perfection of perseverance as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of

perseverance’—are without duality and cannot be divided into two. They do not observe the perfection of meditative concentration as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of meditative concentration’—are without duality and cannot be divided into two. They do not observe the perfection of wisdom as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the perfection of wisdom’—are without duality and cannot be divided into two.

12.608 “They do not observe the emptiness of internal phenomena [F.133.b] as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of internal phenomena’—are without duality and cannot be divided into two. They do not observe the emptiness of external phenomena as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of external phenomena’—are without duality and cannot be divided into two. They do not observe the emptiness of external and internal phenomena as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of external and internal phenomena’—are without duality and cannot be divided into two. They do not observe the emptiness of emptiness as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of emptiness’—are without duality and cannot be divided into two. They do not observe the emptiness of great extent as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of great extent’—are without duality and cannot be divided into two. They do not observe the emptiness of ultimate reality as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of ultimate reality’—are without duality and cannot be divided into two. They do not observe the emptiness of conditioned phenomena as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of conditioned phenomena’—are without duality and cannot be divided into two. They do not observe the emptiness of unconditioned phenomena as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of unconditioned phenomena’—are without duality and cannot be divided into two. They do not observe the emptiness of the unlimited as other than not having come into being. [F.134.a] Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of the unlimited’—are without duality and cannot be divided

into two. They do not observe the emptiness of that which has neither beginning nor end as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of that which has neither beginning nor end’—are without duality and cannot be divided into two. They do not observe the emptiness of nonexclusion as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of nonexclusion’—are without duality and cannot be divided into two. They do not observe the emptiness of inherent nature as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of inherent nature’—are without duality and cannot be divided into two. They do not observe the emptiness of all phenomena as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of all phenomena’—are without duality and cannot be divided into two. They do not observe the emptiness of intrinsic defining characteristics as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of intrinsic defining characteristics’—are without duality and cannot be divided into two. They do not observe the emptiness of that which cannot be apprehended as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of that which cannot be apprehended’—are without duality and cannot be divided into two. They do not observe the emptiness of nonentities as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of nonentities’—are without duality and cannot be divided into two. They do not observe the emptiness of essential nature [F.134.b] as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of essential nature’—are without duality and cannot be divided into two. They do not observe the emptiness of an essential nature of nonentities as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness of an essential nature of nonentities’—are without duality and cannot be divided into two.

12.609 “They do not observe the applications of mindfulness as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the applications of mindfulness’—are without duality and cannot be divided into two. They do not observe the correct exertions as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the correct exertions’—are without duality and cannot be divided into two. They do not

observe the supports for miraculous ability as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the supports for miraculous ability’—are without duality and cannot be divided into two. They do not observe the faculties as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the faculties’—are without duality and cannot be divided into two. They do not observe the powers as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the powers’—are without duality and cannot be divided into two. They do not observe the branches of enlightenment as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the branches of enlightenment’—are without duality and cannot be divided into two. They do not observe the noble eightfold path as other than [F.135.a] not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the noble eightfold path’—are without duality and cannot be divided into two.

- 12.610 “They do not observe the truths of the noble ones as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the truths of the noble ones’—are without duality and cannot be divided into two. They do not observe the meditative concentrations as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the meditative concentrations’—are without duality and cannot be divided into two. They do not observe the immeasurable attitudes as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the immeasurable attitudes’—are without duality and cannot be divided into two. They do not observe the formless absorptions as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the formless absorptions’—are without duality and cannot be divided into two. They do not observe the liberations as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the liberations’—are without duality and cannot be divided into two. They do not observe the serial steps of meditative absorption as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the serial steps of meditative absorption’—are without duality and cannot be divided into two. They do not observe the emptiness, signlessness, and wishlessness gateways to liberation as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the emptiness, signlessness, [F.135.b] and wishlessness gateways to

liberation’—are without duality and cannot be divided into two. They do not observe the extrasensory powers as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the extrasensory powers’—are without duality and cannot be divided into two. They do not observe the meditative stabilities as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the meditative stabilities’—are without duality and cannot be divided into two. They do not observe the dhāraṇī gateways as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the dhāraṇī gateways’—are without duality and cannot be divided into two. They do not observe the ten powers of the tathāgatas as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the powers of the tathāgatas’—are without duality and cannot be divided into two. They do not observe the four fearlessnesses as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the fearlessnesses’—are without duality and cannot be divided into two. They do not observe the four kinds of exact knowledge as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the kinds of exact knowledge’—are without duality and cannot be divided into two. They do not observe great loving kindness as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘great loving kindness’—are without duality and cannot be divided into two. They do not observe great compassion as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ [F.136.a] and ‘great compassion’—are without duality and cannot be divided into two. They do not observe the eighteen distinct qualities of the buddhas as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the distinct qualities of the buddhas’—are without duality and cannot be divided into two.

- 12.611 “They do not observe omniscience as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘omniscience’—are without duality and cannot be divided into two. They do not observe the knowledge of the aspects of the path as other than not having come into being. Therefore, these two phenomena—‘that which has not come into being’ and ‘the knowledge of the aspects of the path’—are without duality and cannot be divided into two. They do not observe all-aspect omniscience as other than not having come into being.

Therefore, these two phenomena—‘that which has not come into being’ and ‘all-aspect omniscience’—are without duality and cannot be divided into two.

12.612 “Venerable Śāradvatīputra, it is for this reason that one cannot apprehend such bodhisattvas who are practicing for enlightenment as other than not having come into being.

12.613 “Venerable Śāradvatīputra, you also said, ‘Why do you say, “If, when such teachings are given, the bodhisattva great beings are not afraid, not frightened, and not terrified, then these bodhisattva great beings are practicing the perfection of wisdom”?’ Venerable Śāradvatīputra, it is because bodhisattva great beings observe all phenomena without activity.⁶⁰⁵ They observe all phenomena to resemble a dream, observe all phenomena to resemble a magical [F.136.b] display, observe all phenomena to resemble a mirage, observe all phenomena to resemble an echo, observe all phenomena to resemble an optical aberration, and observe all phenomena to resemble a magical display. It is for this reason that when bodhisattva great beings are practicing the perfection of wisdom, they are not afraid, not frightened, and not terrified upon hearing this teaching.”

12.614 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and investigate those phenomena accordingly, at that time they do not apprehend physical forms; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘physical forms.’ At that time they do not apprehend feelings; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘feelings.’ At that time they do not apprehend perceptions; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘perceptions.’ At that time they do not apprehend formative predispositions; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘formative predispositions.’ At that time they do not apprehend consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘consciousness.’

12.615 “At that time they do not apprehend the eyes; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the eyes.’ At that time they do not apprehend the ears; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the ears.’ At that time they do not apprehend the nose; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the nose.’ At that time they do not apprehend the tongue; they do not grasp, [F.137.a] do not dwell on, are not fixated on, and do not designate it as ‘the tongue.’ At that time they do not apprehend the body; they do not grasp, do not dwell on, are not fixated on, and do not

designate it as 'the body.' At that time they do not apprehend the mental faculty; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the mental faculty.'

12.616 "At that time they do not apprehend sights; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'sights.' At that time they do not apprehend sounds; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'sounds.' At that time they do not apprehend odors; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'odors.' At that time they do not apprehend tastes; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'tastes.' At that time they do not apprehend tangibles; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'tangibles.' At that time they do not apprehend mental phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'mental phenomena.'

12.617 At that time they do not apprehend visual consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'visual consciousness.' At that time they do not apprehend auditory consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'auditory consciousness.' At that time they do not apprehend olfactory consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'olfactory consciousness.' At that time they do not apprehend gustatory consciousness; they do not grasp, do not dwell on, are not fixated on, [F.137.b] and do not designate it as 'gustatory consciousness.' At that time they do not apprehend tactile consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'tactile consciousness.' At that time they do not apprehend mental consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'mental consciousness.'

12.618 "At that time they do not apprehend visually compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'this is visually compounded sensory contact.' At that time they do not apprehend aurally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'aurally compounded sensory contact.' At that time they do not apprehend nasally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'nasally compounded sensory contact.' At that time they do not apprehend lingually compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'lingually compounded sensory contact.' At that time they do not apprehend corporeally compounded sensory contact; they do not grasp, do

not dwell on, are not fixated on, and do not designate it as 'corporeally compounded sensory contact.' At that time they do not apprehend mentally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'mentally compounded sensory contact.'

12.619 "At that time they do not apprehend feelings conditioned by visually compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'feelings conditioned by visually compounded sensory contact.' At that time they do not apprehend feelings conditioned by aurally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'feelings conditioned by aurally compounded sensory contact.' [F.138.a] At that time they do not apprehend feelings conditioned by nasally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'feelings conditioned by nasally compounded sensory contact.' At that time they do not apprehend feelings conditioned by lingually compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'feelings conditioned by lingually compounded sensory contact.' At that time they do not apprehend feelings conditioned by corporeally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'feelings conditioned by corporeally compounded sensory contact.' At that time they do not apprehend feelings conditioned by mentally compounded sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'feelings conditioned by mentally compounded sensory contact.'

12.620 "At that time they do not apprehend the earth element; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the earth element.' At that time they do not apprehend the water element; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the water element.' At that time they do not apprehend the fire element; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the fire element.' At that time they do not apprehend the wind element; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the wind element.' At that time they do not apprehend the space element; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the space element.' At that time they do not apprehend the consciousness element; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the consciousness element.'

12.621 “At that time they do not apprehend ignorance; they do not grasp, do not dwell on, are not fixated on, and do not [F.138.b] designate it as ‘ignorance.’ At that time they do not apprehend formative predispositions; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘formative predispositions.’ At that time they do not apprehend consciousness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘consciousness.’ At that time they do not apprehend name and form; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘name and form.’ At that time they do not apprehend the six sense fields; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the six sense fields.’ At that time they do not apprehend sensory contact; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘sensory contact.’ At that time they do not apprehend sensation; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘sensation.’ At that time they do not apprehend craving; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘craving.’ At that time they do not apprehend grasping; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘grasping.’ At that time they do not apprehend the rebirth process; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the rebirth process.’ At that time they do not apprehend birth; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘birth.’ At that time they do not apprehend aging and death; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘aging and death.’

12.622 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and investigate [F.139.a] those phenomena accordingly, at that time they do not apprehend the perfection of generosity; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the perfection of generosity.’ At that time they do not apprehend the perfection of ethical discipline; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the perfection of ethical discipline.’ At that time they do not apprehend the perfection of tolerance; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the perfection of tolerance.’ At that time they do not apprehend the perfection of perseverance; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the perfection of perseverance.’ At that time they do not apprehend the perfection of meditative concentration; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the perfection of meditative

concentration.’ At that time they do not apprehend the perfection of wisdom; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the perfection of wisdom.’

12.623 “At that time they do not apprehend the emptiness of internal phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the emptiness of internal phenomena.’ At that time they do not apprehend the emptiness of external phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the emptiness of external phenomena.’ At that time they do not apprehend the emptiness of external and internal phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the emptiness of external and internal phenomena.’ At that time they do not apprehend the emptiness of emptiness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the emptiness of emptiness.’ At that time they do not apprehend the emptiness of great extent; they do not grasp, do not dwell on, [F.139.b] are not fixated on, and do not designate it as ‘the emptiness of great extent.’ At that time they do not apprehend the emptiness of ultimate reality; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the emptiness of ultimate reality.’ At that time they do not apprehend the emptiness of conditioned phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the emptiness of conditioned phenomena.’ At that time they do not apprehend the emptiness of unconditioned phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the emptiness of unconditioned phenomena.’ At that time they do not apprehend the emptiness of the unlimited; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the emptiness of the unlimited.’ At that time they do not apprehend the emptiness of that which has neither beginning nor end; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the emptiness of that which has neither beginning nor end.’ At that time they do not apprehend the emptiness of nonexclusion; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the emptiness of nonexclusion.’ At that time they do not apprehend the emptiness of inherent nature; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the emptiness of inherent nature.’ At that time they do not apprehend the emptiness of all phenomena; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the emptiness of all phenomena.’ At that time they do not apprehend the emptiness of intrinsic defining characteristics; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘the emptiness of intrinsic defining characteristics.’ At that time they do not apprehend the emptiness of that

which cannot be apprehended; they do not grasp, do not dwell on, are not fixated on, and do not designate [F.140.a] it 'the emptiness of that which cannot be apprehended.' At that time they do not apprehend the emptiness of nonentities; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of nonentities.' At that time they do not apprehend the emptiness of essential nature; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of essential nature.' At that time they do not apprehend the emptiness of an essential nature of nonentities; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the emptiness of an essential nature of nonentities.'

12.624 "Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and investigate those phenomena accordingly, at that time they do not apprehend the applications of mindfulness; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the applications of mindfulness.' At that time they do not apprehend the correct exertions; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the correct exertions.' At that time they do not apprehend the supports for miraculous ability; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the supports for miraculous ability.' At that time they do not apprehend the faculties; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the faculties.' At that time they do not apprehend the powers; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the powers.' At that time they do not apprehend the branches of enlightenment; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the branches of enlightenment.' [F.140.b] At that time they do not apprehend the noble eightfold path; they do not grasp, do not dwell on, are not fixated on, and do not designate it as 'the noble eightfold path.'

12.625 "At that time they do not apprehend the truths of the noble ones; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the truths of the noble ones.' At that time they do not apprehend the meditative concentrations; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the meditative concentrations.' At that time they do not apprehend the immeasurable attitudes; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the immeasurable attitudes.' At that time they do not apprehend the formless absorptions; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the formless absorptions.' At that time they do not apprehend the liberations; they do not grasp, do not dwell on, are not fixated on, and do not designate them as 'the eight liberations.' At that time they do

not apprehend the serial steps of meditative absorption; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the nine serial steps of meditative absorption.’ At that time they do not apprehend the emptiness, signlessness, and wishlessness gateways to liberation; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the emptiness, signlessness, and wishlessness gateways to liberation.’ At that time they do not apprehend the extrasensory powers; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the extrasensory powers.’ At that time they do not apprehend the meditative stabilities; they do not grasp, [F.141.a] do not dwell on, are not fixated on, and do not designate them as ‘the meditative stabilities.’ At that time they do not apprehend the dhāraṇī gateways; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the dhāraṇī gateways.’ At that time they do not apprehend the powers of the tathāgatas; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the ten powers of the tathāgatas.’ At that time they do not apprehend the fearlessnesses; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the four fearlessnesses.’ At that time they do not apprehend the kinds of exact knowledge; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the four kinds of exact knowledge.’ At that time they do not apprehend great loving kindness; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘great loving kindness.’ At that time they do not apprehend great compassion; they do not grasp, do not dwell on, are not fixated on, and do not designate it as ‘great compassion.’ At that time they do not apprehend the distinct qualities of the buddhas; they do not grasp, do not dwell on, are not fixated on, and do not designate them as ‘the eighteen distinct qualities of the buddhas.’ [B9]

- 12.626 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they do not apprehend the meditative stabilities and the dhāraṇī gateways; they do not grasp, do not dwell on, [F.141.b] are not fixated on, and do not designate them as ‘the meditative stabilities and the dhāraṇī gateways.’ If you ask why, it is because, when bodhisattva great beings practice the perfection of wisdom, they do not observe physical forms, do not observe feelings, do not observe perceptions, do not observe formative predispositions, and do not observe consciousness; they do not observe the eyes, do not observe the ears, do not observe the nose, do not observe the tongue, do not observe the body, and do not observe the mental faculty; they do not observe sights, do not observe sounds, do not observe odors, do not observe tastes, do not observe tangibles, and do not observe mental phenomena; they do not observe visual consciousness, do not

observe auditory consciousness, do not observe olfactory consciousness, do not observe gustatory consciousness, do not observe tactile consciousness, and do not observe mental consciousness; they do not observe visually compounded sensory contact, do not observe aurally compounded sensory contact, do not observe nasally compounded sensory contact, do not observe lingually compounded sensory contact, do not observe corporeally compounded sensory contact, and do not observe mentally compounded sensory contact; they do not observe feelings conditioned by visually compounded sensory contact, do not observe feelings conditioned by aurally compounded sensory contact, do not observe feelings conditioned by nasally compounded sensory contact, do not observe feelings conditioned by lingually compounded sensory contact, do not observe [F.142.a] feelings conditioned by corporeally compounded sensory contact, and do not observe feelings conditioned by mentally compounded sensory contact; they do not observe the earth element, do not observe the water element, do not observe the fire element, do not observe the wind element, do not observe the space element, and do not observe the consciousness element; and they do not observe ignorance, do not observe formative predispositions, do not observe consciousness, do not observe name and form, do not observe the six sense fields, do not observe sensory contact, do not observe sensation, do not observe craving, do not observe grasping, do not observe the rebirth process, do not observe birth, and do not observe aging and death.

- 12.627 “They do not observe the perfection of generosity, do not observe the perfection of ethical discipline, do not observe the perfection of tolerance, do not observe the perfection of perseverance, do not observe the perfection of meditative concentration, and do not observe the perfection of wisdom; they do not observe the emptiness of internal phenomena, do not observe the emptiness of external phenomena, do not observe the emptiness of external and internal phenomena, do not observe the emptiness of emptiness, do not observe the emptiness of great extent, do not observe the emptiness of ultimate reality, do not observe the emptiness of conditioned phenomena, do not observe the emptiness of unconditioned phenomena, do not observe the emptiness of the unlimited, [F.142.b] do not observe the emptiness of that which has neither beginning nor end, do not observe the emptiness of nonexclusion, do not observe the emptiness of inherent nature, do not observe the emptiness of all phenomena, do not observe the emptiness of intrinsic defining characteristics, do not observe the emptiness of that which cannot be apprehended, do not observe the emptiness of nonentities, do not observe the emptiness of essential nature, and do not observe the emptiness of an essential nature of nonentities; they do not observe the applications of

mindfulness, do not observe the correct exertions, do not observe the supports for miraculous ability, do not observe the faculties, do not observe the powers, do not observe the branches of enlightenment, and do not observe the noble eightfold path; they do not observe the truths of the noble ones, do not observe the meditative concentrations, do not observe the immeasurable attitudes, do not observe the formless absorptions, do not observe the eight liberations, do not observe the nine serial steps of meditative absorption, do not observe the emptiness, signlessness, and wishlessness gateways to liberation, do not observe the extrasensory powers, do not observe the meditative stabilities, do not observe the dhāraṇī gateways, do not observe the ten powers of the tathāgatas, do not observe the four fearlessnesses, do not observe the four kinds of [F.143.a] exact knowledge, do not observe great loving kindness, do not observe great compassion, and do not observe the eighteen distinct qualities of the buddhas; and they do not observe omniscience, do not observe the knowledge of the aspects of the path, and do not observe all-aspect omniscience.

12.628 “If you ask why, Blessed Lord, it is because that nonarising of physical forms is not physical forms, therefore physical forms and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of physical forms is not physical forms. Blessed Lord, that nonarising of feelings is not feelings, therefore feelings and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of feelings is not feelings. Blessed Lord, that nonarising of perceptions is not perceptions, therefore perceptions and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of perceptions is not perceptions. Blessed Lord, that nonarising of formative predispositions is not formative predispositions, therefore formative predispositions and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because [F.143.b] nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of formative predispositions is not formative predispositions. Blessed Lord, that nonarising of consciousness is not consciousness, therefore consciousness and nonarising are without duality and cannot be divided into two. If you

ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of consciousness is not consciousness.

12.629 “Blessed Lord, that nonarising of the eyes is not the eyes, therefore the eyes and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the eyes is not the eyes. Blessed Lord, that nonarising of the ears is not the ears, therefore the ears and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the ears is not the ears. Blessed Lord, that nonarising of the nose is not the nose, therefore the nose and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the nose is not the nose. Blessed Lord, that nonarising of the tongue is not the tongue, therefore the tongue and nonarising are without duality and cannot be divided into two. If one were to ask [F.144.a] why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the tongue is not the tongue. Blessed Lord, that nonarising of the body is not the body, therefore the body and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the body is not the body. Blessed Lord, that nonarising of the mental faculty is not the mental faculty, therefore the mental faculty and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the mental faculty is not the mental faculty.

12.630 “Blessed Lord, that nonarising of sights is not sights, therefore sights and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of sights is not sights. Blessed Lord, that nonarising of sounds is not sounds, therefore sounds and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of sounds is not sounds. Blessed Lord, that nonarising of odors is not odors, therefore odors and nonarising [F.144.b] are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because

nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of odors is not odors. Blessed Lord, that nonarising of sounds is not sounds, therefore sounds and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of sounds is not sounds. Blessed Lord, that nonarising of tastes is not tastes, therefore tastes and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of tastes is not tastes. Blessed Lord, that nonarising of tangibles is not tangibles, therefore tangibles and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of tangibles is not tangibles. Blessed Lord, that nonarising of mental objects is not mental objects, therefore mental objects and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of mental objects is not mental objects.

- 12.631 “Blessed Lord, that nonarising of visual consciousness is not visual consciousness, therefore visual consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of visual consciousness [F.145.a] is not visual consciousness. Blessed Lord, that nonarising of auditory consciousness is not auditory consciousness, therefore auditory consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of auditory consciousness is not auditory consciousness. Blessed Lord, that nonarising of olfactory consciousness is not olfactory consciousness, therefore olfactory consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of olfactory consciousness is not olfactory consciousness. Blessed Lord, that nonarising of gustatory consciousness is not gustatory consciousness, therefore gustatory consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that

reason, the nonarising of gustatory consciousness is not gustatory consciousness. Blessed Lord, that nonarising of tactile consciousness is not tactile consciousness, therefore tactile consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, [F.145.b] is not many, and is not something different. For that reason, the nonarising of tactile consciousness is not tactile consciousness. Blessed Lord, that nonarising of mental consciousness is not mental consciousness, therefore mental consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of mental consciousness is not mental consciousness.

12.632 “Blessed Lord, that nonarising of visually compounded sensory contact is not visually compounded sensory contact, therefore visually compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of visually compounded sensory contact is not visually compounded sensory contact. Blessed Lord, that nonarising of aurally compounded sensory contact is not aurally compounded sensory contact, therefore aurally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of aurally compounded sensory contact is not aurally compounded sensory contact. Blessed Lord, that nonarising of nasally compounded sensory contact is not nasally compounded sensory contact, therefore nasally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, [F.146.a] is not two, is not many, and is not something different. For that reason, the nonarising of nasally compounded sensory contact is not nasally compounded sensory contact. Blessed Lord, that nonarising of lingually compounded sensory contact is not lingually compounded sensory contact, therefore lingually compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of lingually compounded sensory contact is not lingually compounded sensory contact. Blessed Lord, that nonarising of corporeally compounded sensory contact is not corporeally compounded sensory contact, therefore corporeally compounded sensory contact and nonarising are without duality and cannot be divided into two. If

you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of corporeally compounded sensory contact is not corporeally compounded sensory contact. Blessed Lord, that nonarising of mentally compounded sensory contact is not mentally compounded sensory contact, therefore mentally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of mentally compounded sensory contact is not mentally compounded sensory contact.

- 12.633 “Blessed Lord, that nonarising of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact, therefore feelings conditioned by visually compounded sensory contact and nonarising are without duality and cannot be divided into two. If one were [F.146.b] to ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact. Blessed Lord, that nonarising of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact, therefore feelings conditioned by aurally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact. Blessed Lord, that nonarising of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact, therefore feelings conditioned by nasally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact. Blessed Lord, that nonarising of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact, therefore feelings conditioned by lingually compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of

feelings conditioned by lingually compounded [F.147.a] sensory contact is not feelings conditioned by lingually compounded sensory contact. Blessed Lord, that nonarising of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact, therefore feelings conditioned by corporeally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact. Blessed Lord, that nonarising of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact, therefore feelings conditioned by mentally compounded sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact.

12.634 “Blessed Lord, that nonarising of the earth element is not the earth element, therefore the earth element and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the earth element is not the earth element. Blessed Lord, that nonarising of the water element is not the water element, therefore the water element and nonarising are without duality and cannot be divided into two. [F.147.b] If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the water element is not the water element. Blessed Lord, that nonarising of the fire element is not the fire element, therefore the fire element and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the fire element is not the fire element. Blessed Lord, that nonarising of the wind element is not the wind element, therefore the wind element and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the wind element is not the wind element. Blessed Lord, that nonarising of the space element is not the space element, therefore the space element and nonarising are without duality and cannot be divided into two.

If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the space element is not the space element. Blessed Lord, that nonarising of the consciousness element is not the consciousness element, therefore the consciousness element and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising [F.148.a] is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the consciousness element is not the consciousness element.

- 12.635 “Blessed Lord, that nonarising of ignorance is not ignorance, therefore ignorance and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of ignorance is not ignorance. Blessed Lord, that nonarising of formative predispositions is not formative predispositions, therefore formative predispositions and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of formative predispositions is not formative predispositions. Blessed Lord, that nonarising of consciousness is not consciousness, therefore consciousness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of consciousness is not consciousness. Blessed Lord, that nonarising of name and form is not name and form, therefore name and form and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of name and form [F.148.b] is not name and form. Blessed Lord, that nonarising of the six sense fields is not the six sense fields, therefore the six sense fields and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the six sense fields is not the six sense fields. Blessed Lord, that nonarising of sensory contact is not sensory contact, therefore sensory contact and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of sensory contact is not sensory contact. Blessed Lord, that nonarising of sensation is not sensation, therefore sensation and nonarising are without duality and cannot be divided into

two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of sensation is not sensation. Blessed Lord, that nonarising of craving is not craving, therefore craving and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of craving is not craving. Blessed Lord, that nonarising of grasping is not grasping, therefore grasping and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, [F.149.a] it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of grasping is not grasping. Blessed Lord, that nonarising of the rebirth process is not the rebirth process, therefore the rebirth process and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the rebirth process is not the rebirth process. Blessed Lord, that nonarising of birth is not birth, therefore birth and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of birth is not birth. Blessed Lord, that nonarising of aging and death is not aging and death, therefore aging and death and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of aging and death is not aging and death.

12.636 “Blessed Lord, that nonarising of the perfection of generosity is not the perfection of generosity, therefore the perfection of generosity and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the perfection of generosity [F.149.b] is not the perfection of generosity. Blessed Lord, that nonarising of the perfection of ethical discipline is not the perfection of ethical discipline, therefore the perfection of ethical discipline and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the perfection of ethical discipline is not the perfection of ethical discipline. Blessed Lord, that nonarising of the perfection of tolerance is not the perfection of tolerance, therefore the perfection of tolerance and nonarising are without duality and cannot be divided into two. If you ask why, Blessed

Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the perfection of tolerance is not the perfection of tolerance. Blessed Lord, that nonarising of the perfection of perseverance is not the perfection of perseverance, therefore the perfection of perseverance and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the perfection of perseverance is not the perfection of perseverance. Blessed Lord, that nonarising of the perfection of meditative concentration is not the perfection of meditative concentration, therefore the perfection of meditative concentration and nonarising are without duality and cannot be [F.150.a] divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the perfection of meditative concentration is not the perfection of meditative concentration. Blessed Lord, that nonarising of the perfection of wisdom is not the perfection of wisdom, therefore the perfection of wisdom and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the perfection of wisdom is not the perfection of wisdom.

12.637 “Blessed Lord, that nonarising of the emptiness of internal phenomena is not the emptiness of internal phenomena, therefore the emptiness of internal phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of internal phenomena is not the emptiness of internal phenomena. Blessed Lord, that nonarising of the emptiness of external phenomena is not the emptiness of external phenomena, therefore the emptiness of external phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of external phenomena is not the emptiness of external phenomena. Blessed Lord, that nonarising of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena, therefore the emptiness of external and internal phenomena [F.150.b] and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena. Blessed Lord, that

nonarising of the emptiness of emptiness is not the emptiness of emptiness, therefore the emptiness of emptiness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of emptiness is not the emptiness of emptiness. Blessed Lord, that nonarising of the emptiness of great extent is not the emptiness of great extent, therefore the emptiness of great extent and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of great extent is not the emptiness of great extent. Blessed Lord, that nonarising of the emptiness of ultimate reality is not the emptiness of ultimate reality, therefore the emptiness of ultimate reality and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of ultimate reality is not the emptiness of ultimate reality. Blessed Lord, that nonarising of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena, therefore the [F.151.a] emptiness of conditioned phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena. Blessed Lord, that nonarising of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena, therefore the emptiness of unconditioned phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena. Blessed Lord, that nonarising of the emptiness of the unlimited is not the emptiness of the unlimited, therefore the emptiness of the unlimited and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of the unlimited is not the emptiness of the unlimited. Blessed Lord, that nonarising of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end, therefore the emptiness of that which has neither beginning nor end and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is

not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of that which has neither beginning nor end [F.151.b] is not the emptiness of that which has neither beginning nor end. Blessed Lord, that nonarising of the emptiness of nonexclusion is not the emptiness of nonexclusion, therefore the emptiness of nonexclusion and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of nonexclusion is not the emptiness of nonexclusion. Blessed Lord, that nonarising of the emptiness of inherent nature is not the emptiness of inherent nature, therefore the emptiness of inherent nature and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of inherent nature is not the emptiness of inherent nature. Blessed Lord, that nonarising of the emptiness of all phenomena is not the emptiness of all phenomena, therefore the emptiness of all phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of all phenomena is not the emptiness of all phenomena. Blessed Lord, that nonarising of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics, therefore the emptiness of intrinsic defining characteristics and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, [F.152.a] it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics. Blessed Lord, that nonarising of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended, therefore the emptiness of that which cannot be apprehended and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended. Blessed Lord, that nonarising of the emptiness of nonentities is not the emptiness of nonentities, therefore the emptiness of nonentities and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of nonentities is not the emptiness of

nonentities. Blessed Lord, that nonarising of the emptiness of essential nature is not the emptiness of essential nature, therefore the emptiness of essential nature and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of essential nature is not the emptiness of essential nature. Blessed Lord, that nonarising of the emptiness of an essential nature of nonentities is not the [F.152.b] emptiness of an essential nature of nonentities, therefore the emptiness of an essential nature of nonentities and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities.

12.638 “Blessed Lord, that nonarising of the applications of mindfulness is not the applications of mindfulness, therefore the applications of mindfulness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the applications of mindfulness is not the applications of mindfulness. Blessed Lord, that nonarising of the correct exertions is not the correct exertions, therefore the correct exertions and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the correct exertions is not the correct exertions. Blessed Lord, that nonarising of the supports for miraculous ability is not the supports for miraculous ability, therefore the supports for miraculous ability and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the supports for miraculous ability is not [F.153.a] the supports for miraculous ability. Blessed Lord, that nonarising of the faculties is not the faculties, therefore the faculties and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the faculties is not the faculties. Blessed Lord, that nonarising of the powers is not the powers, therefore the powers and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the powers is not the powers. Blessed Lord, that nonarising of the branches of

enlightenment is not the branches of enlightenment, therefore the branches of enlightenment and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the branches of enlightenment is not the branches of enlightenment. Blessed Lord, that nonarising of the noble eightfold path is not the noble eightfold path, therefore the noble eightfold path and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not [F.153.b] something different. For that reason, the nonarising of the noble eightfold path is not the noble eightfold path.

12.639 “Blessed Lord, that nonarising of the truths of the noble ones is not the truths of the noble ones, therefore the truths of the noble ones and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the truths of the noble ones is not the truths of the noble ones. Blessed Lord, that nonarising of the meditative concentrations is not the meditative concentrations, therefore the meditative concentrations and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the meditative concentrations is not the meditative concentrations. Blessed Lord, that nonarising of the immeasurable attitudes is not the immeasurable attitudes, therefore the immeasurable attitudes and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the immeasurable attitudes is not the immeasurable attitudes. Blessed Lord, that nonarising of the formless absorptions is not the formless absorptions, therefore the formless absorptions and nonarising are without duality and cannot [F.154.a] be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the formless absorptions is not the formless absorptions. Blessed Lord, that nonarising of the liberations is not the liberations, therefore the liberations and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the liberations is not the liberations. Blessed Lord, that nonarising of the serial steps of meditative absorption is not the serial steps of meditative absorption, therefore the serial steps of

meditative absorption and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the serial steps of meditative absorption is not the serial steps of meditative absorption. Blessed Lord, that nonarising of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation, therefore the emptiness, signlessness, and wishlessness gateways to liberation and nonarising are without duality and cannot be divided into two. If you ask why, [F.154.b] Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation. Blessed Lord, that nonarising of the extrasensory powers is not the extrasensory powers, therefore the extrasensory powers and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the extrasensory powers is not the extrasensory powers. Blessed Lord, that nonarising of the meditative stabilities is not the meditative stabilities, therefore the meditative stabilities and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the meditative stabilities is not the meditative stabilities. Blessed Lord, that nonarising of the dhāraṇī gateways is not the dhāraṇī gateways, therefore the dhāraṇī gateways and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the dhāraṇī gateways is not the dhāraṇī gateways. Blessed Lord, that nonarising of the powers of the tathāgatas is not the powers of the tathāgatas, therefore the powers of the tathāgatas [F.155.a] and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the powers of the tathāgatas is not the powers of the tathāgatas. Blessed Lord, that nonarising of the fearlessnesses is not the fearlessnesses, therefore the fearlessnesses and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the fearlessnesses is not the fearlessnesses. Blessed Lord, that nonarising of the kinds of exact

knowledge is not the kinds of exact knowledge, therefore the kinds of exact knowledge and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the kinds of exact knowledge is not the kinds of exact knowledge. Blessed Lord, that nonarising of great loving kindness is not great loving kindness, therefore great loving kindness and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of great loving kindness is not great loving kindness. [F.155.b] Blessed Lord, that nonarising of great compassion is not great compassion, therefore great compassion and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of great compassion is not great compassion. Blessed Lord, that nonarising of the eighteen distinct qualities of the buddhas is not the distinct qualities of the buddhas, therefore the distinct qualities of the buddhas and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the distinct qualities of the buddhas is not the distinct qualities of the buddhas.

12.640 “Blessed Lord, that nonarising of the real nature is not the real nature, therefore the real nature and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the real nature is not the real nature. Blessed Lord, that nonarising of the reality of phenomena is not the reality of phenomena, therefore the reality of phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the reality of phenomena is not the reality of phenomena. Blessed Lord, that nonarising of the realm of phenomena [F.156.a] is not the realm of phenomena, therefore the realm of phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the realm of phenomena is not the realm of phenomena. Blessed Lord, that nonarising of the maturity of phenomena is not the maturity of phenomena, therefore the maturity of phenomena and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because

nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the maturity of phenomena is not the maturity of phenomena. Blessed Lord, that nonarising of the very limit of reality is not the very limit of reality, therefore the very limit of reality and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the very limit of reality is not the very limit of reality. Blessed Lord, that nonarising of the realm of the inconceivable is not the realm of the inconceivable, therefore the realm of the inconceivable and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the realm of the inconceivable is not the realm of the inconceivable. Blessed Lord, that [F.156.b] nonarising of omniscience is not omniscience, therefore omniscience and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of omniscience is not omniscience. Blessed Lord, that nonarising of the knowledge of the aspects of the path is not the knowledge of the aspects of the path, therefore the knowledge of the aspects of the path and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of the knowledge of the aspects of the path is not the knowledge of the aspects of the path. Blessed Lord, that nonarising of all-aspect omniscience is not all-aspect omniscience, therefore all-aspect omniscience and nonarising are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because nonarising is not one, is not two, is not many, and is not something different. For that reason, the nonarising of all-aspect omniscience is not all-aspect omniscience. [B10]

- 12.641 “If you ask why, Blessed Lord, it is because that perishing of physical forms is not physical forms, therefore physical forms and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not [F.157.a] something different. For that reason, the perishing of physical forms is not physical forms. Blessed Lord, that perishing of feelings is not feelings, therefore feelings and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of feelings is not feelings. Blessed Lord, that perishing of

perceptions is not perceptions, therefore perceptions and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of perceptions is not perceptions. Blessed Lord, that perishing of formative predispositions is not formative predispositions, therefore formative predispositions and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of formative predispositions is not formative predispositions. Blessed Lord, that perishing of consciousness is not consciousness, therefore consciousness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of consciousness is not consciousness.

12.642 “Blessed Lord, that perishing of the eyes is not the eyes, therefore the eyes and perishing are without duality and cannot [F.157.b] be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the eyes is not the eyes. Blessed Lord, that perishing of the ears is not the ears, therefore the ears and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the ears is not the ears. Blessed Lord, that perishing of the nose is not the nose, therefore the nose and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the nose is not the nose. Blessed Lord, that perishing of the tongue is not the tongue, therefore the tongue and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the tongue is not the tongue. Blessed Lord, that perishing of the body is not the body, therefore the body and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the body is not the body. Blessed Lord, that perishing of the mental faculty is not the mental faculty, therefore the mental faculty and perishing are without duality and cannot be divided into two. If you ask

why, Blessed [F.158.a] Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the mental faculty is not the mental faculty.

12.643 "Blessed Lord, that perishing of sights is not sights, therefore sights and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of sights is not sights. Blessed Lord, that perishing of sounds is not sounds, therefore sounds and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of sounds is not sounds. Blessed Lord, that perishing of odors is not odors, therefore odors and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of odors is not odors. Blessed Lord, that perishing of sounds is not sounds, therefore sounds and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of sounds is not sounds. Blessed Lord, that perishing of tastes is not tastes, therefore tastes and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of tastes is not tastes. Blessed Lord, that perishing of tangibles is not tangibles, therefore tangibles and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of tangibles [F.158.b] is not tangibles. Blessed Lord, that perishing of mental objects is not mental objects, therefore mental objects and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of mental objects is not mental objects.

12.644 "Blessed Lord, that perishing of visual consciousness is not visual consciousness, therefore visual consciousness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of visual consciousness is not visual consciousness. Blessed Lord, that perishing of auditory consciousness is not auditory consciousness, therefore auditory consciousness and perishing are without duality and cannot be divided into two. If you ask why, Blessed

Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of auditory consciousness is not auditory consciousness. Blessed Lord, that perishing of olfactory consciousness is not olfactory consciousness, therefore olfactory consciousness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of olfactory consciousness is not olfactory consciousness. Blessed Lord, that perishing of gustatory [F.159.a] consciousness is not gustatory consciousness, therefore gustatory consciousness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of gustatory consciousness is not gustatory consciousness. Blessed Lord, that perishing of tactile consciousness is not tactile consciousness, therefore tactile consciousness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of tactile consciousness is not tactile consciousness. Blessed Lord, that perishing of mental consciousness is not mental consciousness, therefore mental consciousness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of mental consciousness is not mental consciousness.

12.645 “Blessed Lord, that perishing of visually compounded sensory contact is not visually compounded sensory contact, therefore visually compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of visually compounded sensory contact is not visually compounded sensory contact. Blessed Lord, [F.159.b] that perishing of aurally compounded sensory contact is not aurally compounded sensory contact, therefore aurally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of aurally compounded sensory contact is not aurally compounded sensory contact. Blessed Lord, that perishing of nasally compounded sensory contact is not nasally compounded sensory contact, therefore nasally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is

not many, and is not something different. For that reason, the perishing of nasally compounded sensory contact is not nasally compounded sensory contact. Blessed Lord, that perishing of lingually compounded sensory contact is not lingually compounded sensory contact, therefore lingually compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of lingually compounded sensory contact is not lingually compounded sensory contact. Blessed Lord, that perishing of corporeally compounded sensory contact is not corporeally compounded sensory contact, therefore corporeally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of corporeally compounded sensory contact is not corporeally compounded sensory contact. Blessed Lord, that perishing of mentally compounded sensory contact is not mentally compounded sensory [F.160.a] contact, therefore mentally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of mentally compounded sensory contact is not mentally compounded sensory contact.

- 12.646 “Blessed Lord, that perishing of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact, therefore feelings conditioned by visually compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact. Blessed Lord, that perishing of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact, therefore feelings conditioned by aurally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact. Blessed Lord, that perishing of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact, therefore feelings conditioned by nasally

compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, [F.160.b] is not two, is not many, and is not something different. For that reason, the perishing of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact. Blessed Lord, that perishing of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact, therefore feelings conditioned by lingually compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact. Blessed Lord, that perishing of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact, therefore feelings conditioned by corporeally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact. Blessed Lord, that perishing of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact, therefore feelings conditioned by mentally compounded sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of feelings conditioned by mentally compounded sensory contact is not [F.161.a] feelings conditioned by mentally compounded sensory contact.

12.647 “Blessed Lord, that perishing of the earth element is not the earth element, therefore the earth element and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the earth element is not the earth element. Blessed Lord, that perishing of the water element is not the water element, therefore the water element and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the water element is not the water element. Blessed Lord, that perishing of the fire element is not the fire element, therefore the fire element and

perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the fire element is not the fire element. Blessed Lord, that perishing of the wind element is not the wind element, therefore the wind element and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the wind element is not the wind element. Blessed Lord, that perishing [F.161.b] of the space element is not the space element, therefore the space element and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the space element is not the space element. Blessed Lord, that perishing of the consciousness element is not the consciousness element, therefore the consciousness element and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the consciousness element is not the consciousness element.

12.648 “Blessed Lord, that perishing of ignorance is not ignorance, therefore ignorance and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of ignorance is not ignorance. Blessed Lord, that perishing of formative predispositions is not formative predispositions, therefore formative predispositions and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of formative predispositions is not formative predispositions. Blessed Lord, that perishing of consciousness is not consciousness, therefore consciousness and perishing are without duality and cannot be divided into two. If you ask why, [F.162.a] Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of consciousness is not consciousness. Blessed Lord, that perishing of name and form is not name and form, therefore name and form and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of name and form is not name and form. Blessed Lord, that perishing of the six sense fields is not the six sense fields, therefore the six sense fields and perishing are without duality and cannot be divided into two. If you ask

why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the six sense fields is not the six sense fields. Blessed Lord, that perishing of sensory contact is not sensory contact, therefore sensory contact and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of sensory contact is not sensory contact. Blessed Lord, that perishing of sensation is not sensation, therefore sensation and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of sensation [F.162.b] is not sensation. Blessed Lord, that perishing of craving is not craving, therefore craving and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of craving is not craving. Blessed Lord, that perishing of grasping is not grasping, therefore grasping and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of grasping is not grasping. Blessed Lord, that perishing of the rebirth process is not the rebirth process, therefore the rebirth process and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the rebirth process is not the rebirth process. Blessed Lord, that perishing of birth is not birth, therefore birth and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of birth is not birth. Blessed Lord, that perishing of aging and death is not aging and death, therefore aging and death and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not [F.163.a] many, and is not something different. For that reason, the perishing of aging and death is not aging and death.

12.649 “Blessed Lord, that perishing of the perfection of generosity is not the perfection of generosity, therefore the perfection of generosity and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the perfection of generosity is not the perfection of generosity. Blessed Lord, that perishing of the perfection of ethical discipline is not the perfection of ethical discipline,

therefore the perfection of ethical discipline and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the perfection of ethical discipline is not the perfection of ethical discipline. Blessed Lord, that perishing of the perfection of tolerance is not the perfection of tolerance, therefore the perfection of tolerance and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the perfection of tolerance is not the perfection of tolerance. Blessed Lord, that perishing of the perfection of perseverance is not the perfection of perseverance, therefore the perfection of perseverance and perishing are without duality and cannot [F.163.b] be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the perfection of perseverance is not the perfection of perseverance. Blessed Lord, that perishing of the perfection of meditative concentration is not the perfection of meditative concentration, therefore the perfection of meditative concentration and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the perfection of meditative concentration is not the perfection of meditative concentration. Blessed Lord, that perishing of the perfection of wisdom is not the perfection of wisdom, therefore the perfection of wisdom and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the perfection of wisdom is not the perfection of wisdom.

12.650 “Blessed Lord, that perishing of the emptiness of internal phenomena is not the emptiness of internal phenomena, therefore the emptiness of internal phenomena and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of internal phenomena is not the emptiness of internal phenomena. Blessed Lord, that perishing of the emptiness of external phenomena is not the emptiness of external phenomena, therefore the emptiness of external phenomena and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of external phenomena is not the emptiness of external phenomena. Blessed Lord, that perishing of the

emptiness of external and internal phenomena is not the [F.164.a] emptiness of external and internal phenomena, therefore the emptiness of external and internal phenomena and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena. Blessed Lord, that perishing of the emptiness of emptiness is not the emptiness of emptiness, therefore the emptiness of emptiness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of emptiness is not the emptiness of emptiness. Blessed Lord, that perishing of the emptiness of great extent is not the emptiness of great extent, therefore the emptiness of great extent and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of great extent is not the emptiness of great extent. Blessed Lord, that perishing of the emptiness of ultimate reality is not the emptiness of ultimate reality, [F.164.b] therefore the emptiness of ultimate reality and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of ultimate reality is not the emptiness of ultimate reality. Blessed Lord, that perishing of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena, therefore the emptiness of conditioned phenomena and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena. Blessed Lord, that perishing of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena, therefore the emptiness of unconditioned phenomena and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena. Blessed Lord, that perishing of the emptiness of the unlimited is not the emptiness of the unlimited, therefore the emptiness of the unlimited and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is

not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of the unlimited is not the emptiness of the unlimited. Blessed [F.165.a] Lord, that perishing of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end, therefore the emptiness of that which has neither beginning nor end and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end. Blessed Lord, that perishing of the emptiness of nonexclusion is not the emptiness of nonexclusion, therefore the emptiness of nonexclusion and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of nonexclusion is not the emptiness of nonexclusion. Blessed Lord, that perishing of the emptiness of inherent nature is not the emptiness of inherent nature, therefore the emptiness of inherent nature and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of inherent nature is not the emptiness of inherent nature. Blessed Lord, that perishing of the emptiness of all phenomena is not the emptiness of all phenomena, therefore the emptiness of all phenomena and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, [F.165.b] the perishing of the emptiness of all phenomena is not the emptiness of all phenomena. Blessed Lord, that perishing of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics, therefore the emptiness of intrinsic defining characteristics and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics. Blessed Lord, that perishing of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended, therefore the emptiness of that which cannot be apprehended and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of that

which cannot be apprehended is not the emptiness of that which cannot be apprehended. Blessed Lord, that perishing of the emptiness of nonentities is not the emptiness of nonentities, therefore the emptiness of nonentities and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of nonentities is not the emptiness of nonentities. Blessed Lord, that perishing of the emptiness of essential nature is not the emptiness of essential nature, therefore the emptiness of essential nature and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, [F.166.a] is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of essential nature is not the emptiness of essential nature. Blessed Lord, that perishing of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities, therefore the emptiness of an essential nature of nonentities and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities.

12.651 “Blessed Lord, that perishing of the applications of mindfulness is not the applications of mindfulness, therefore the applications of mindfulness and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the applications of mindfulness is not the applications of mindfulness. Blessed Lord, that perishing of the correct exertions is not the correct exertions, therefore the correct exertions and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the correct exertions is not the correct exertions. Blessed Lord, that perishing of the supports for miraculous ability is not the supports for miraculous ability, therefore [F.166.b] the supports for miraculous ability and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the supports for miraculous ability is not the supports for miraculous ability. Blessed Lord, that perishing of the faculties is not the faculties, therefore the faculties and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different.

For that reason, the perishing of the faculties is not the faculties. Blessed Lord, that perishing of the powers is not the powers, therefore the powers and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the powers is not the powers. Blessed Lord, that perishing of the branches of enlightenment is not the branches of enlightenment, therefore the branches of enlightenment and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the branches of enlightenment is not the branches of enlightenment. Blessed Lord, that perishing of the noble eightfold path is not the noble eightfold path, [F.167.a] therefore the noble eightfold path and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the noble eightfold path is not the noble eightfold path.

12.652 “Blessed Lord, that perishing of the truths of the noble ones is not the truths of the noble ones, therefore the truths of the noble ones and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the truths of the noble ones is not the truths of the noble ones. Blessed Lord, that perishing of the meditative concentrations is not the meditative concentrations, therefore the meditative concentrations and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the meditative concentrations is not the meditative concentrations. Blessed Lord, that perishing of the immeasurable attitudes is not the immeasurable attitudes, therefore the immeasurable attitudes and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the immeasurable attitudes is not the immeasurable attitudes. Blessed Lord, [F.167.b] that perishing of the formless absorptions is not the formless absorptions, therefore the formless absorptions and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the formless absorptions is not the formless absorptions. Blessed Lord, that perishing of the liberations is not the liberations, therefore the liberations and perishing are without duality

and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the liberations is not the liberations. Blessed Lord, that perishing of the serial steps of meditative absorption is not the serial steps of meditative absorption, therefore the serial steps of meditative absorption and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the serial steps of meditative absorption is not the serial steps of meditative absorption. Blessed Lord, that perishing of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation, therefore the emptiness, signlessness, [F.168.a] and wishlessness gateways to liberation and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation. Blessed Lord, that perishing of the extrasensory powers is not the extrasensory powers, therefore the extrasensory powers and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the extrasensory powers is not the extrasensory powers. Blessed Lord, that perishing of the meditative stabilities is not the meditative stabilities, therefore the meditative stabilities and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the meditative stabilities is not the meditative stabilities. Blessed Lord, that perishing of the dhāraṇī gateways is not the dhāraṇī gateways, therefore the dhāraṇī gateways and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the dhāraṇī [F.168.b] gateways is not the dhāraṇī gateways. Blessed Lord, that perishing of the powers of the tathāgatas is not the powers of the tathāgatas, therefore the powers of the tathāgatas and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the powers of the tathāgatas is not the powers of the tathāgatas. Blessed Lord, that perishing of the fearlessnesses is not the fearlessnesses, therefore the

fearlessnesses and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the fearlessnesses is not the fearlessnesses. Blessed Lord, that perishing of the kinds of exact knowledge is not the kinds of exact knowledge, therefore the kinds of exact knowledge and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the kinds of exact knowledge is not the kinds of exact knowledge. Blessed Lord, that perishing of great loving kindness is not great loving kindness, therefore great loving kindness and perishing are without duality and cannot be divided into two. If one were to ask [F.169.a] why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of great loving kindness is not great loving kindness. Blessed Lord, that perishing of great compassion is not great compassion, therefore great compassion and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of great compassion is not great compassion. Blessed Lord, that perishing of the eighteen distinct qualities of the buddhas is not the distinct qualities of the buddhas, therefore the distinct qualities of the buddhas and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the distinct qualities of the buddhas is not the distinct qualities of the buddhas.

12.653 “Blessed Lord, that perishing of omniscience is not omniscience,⁶⁰⁶ therefore omniscience and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of omniscience is not omniscience. Blessed Lord, that perishing of the knowledge of the aspects of the path is not the knowledge of the aspects of the path, therefore the knowledge of the aspects [F.169.b] of the path and perishing are without duality and cannot be divided into two. If you ask why, Blessed Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of the knowledge of the aspects of the path is not the knowledge of the aspects of the path. Blessed Lord, that perishing of all-aspect omniscience is not all-aspect omniscience, therefore all-aspect omniscience and perishing are without duality and cannot be divided into two. If you ask why, Blessed

Lord, it is because perishing is not one, is not two, is not many, and is not something different. For that reason, the perishing of all-aspect omniscience is not all-aspect omniscience. [B11]

12.654 “Furthermore, Blessed Lord, that which is called ‘physical forms’ is counted a phenomenon without duality and without decline.⁶⁰⁷ That which is called ‘feelings’ is counted a phenomenon without duality and without decline. That which is called ‘perceptions’ is counted a phenomenon without duality and without decline. That which is called ‘formative predispositions’ is counted a phenomenon without duality and without decline. That which is called ‘consciousness’ is counted a phenomenon without duality and without decline.

12.655 “That which is called ‘the eyes’ is counted a phenomenon without duality and without decline. That which is called ‘the ears’ is counted a phenomenon without duality and without decline. [F.170.a] That which is called ‘the nose’ is counted a phenomenon without duality and without decline. That which is called ‘the tongue’ is counted a phenomenon without duality and without decline. That which is called ‘the body’ is counted a phenomenon without duality and without decline. That which is called ‘the mental faculty’ is counted a phenomenon without duality and without decline. That which is called ‘sights’ is counted a phenomenon without duality and without decline. That which is called ‘sounds’ is counted a phenomenon without duality and without decline. That which is called ‘odors’ is counted a phenomenon without duality and without decline. That which is called ‘tastes’ is counted a phenomenon without duality and without decline. That which is called ‘tangibles’ is counted a phenomenon without duality and without decline. That which is called ‘mental phenomena’ is counted a phenomenon without duality and without decline. That which is called ‘visual consciousness’ is counted a phenomenon without duality and without decline. That which is called ‘auditory consciousness’ is counted a phenomenon without duality and without decline. That which is called ‘olfactory consciousness’ is counted a phenomenon without duality and without decline. That which is called ‘gustatory consciousness’ is counted a phenomenon without duality and without decline. That which is called ‘tactile consciousness’ is counted a phenomenon without duality and without decline. [F.170.b] That which is called ‘mental consciousness’ is counted a phenomenon without duality and without decline. That which is called ‘visually compounded sensory contact’ is counted a phenomenon without duality and without decline. That which is called ‘aurally compounded sensory contact’ is counted a phenomenon without duality and without decline. That which is called ‘nasally compounded sensory contact’ is counted a phenomenon without duality

and without decline. That which is called 'lingually compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'corporeally compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'mentally compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'feelings conditioned by visually compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'feelings conditioned by aurally compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'feelings conditioned by nasally compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'feelings conditioned by lingually compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'feelings conditioned by corporeally compounded sensory contact' is counted a phenomenon without duality and without decline. That which is called 'feelings conditioned by mentally compounded sensory contact' is counted a phenomenon without duality and without decline.

12.656 "That which is called 'the earth element' [F.171.a] is counted a phenomenon without duality and without decline. That which is called 'the water element' is counted a phenomenon without duality and without decline. That which is called 'the fire element' is counted a phenomenon without duality and without decline. That which is called 'the wind element' is counted a phenomenon without duality and without decline. That which is called 'the space element' is counted a phenomenon without duality and without decline. That which is called 'the consciousness element' is counted a phenomenon without duality and without decline.

12.657 "That which is called 'ignorance' is counted a phenomenon without duality and without decline. That which is called 'formative predispositions' is counted a phenomenon without duality and without decline. That which is called 'consciousness' is counted a phenomenon without duality and without decline. That which is called 'name and form' is counted a phenomenon without duality and without decline. That which is called 'the six sense fields' is counted a phenomenon without duality and without decline. That which is called 'sensory contact' is counted a phenomenon without duality and without decline. That which is called 'sensation' is counted a phenomenon without duality and without decline. That which is called 'craving' is counted a phenomenon without duality and without decline. That which is called 'grasping' is counted a phenomenon without duality and without decline. That which is called 'the rebirth process' [F.171.b] is counted a phenomenon without duality and without decline. That

which is called 'birth' is counted a phenomenon without duality and without decline. That which is called 'aging and death' is counted a phenomenon without duality and without decline.

12.658 "That which is called 'the perfection of generosity' is counted a phenomenon without duality and without decline. That which is called 'the perfection of ethical discipline' is counted a phenomenon without duality and without decline. That which is called 'the perfection of tolerance' is counted a phenomenon without duality and without decline. That which is called 'the perfection of perseverance' is counted a phenomenon without duality and without decline. That which is called 'the perfection of meditative concentration' is counted a phenomenon without duality and without decline. That which is called 'the perfection of wisdom' is counted a phenomenon without duality and without decline.

12.659 "That which is called 'the emptiness of internal phenomena' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of external phenomena' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of external and internal phenomena' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of emptiness' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of great extent' is counted a phenomenon without duality and without decline. [F.172.a] That which is called 'the emptiness of ultimate reality' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of conditioned phenomena' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of unconditioned phenomena' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of the unlimited' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of that which has neither beginning nor end' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of nonexclusion' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of inherent nature' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of all phenomena' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of intrinsic defining characteristics' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of that which cannot be apprehended' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of nonentities' is counted a phenomenon without duality and without decline. That which is called 'the emptiness of essential nature' is counted a

phenomenon without duality and without decline. That which is called 'the emptiness of an essential nature of nonentities' is counted a phenomenon without duality and without decline.

12.660 "That which is called 'the applications of mindfulness' is counted a phenomenon without duality and without decline. [F.172.b] That which is called 'the correct exertions' is counted a phenomenon without duality and without decline. That which is called 'the supports for miraculous ability' is counted a phenomenon without duality and without decline. That which is called 'the faculties' is counted a phenomenon without duality and without decline. That which is called 'the powers' is counted a phenomenon without duality and without decline. That which is called 'the branches of enlightenment' is counted a phenomenon without duality and without decline. That which is called 'the noble eightfold path' is counted a phenomenon without duality and without decline.

12.661 "That which is called 'the truths of the noble ones' is counted a phenomenon without duality and without decline. That which is called 'the meditative concentrations' is counted a phenomenon without duality and without decline. That which is called 'the immeasurable attitudes' is counted a phenomenon without duality and without decline. That which is called 'the formless absorptions' is counted a phenomenon without duality and without decline. That which is called 'the liberations' is counted a phenomenon without duality and without decline. That which is called 'the serial steps of meditative absorption' is counted a phenomenon without duality and without decline. That which is called 'the emptiness, signlessness, and wishlessness gateways to liberation' is counted a phenomenon without duality and without decline. That which is called 'the extrasensory powers' [F.173.a] is counted a phenomenon without duality and without decline. That which is called 'the meditative stabilities' is counted a phenomenon without duality and without decline. That which is called 'the dhāraṇī gateways' is counted a phenomenon without duality and without decline. That which is called 'the ten powers of the tathāgatas' is counted a phenomenon without duality and without decline. That which is called 'the four fearlessnesses' is counted a phenomenon without duality and without decline. That which is called 'the four kinds of exact knowledge' is counted a phenomenon without duality and without decline. That which is called 'great compassion' is counted a phenomenon without duality and without decline. That which is called 'the eighteen distinct qualities of the buddhas' is counted a phenomenon without duality and without decline.

12.662 "That which is called 'omniscience' is counted a phenomenon without duality and without decline. That which is called 'the knowledge of the aspects of the path' is counted a phenomenon without duality and without

decline. That which is called 'all-aspect omniscience' is counted a phenomenon without duality and without decline."

12.663 *This completes the twelfth chapter from The Perfection of Wisdom in One Hundred Thousand Lines.*

CHAPTER 13

- 13.1 Then the venerable Śāradvatīputra inquired of the venerable Subhūti, “Venerable Subhūti, when bodhisattva great [F.173.b] beings practice the perfection of wisdom, how do they investigate these phenomena? And, Venerable Subhūti, what is a bodhisattva? What is the perfection of wisdom? What is investigation?”
- 13.2 The venerable Śāradvatīputra having asked this, the venerable Subhūti then replied to him, “Venerable Śāradvatīputra, you said, ‘What is a bodhisattva?’ A being (*sattva*) is enlightenment (*bodhi*), and therefore is called a *bodhisattva*. With that enlightenment they know the aspects of all phenomena, but they are not attached to those phenomena. If you ask which phenomena they know the aspects of, they know the aspects of physical forms, but they are not attached to them; they know the aspects of feelings, but they are not attached to them; they know the aspects of perceptions, but they are not attached to them; they know the aspects of formative predispositions, but they are not attached to them; and they know the aspects of consciousness, but they are not attached to it.
- 13.3 “They know the aspects of the eyes, but they are not attached to them; they know the aspects of the ears, but they are not attached to them; they know the aspects of the nose, but they are not attached to it; they know the aspects of the tongue, but they are not attached to it; they know the aspects of the body, but they are not attached to it; and they know the aspects of the mental faculty, but they are not attached to it. They know the aspects of sights, but they are not attached to them; they know the aspects of sounds, but they are not attached to them; they know the aspects of odors, but they are not attached to them; they know the aspects of tastes, but they are not attached to them; they know the aspects of tangibles, but they are not attached to them; and they know the aspects of mental phenomena, but they are not attached to them. They know the aspects of visual consciousness, but they are not attached to it; they [F.174.a] know the aspects of auditory

consciousness, but they are not attached to it; they know the aspects of olfactory consciousness, but they are not attached to it; they know the aspects of gustatory consciousness, but they are not attached to it; they know the aspects of tactile consciousness, but they are not attached to it; and they know the aspects of mental consciousness, but they are not attached to it. They know the aspects of visually compounded sensory contact, but they are not attached to it; they know the aspects of aurally compounded sensory contact, but they are not attached to it; they know the aspects of nasally compounded sensory contact, but they are not attached to it; they know the aspects of lingually compounded sensory contact, but they are not attached to it; they know the aspects of corporeally compounded sensory contact, but they are not attached to it; and they know the aspects of mentally compounded sensory contact, but they are not attached to it. They know the aspects of feelings conditioned by visually compounded sensory contact, but they are not attached to them; they know the aspects of feelings conditioned by aurally compounded sensory contact, but they are not attached to them; they know the aspects of feelings conditioned by nasally compounded sensory contact, but they are not attached to them; they know the aspects of feelings conditioned by lingually compounded sensory contact, but they are not attached to them; they know the aspects of feelings conditioned by corporeally compounded sensory contact, but they are not attached to them; and they know the aspects of feelings conditioned by mentally compounded sensory contact, but they are not attached to them.

13.4 “They know the aspects of the earth element, but they are not attached to it; they know the aspects of the water element, but they are not attached to it; they know the aspects of the fire element, but they are not attached to it; they know the aspects of the wind element, but they are not attached to it; they know the aspects of the space element, but they [F.174.b] are not attached to it; and they know the aspects of the consciousness element, but they are not attached to it.

13.5 “They know the aspects of ignorance, but they are not attached to it; they know the aspects of formative predispositions, but they are not attached to them; they know the aspects of consciousness, but they are not attached to it; they know the aspects of name and form, but they are not attached to them; they know the aspects of the six sense fields, but they are not attached to them; they know the aspects of sensory contact, but they are not attached to it; they know the aspects of sensation, but they are not attached to it; they know the aspects of craving, but they are not attached to it; they know the aspects of grasping, but they are not attached to it; they know the aspects of

the rebirth process, but they are not attached to it; they know the aspects of birth, but they are not attached to it; and they know the aspects of aging and death, but they are not attached to them.

13.6 “They know the aspects of the perfection of generosity, but they are not attached to it; they know the aspects of the perfection of ethical discipline, but they are not attached to it; they know the aspects of the perfection of tolerance, but they are not attached to it; they know the aspects of the perfection of perseverance, but they are not attached to it; they know the aspects of the perfection of meditative concentration, but they are not attached to it; and they know the aspects of the perfection of wisdom, but they are not attached to it.

13.7 “They know the aspects of the emptiness of internal phenomena, but they are not attached to it; they know the aspects of the emptiness of external phenomena, but they are not attached to it; they know the aspects of the emptiness of external and internal phenomena, but they are not attached to it; they know the aspects of the emptiness of emptiness, but they are not attached to it; they know the aspects of the emptiness of great extent, but they are not attached to it; they know the aspects of the emptiness of ultimate reality, but they are not attached to it; [F.175.a] they know the aspects of the emptiness of conditioned phenomena, but they are not attached to it; they know the aspects of the emptiness of unconditioned phenomena, but they are not attached to it; they know the aspects of the emptiness of the unlimited, but they are not attached to it; they know the aspects of the emptiness of that which has neither beginning nor end, but they are not attached to it; they know the aspects of the emptiness of nonexclusion, but they are not attached to it; they know the aspects of the emptiness of inherent nature, but they are not attached to it; they know the aspects of the emptiness of all phenomena, but they are not attached to it; they know the aspects of the emptiness of intrinsic defining characteristics, but they are not attached to it; they know the aspects of the emptiness of that which cannot be apprehended, but they are not attached to it; they know the aspects of the emptiness of nonentities, but they are not attached to it; they know the aspects of the emptiness of essential nature, but they are not attached to it; and they know the aspects of the emptiness of an essential nature of nonentities, but they are not attached to it.

13.8 “They know the aspects of the applications of mindfulness, but they are not attached to them; they know the aspects of the correct exertions, but they are not attached to them; they know the aspects of the supports for miraculous ability, but they are not attached to them; they know the aspects of the faculties, but they are not attached to them; they know the aspects of

the powers, but they are not attached to them; they know the aspects of the branches of enlightenment, but they are not attached to them; and they know the aspects of the noble eightfold path, but they are not attached to it.

- 13.9 “They know the aspects of the truths of the noble ones, but they are not attached to them; they know the aspects of the meditative concentrations, but they are not attached to them; they know the aspects of the immeasurable attitudes, but they are not attached to them; [F.175.b] they know the aspects of the formless absorptions, but they are not attached to them; they know the aspects of the liberations, but they are not attached to them; they know the aspects of the nine serial steps of meditative absorption, but they are not attached to them; they know the aspects of the emptiness, signlessness, and wishlessness gateways to liberation, but they are not attached to them; they know the aspects of the extrasensory powers, but they are not attached to them; they know the aspects of the meditative stabilities, but they are not attached to them; they know the aspects of the dhāraṇī gateways, but they are not attached to them; they know the aspects of the powers of the tathāgatas, but they are not attached to them; they know the aspects of the fearlessnesses, but they are not attached to them; they know the aspects of the kinds of exact knowledge, but they are not attached to them; they know the aspects of great loving kindness, but they are not attached to it; they know the aspects of great compassion, but they are not attached to it; and they know the aspects of the eighteen distinct qualities of the buddhas, but they are not attached to them.”

- 13.10 Śāradvatīputra asked, “Venerable Subhūti, what aspects do all phenomena come in?”

“Venerable Śāradvatīputra,” replied the venerable Subhūti, “the aspects, modes, and signs through which phenomena are shaped, namely, the conditioned and unconditioned phenomena, or sights, sounds, odors, tastes, and tangibles, or external and internal phenomena through which they are known—those, the aspects, modes, and signs through which they are shaped, are called ‘the aspects all phenomena come in.’

- 13.11 “Venerable Śāradvatīputra, you said, ‘What is the perfection of wisdom?’ Venerable Śāradvatīputra, that which is called ‘wisdom gone to the other side’ is the far removed.⁶⁰⁸ [F.176.a] If you ask from what it is far removed, Venerable Śāradvatīputra, it is far removed from the aggregates. That is why it is said to be far removed. It is far removed from the sensory elements. That is why it is said to be far removed. It is far removed from the sense fields. That is why it is said to be far removed. It is far removed from all afflicted mental states. That is why it is said to be far removed. It is far removed from all sorts of opinions. That is why it is said to be far removed. It is far removed from the six classes of living beings. That is why it is said to be far removed.

- 13.12 “It is far removed from the perfection of generosity, so it is said to be far removed; far removed from the perfection of ethical discipline, so it is said to be far removed; far removed from the perfection of tolerance, so it is said to be far removed; far removed from the perfection of perseverance, so it is said to be far removed; far removed from the perfection of meditative concentration, so it is said to be far removed; and far removed from the perfection of wisdom so it is said to be far removed.
- 13.13 “It is far removed from the emptiness of internal phenomena, so it is said to be far removed; far removed from the emptiness of external phenomena, so it is said to be far removed; far removed from the emptiness of external and internal phenomena, so it is said to be far removed; far removed from the emptiness of emptiness, so it is said to be far removed; far removed from the emptiness of great extent, so it is said to be far removed; far removed from the emptiness of ultimate reality, so it is said to be far removed; far removed from the emptiness of conditioned phenomena, so it is said to be far removed; far removed from the emptiness of unconditioned phenomena, so it is said to be far removed; far removed from [F.176.b] the emptiness of the unlimited, so it is said to be far removed; far removed from the emptiness of that which has neither beginning nor end, so it is said to be far removed; far removed from the emptiness of nonexclusion, so it is said to be far removed; far removed from the emptiness of inherent nature, so it is said to be far removed; far removed from the emptiness of all phenomena, so it is said to be far removed; far removed from the emptiness of intrinsic defining characteristics, so it is said to be far removed; far removed from the emptiness of that which cannot be apprehended, so it is said to be far removed; far removed from the emptiness of nonentities, so it is said to be far removed; far removed from the emptiness of essential nature, so it is said to be far removed; and far removed from the emptiness of an essential nature of nonentities, so it is said to be far removed.
- 13.14 “It is far removed from the applications of mindfulness, so it is said to be far removed; far removed from the correct exertions, so it is said to be far removed; far removed from the supports for miraculous ability, so it is said to be far removed; far removed from the faculties, so it is said to be far removed; far removed from the powers, so it is said to be far removed; far removed from the branches of enlightenment, so it is said to be far removed; and far removed from the noble eightfold path, so it is said to be far removed.
- 13.15 “It is far removed from the truths of the noble ones, so it is said to be far removed; far removed from the meditative concentrations, so it is said to be far removed; far removed from the immeasurable attitudes, so it is said to be far removed; far removed from the formless [F.177.a] absorptions, so it is said to be far removed; far removed from the liberations, so it is said to be far

removed; far removed from the serial steps of meditative absorption, so it is said to be far removed; far removed from the emptiness, signlessness, and wishlessness gateways to liberation, so it is said to be far removed; far removed from the extrasensory powers, so it is said to be far removed; far removed from the meditative stabilities, so it is said to be far removed; and far removed from the dhāraṇī gateways, so it is said to be far removed.

13.16 “It is far removed from the powers of the tathāgatas, so it is said to be far removed; far removed from the fearlessnesses, so it is said to be far removed; far removed from the kinds of exact knowledge, so it is said to be far removed; far removed from great loving kindness, so it is said to be far removed; far removed from great compassion, so it is said to be far removed; and far removed from the distinct qualities of the buddhas, so it is said to be far removed.

13.17 “It is far removed from omniscience, so it is said to be far removed; far removed from the knowledge of the aspects of the path, so it is said to be far removed; and far removed from all-aspect omniscience, so it is said to be far removed. For this reason, Venerable Śāradvatīputra, the perfection of wisdom is far removed.

13.18 “Venerable Śāradvatīputra you also said, ‘What is investigation?’ Venerable Śāradvatīputra, here, when bodhisattva great beings practice the perfection of wisdom, [F.177.b] they do not investigate whether physical forms are ‘permanent’ or are ‘impermanent’; do not investigate whether physical forms are ‘happiness’ or are ‘suffering’; do not investigate whether physical forms are ‘self’ or are ‘selfless’; do not investigate whether physical forms are ‘pleasant’ or are ‘unpleasant’; do not investigate whether physical forms are ‘empty’ or are ‘not empty’; do not investigate whether physical forms are ‘with signs’ or are ‘signless’; do not investigate whether physical forms are ‘wished for’ or are ‘wishless’; do not investigate whether physical forms are ‘at peace’ or are ‘not at peace’; and do not investigate whether physical forms are ‘void’ or are ‘not void.’

13.19 “They do not investigate whether feelings are ‘permanent’ or are ‘impermanent’; do not investigate whether feelings are ‘happiness’ or are ‘suffering’; do not investigate whether feelings are ‘self’ or are ‘selfless’; do not investigate whether feelings are ‘pleasant’ or are ‘unpleasant’; do not investigate whether feelings are ‘empty’ or are ‘not empty’; do not investigate whether feelings are ‘with signs’ or are ‘signless’; do not investigate whether feelings are ‘wished for’ or are ‘wishless’; do not investigate whether feelings are ‘at peace’ or are ‘not at peace’; and do not investigate whether feelings are ‘void’ or are ‘not void.’

- 13.20 “They do not investigate whether perceptions are ‘permanent’ or are ‘impermanent’; do not investigate whether perceptions are ‘happiness’ or are ‘suffering’; do not investigate whether perceptions are ‘self’ or are ‘selfless’; do not investigate whether perceptions are ‘pleasant’ or are ‘unpleasant’; do not investigate whether perceptions are ‘empty’ or are ‘not empty’; do not investigate whether perceptions are ‘with signs’ or are ‘signless’; do not investigate whether perceptions are ‘wished for’ or are ‘wishless’; do not investigate whether perceptions are ‘at peace’ or are [F.178.a] ‘not at peace’; and do not investigate whether perceptions are ‘void’ or are ‘not void.’
- 13.21 “They do not investigate whether formative predispositions are ‘permanent’ or are ‘impermanent’; do not investigate whether formative predispositions are ‘happiness’ or are ‘suffering’; do not investigate whether formative predispositions are ‘self’ or are ‘selfless’; do not investigate whether formative predispositions are ‘pleasant’ or are ‘unpleasant’; do not investigate whether formative predispositions are ‘empty’ or are ‘not empty’; do not investigate whether formative predispositions are ‘with signs’ or are ‘signless’; do not investigate whether formative predispositions are ‘wished for’ or are ‘wishless’; do not investigate whether formative predispositions are ‘at peace’ or are ‘not at peace’; and do not investigate whether formative predispositions are ‘void’ or are ‘not void.’
- 13.22 “They do not investigate whether formative predispositions are ‘permanent’ or are ‘impermanent’; do not investigate whether formative predispositions are ‘happiness’ or are ‘suffering’; do not investigate whether formative predispositions are ‘self’ or are ‘selfless’; do not investigate whether formative predispositions are ‘pleasant’ or are ‘unpleasant’; do not investigate whether formative predispositions are ‘empty’ or are ‘not empty’; do not investigate whether formative predispositions are ‘with signs’ or are ‘signless’; do not investigate whether formative predispositions are ‘wished for’ or are ‘wishless’; do not investigate whether formative predispositions are ‘at peace’ or are ‘not at peace’; and do not investigate whether formative predispositions are ‘void’ or are ‘not void.’
- 13.23 “They do not investigate whether consciousness is ‘permanent’ or is ‘impermanent’; do not investigate whether consciousness is ‘happiness’ or is ‘suffering’; do not investigate whether consciousness is ‘self’ or is ‘selfless’; do not investigate whether consciousness is ‘pleasant’ or is ‘unpleasant’; do not investigate whether consciousness is ‘empty’ or is ‘not empty’; do not investigate whether consciousness is ‘with signs’ or is ‘signless’; do not investigate whether consciousness is ‘wished for’ or is ‘wishless’; do not investigate whether consciousness is ‘at peace’ or is ‘not at peace’; and do not investigate whether consciousness is ‘void’ or is ‘not void.’

- 13.24 "They do not investigate whether the eyes are 'permanent' or are 'impermanent'; do not investigate whether the eyes are 'happiness' or are 'suffering'; do not investigate whether the eyes are 'self' or are 'selfless'; do not investigate whether the eyes are 'pleasant' or are 'unpleasant'; do not investigate whether [F.178.b] the eyes are 'empty' or are 'not empty'; do not investigate whether the eyes are 'with signs' or are 'signless'; do not investigate whether the eyes are 'wished for' or are 'wishless'; do not investigate whether the eyes are 'at peace' or are 'not at peace'; and do not investigate whether the eyes are 'void' or are 'not void.'
- 13.25 "They do not investigate whether the ears are 'permanent' or are 'impermanent'; do not investigate whether the ears are 'happiness' or are 'suffering'; do not investigate whether the ears are 'self' or are 'selfless'; do not investigate whether the ears are 'pleasant' or are 'unpleasant'; do not investigate whether the ears are 'empty' or are 'not empty'; do not investigate whether the ears are 'with signs' or are 'signless'; do not investigate whether the ears are 'wished for' or are 'wishless'; do not investigate whether the ears are 'at peace' or are 'not at peace'; and do not investigate whether the ears are 'void' or are 'not void.'
- 13.26 "They do not investigate whether the nose is 'permanent' or is 'impermanent'; do not investigate whether the nose is 'happiness' or is 'suffering'; do not investigate whether the nose is 'self' or is 'selfless'; do not investigate whether the nose is 'pleasant' or is 'unpleasant'; do not investigate whether the nose is 'empty' or is 'not empty'; do not investigate whether the nose is 'with signs' or is 'signless'; do not investigate whether the nose is 'wished for' or is 'wishless'; do not investigate whether the nose is 'at peace' or is 'not at peace'; and do not investigate whether the nose is 'void' or is 'not void.'
- 13.27 "They do not investigate whether the tongue is 'permanent' or is 'impermanent'; do not investigate whether the tongue is 'happiness' or is 'suffering'; do not investigate whether the tongue is 'self' or is 'selfless'; do not investigate whether the tongue is 'pleasant' or is [F.179.a] 'unpleasant'; do not investigate whether the tongue is 'empty' or is 'not empty'; do not investigate whether the tongue is 'with signs' or is 'signless'; do not investigate whether the tongue is 'wished for' or is 'wishless'; do not investigate whether the tongue is 'at peace' or is 'not at peace'; and do not investigate whether the tongue is 'void' or is 'not void.'
- 13.28 "They do not investigate whether the body is 'permanent' or is 'impermanent'; do not investigate whether the body is 'happiness' or is 'suffering'; do not investigate whether the body is 'self' or is 'selfless'; do not investigate whether the body is 'pleasant' or is 'unpleasant'; do not investigate whether the body is 'empty' or is 'not empty'; do not investigate

whether the body is 'with signs' or is 'signless'; do not investigate whether the body is 'wished for' or is 'wishless'; do not investigate whether the body is 'at peace' or is 'not at peace'; and do not investigate whether the body is 'void' or is 'not void.'

13.29 "They do not investigate whether the mental faculty is 'permanent' or is 'impermanent'; do not investigate whether the mental faculty is 'happiness' or is 'suffering'; do not investigate whether the mental faculty is 'self' or is 'selfless'; do not investigate whether the mental faculty is 'pleasant' or is 'unpleasant'; do not investigate whether the mental faculty is 'empty' or is 'not empty'; do not investigate whether the mental faculty is 'with signs' or is 'signless'; do not investigate whether the mental faculty is 'wished for' or is 'wishless'; do not investigate whether the mental faculty is 'at peace' or is 'not at peace'; and do not investigate whether the mental faculty is 'void' or is 'not void.'

13.30 "They do not investigate whether sights are 'permanent' or are 'impermanent'; do not investigate whether sights are 'happiness' or are 'suffering'; [F.179.b] do not investigate whether sights are 'self' or are 'selfless'; do not investigate whether sights are 'pleasant' or are 'unpleasant'; do not investigate whether sights are 'empty' or are 'not empty'; do not investigate whether sights are 'with signs' or are 'signless'; do not investigate whether sights are 'wished for' or are 'wishless'; do not investigate whether sights are 'at peace' or are 'not at peace'; and do not investigate whether sights are 'void' or are 'not void.'

13.31 "They do not investigate whether sounds are 'permanent' or are 'impermanent'; do not investigate whether sounds are 'happiness' or are 'suffering'; do not investigate whether sounds are 'self' or are 'selfless'; do not investigate whether sounds are 'pleasant' or are 'unpleasant'; do not investigate whether sounds are 'empty' or are 'not empty'; do not investigate whether sounds are 'with signs' or are 'signless'; do not investigate whether sounds are 'wished for' or are 'wishless'; do not investigate whether sounds are 'at peace' or are 'not at peace'; and do not investigate whether sounds are 'void' or are 'not void.'

13.32 "They do not investigate whether odors are 'permanent' or are 'impermanent'; do not investigate whether odors are 'happiness' or are 'suffering'; do not investigate whether odors are 'self' or are 'selfless'; do not investigate whether odors are 'pleasant' or are 'unpleasant'; do not investigate whether odors are 'empty' or are 'not empty'; do not investigate whether odors are 'with signs' or are 'signless'; do not investigate whether odors are 'wished for' or are 'wishless'; do not investigate whether odors are 'at peace' or are 'not at peace'; and do not investigate whether odors are 'void' or are 'not void.'

- 13.33 “They do not investigate whether tastes are ‘permanent’ [F.180.a] or are ‘impermanent’; do not investigate whether tastes are ‘happiness’ or are ‘suffering’; do not investigate whether tastes are ‘self’ or are ‘selfless’; do not investigate whether tastes are ‘pleasant’ or are ‘unpleasant’; do not investigate whether tastes are ‘empty’ or are ‘not empty’; do not investigate whether tastes are ‘with signs’ or are ‘signless’; do not investigate whether tastes are ‘wished for’ or are ‘wishless’; do not investigate whether tastes are ‘at peace’ or are ‘not at peace’; and do not investigate whether tastes are ‘void’ or are ‘not void.’
- 13.34 “They do not investigate whether tangibles are ‘permanent’ or are ‘impermanent’; do not investigate whether tangibles are ‘happiness’ or are ‘suffering’; do not investigate whether tangibles are ‘self’ or are ‘selfless’; do not investigate whether tangibles are ‘pleasant’ or are ‘unpleasant’; do not investigate whether tangibles are ‘empty’ or are ‘not empty’; do not investigate whether tangibles are ‘with signs’ or are ‘signless’; do not investigate whether tangibles are ‘wished for’ or are ‘wishless’; do not investigate whether tangibles are ‘at peace’ or are ‘not at peace’; and do not investigate whether tangibles are ‘void’ or are ‘not void.’
- 13.35 “They do not investigate whether mental phenomena are ‘permanent’ or are ‘impermanent’; do not investigate whether mental phenomena are ‘happiness’ or are ‘suffering’; do not investigate whether mental phenomena are ‘self’ or are ‘selfless’; do not investigate whether mental phenomena are ‘pleasant’ or are ‘unpleasant’; do not investigate whether mental phenomena are ‘empty’ or are ‘not empty’; do not investigate whether mental phenomena are ‘with signs’ or are ‘signless’; do not investigate whether mental phenomena are ‘wished for’ or are ‘wishless’; do not investigate whether mental phenomena are ‘at peace’ or are ‘not at peace’; and do not investigate whether mental phenomena are ‘void’ [F.180.b] or are ‘not void.’
- 13.36 “They do not investigate whether visual consciousness is ‘permanent’ or is ‘impermanent’; do not investigate whether visual consciousness is ‘happiness’ or is ‘suffering’; do not investigate whether visual consciousness is ‘self’ or is ‘selfless’; do not investigate whether visual consciousness is ‘pleasant’ or is ‘unpleasant’; do not investigate whether visual consciousness is ‘empty’ or is ‘not empty’; do not investigate whether visual consciousness is ‘with signs’ or is ‘signless’; do not investigate whether visual consciousness is ‘wished for’ or is ‘wishless’; do not investigate whether visual consciousness is ‘at peace’ or is ‘not at peace’; and do not investigate whether visual consciousness is ‘void’ or is ‘not void.’
- 13.37 “They do not investigate whether auditory consciousness is ‘permanent’ or is ‘impermanent’; do not investigate whether auditory consciousness is ‘happiness’ or is ‘suffering’; do not investigate whether auditory

consciousness is 'self' or is 'selfless'; do not investigate whether auditory consciousness is 'pleasant' or is 'unpleasant'; do not investigate whether auditory consciousness is 'empty' or is 'not empty'; do not investigate whether auditory consciousness is 'with signs' or is 'signless'; do not investigate whether auditory consciousness is 'wished for' or is 'wishless'; do not investigate whether auditory consciousness is 'at peace' or is 'not at peace'; and do not investigate whether auditory consciousness is 'void' or is 'not void.'

13.38 "They do not investigate whether olfactory consciousness is 'permanent' or is 'impermanent'; do not [F.181.a] investigate whether olfactory consciousness is 'happiness' or is 'suffering'; do not investigate whether olfactory consciousness is 'self' or is 'selfless'; do not investigate whether olfactory consciousness is 'pleasant' or is 'unpleasant'; do not investigate whether olfactory consciousness is 'empty' or is 'not empty'; do not investigate whether olfactory consciousness is 'with signs' or is 'signless'; do not investigate whether olfactory consciousness is 'wished for' or is 'wishless'; do not investigate whether olfactory consciousness is 'at peace' or is 'not at peace'; and do not investigate whether olfactory consciousness is 'void' or is 'not void.'

13.39 "They do not investigate whether gustatory consciousness is 'permanent' or is 'impermanent'; do not investigate whether gustatory consciousness is 'happiness' or is 'suffering'; do not investigate whether gustatory consciousness is 'self' or is 'selfless'; do not investigate whether gustatory consciousness is 'pleasant' or is 'unpleasant'; do not investigate whether gustatory consciousness is 'empty' or is 'not empty'; do not investigate whether gustatory consciousness is 'with signs' or is 'signless'; do not investigate whether gustatory consciousness is 'wished for' or is 'wishless'; do not investigate whether gustatory consciousness is 'at peace' or is 'not at peace'; and do not investigate whether gustatory consciousness is 'void' or is 'not void.'

13.40 "They do not investigate whether tactile consciousness is 'permanent' or is 'impermanent'; do not investigate whether tactile consciousness is 'happiness' or is 'suffering'; do not investigate whether tactile consciousness [F.181.b] is 'self' or is 'selfless'; do not investigate whether tactile consciousness is 'pleasant' or is 'unpleasant'; do not investigate whether tactile consciousness is 'empty' or is 'not empty'; do not investigate whether tactile consciousness is 'with signs' or is 'signless'; do not investigate whether tactile consciousness is 'wished for' or is 'wishless'; do not investigate whether tactile consciousness is 'at peace' or is 'not at peace'; and do not investigate whether tactile consciousness is 'void' or is 'not void.'

- 13.41 “They do not investigate whether mental consciousness is ‘permanent’ or is ‘impermanent’; do not investigate whether mental consciousness is ‘happiness’ or is ‘suffering’; do not investigate whether mental consciousness is ‘self’ or is ‘selfless’; do not investigate whether mental consciousness is ‘pleasant’ or is ‘unpleasant’; do not investigate whether mental consciousness is ‘empty’ or is ‘not empty’; do not investigate whether mental consciousness is ‘with signs’ or is ‘signless’; do not investigate whether mental consciousness is ‘wished for’ or is ‘wishless’; do not investigate whether mental consciousness is ‘at peace’ or is ‘not at peace’; and do not investigate whether mental consciousness is ‘void’ or is ‘not void.’
- 13.42 “They do not investigate whether visually compounded sensory contact is ‘permanent’ or is ‘impermanent’; do not investigate whether visually compounded sensory contact is ‘happiness’ or is ‘suffering’; do not investigate whether visually compounded sensory contact is ‘self’ or is ‘selfless’; do not investigate whether visually compounded sensory contact is ‘pleasant’ [F.182.a] or is ‘unpleasant’; do not investigate whether visually compounded sensory contact is ‘empty’ or is ‘not empty’; do not investigate whether visually compounded sensory contact is ‘with signs’ or is ‘signless’; do not investigate whether visually compounded sensory contact is ‘wished for’ or is ‘wishless’; do not investigate whether visually compounded sensory contact is ‘at peace’ or is ‘not at peace’; and do not investigate whether visually compounded sensory contact is ‘void’ or is ‘not void.’
- 13.43 “They do not investigate whether aurally compounded sensory contact is ‘permanent’ or is ‘impermanent’; do not investigate whether aurally compounded sensory contact is ‘happiness’ or is ‘suffering’; do not investigate whether aurally compounded sensory contact is ‘self’ or is ‘selfless’; do not investigate whether aurally compounded sensory contact is ‘pleasant’ or is ‘unpleasant’; do not investigate whether aurally compounded sensory contact is ‘empty’ or is ‘not empty’; do not investigate whether aurally compounded sensory contact is ‘with signs’ or is ‘signless’; do not investigate whether aurally compounded sensory contact is ‘wished for’ or is ‘wishless’; do not investigate whether aurally compounded sensory contact is ‘at peace’ or is ‘not at peace’; and do not investigate whether aurally compounded sensory contact is ‘void’ or is ‘not void.’
- 13.44 “They do not investigate whether nasally compounded sensory contact is ‘permanent’ or is ‘impermanent’; do not investigate whether nasally compounded sensory contact is ‘happiness’ or is ‘suffering’; do not investigate whether nasally compounded sensory contact is ‘self’ or is ‘selfless’; do not investigate whether nasally compounded sensory contact is ‘pleasant’ or is ‘unpleasant’; do not investigate whether nasally

compounded sensory contact is 'empty' or is 'not empty'; do not investigate whether nasally compounded sensory contact is [F.182.b] 'with signs' or is 'signless'; do not investigate whether nasally compounded sensory contact is 'wished for' or is 'wishless'; do not investigate whether nasally compounded sensory contact is 'at peace' or is 'not at peace'; and do not investigate whether nasally compounded sensory contact is 'void' or is 'not void.'

13.45 "They do not investigate whether lingually compounded sensory contact is 'permanent' or is 'impermanent'; do not investigate whether lingually compounded sensory contact is 'happiness' or is 'suffering'; do not investigate whether lingually compounded sensory contact is 'self' or is 'selfless'; do not investigate whether lingually compounded sensory contact is 'pleasant' or is 'unpleasant'; do not investigate whether lingually compounded sensory contact is 'empty' or is 'not empty'; do not investigate whether lingually compounded sensory contact is 'with signs' or is 'signless'; do not investigate whether lingually compounded sensory contact is 'wished for' or is 'wishless'; do not investigate whether lingually compounded sensory contact is 'at peace' or is 'not at peace'; and do not investigate whether lingually compounded sensory contact is 'void' or is 'not void.'

13.46 "They do not investigate whether corporeally compounded sensory contact is 'permanent' or is 'impermanent'; do not investigate whether corporeally compounded sensory contact is 'happiness' or is 'suffering'; do not investigate whether corporeally compounded sensory contact is 'self' or is 'selfless'; do not investigate whether corporeally compounded sensory contact is 'pleasant' or is 'unpleasant'; do not investigate whether corporeally compounded sensory contact is 'empty' or is 'not empty'; do not investigate whether corporeally compounded sensory contact is 'with signs' or is 'signless'; do not investigate whether corporeally compounded sensory contact is 'wished for' or is 'wishless'; do not investigate whether corporeally compounded sensory contact is [F.183.a] 'at peace' or is 'not at peace'; and do not investigate whether corporeally compounded sensory contact is 'void' or is 'not void.'

13.47 "They do not investigate whether mentally compounded sensory contact is 'permanent' or is 'impermanent'; do not investigate whether mentally compounded sensory contact is 'happiness' or is 'suffering'; do not investigate whether mentally compounded sensory contact is 'self' or is 'selfless'; do not investigate whether mentally compounded sensory contact is 'pleasant' or is 'unpleasant'; do not investigate whether mentally compounded sensory contact is 'empty' or is 'not empty'; do not investigate whether mentally compounded sensory contact is 'with signs' or is

'signless'; do not investigate whether mentally compounded sensory contact is 'wished for' or is 'wishless'; do not investigate whether mentally compounded sensory contact is 'at peace' or is 'not at peace'; and do not investigate whether mentally compounded sensory contact is 'void' or is 'not void.'

13.48 "They do not investigate whether feelings conditioned by visually compounded sensory contact are 'permanent' or are 'impermanent'; do not investigate whether feelings conditioned by visually compounded sensory contact are 'happiness' or are 'suffering'; do not investigate whether feelings conditioned by visually compounded sensory contact are 'self' or are 'selfless'; do not investigate whether feelings conditioned by visually compounded sensory contact are 'pleasant' or are 'unpleasant'; do not investigate whether feelings conditioned by visually compounded sensory contact are 'empty' or are 'not empty'; do not investigate whether feelings conditioned by visually compounded sensory contact are 'with signs' or are 'signless'; do not investigate whether feelings conditioned by visually compounded sensory contact are 'wished for' or are 'wishless'; do not investigate whether feelings conditioned by visually compounded sensory contact are [F.183.b] 'at peace' or are 'not at peace'; and do not investigate whether feelings conditioned by visually compounded sensory contact are 'void' or are 'not void.'

13.49 "They do not investigate whether feelings conditioned by aurally compounded sensory contact are 'permanent' or are 'impermanent'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'happiness' or are 'suffering'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'self' or are 'selfless'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'pleasant' or are 'unpleasant'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'empty' or are 'not empty'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'with signs' or are 'signless'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'wished for' or are 'wishless'; do not investigate whether feelings conditioned by aurally compounded sensory contact are 'at peace' or are 'not at peace'; and do not investigate whether feelings conditioned by aurally compounded sensory contact are 'void' or are 'not void.'

13.50 "They do not investigate whether feelings conditioned by nasally compounded sensory contact are 'permanent' or are 'impermanent'; do not investigate whether feelings conditioned by nasally compounded sensory contact are 'happiness' or are 'suffering'; do not investigate whether feelings

conditioned by nasally compounded sensory contact are 'self' or are 'selfless'; do not investigate whether feelings conditioned by nasally compounded sensory contact are 'pleasant' or are 'unpleasant'; do not investigate whether feelings conditioned by nasally compounded sensory contact are 'empty' or are 'not empty'; do not investigate whether feelings conditioned by nasally compounded sensory contact are 'with signs' or are 'signless'; do not investigate [F.184.a] whether feelings conditioned by nasally compounded sensory contact are 'wished for' or are 'wishless'; do not investigate whether feelings conditioned by nasally compounded sensory contact are 'at peace' or are 'not at peace'; and do not investigate whether feelings conditioned by nasally compounded sensory contact are 'void' or are 'not void.'

13.51 "They do not investigate whether feelings conditioned by lingually compounded sensory contact are 'permanent' or are 'impermanent'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'happiness' or are 'suffering'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'self' or are 'selfless'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'pleasant' or are 'unpleasant'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'empty' or are 'not empty'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'with signs' or are 'signless'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'wished for' or are 'wishless'; do not investigate whether feelings conditioned by lingually compounded sensory contact are 'at peace' or are 'not at peace'; and do not investigate whether feelings conditioned by lingually compounded sensory contact are 'void' or are 'not void.'

13.52 "They do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'permanent' or are 'impermanent'; do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'happiness' or are 'suffering'; do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'self' or are 'selfless'; do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'pleasant' or are 'unpleasant'; do not investigate whether feelings conditioned by corporeally compounded sensory contact [F.184.b] are 'empty' or are 'not empty'; do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'with signs' or are 'signless'; do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'wished for' or are 'wishless'; do not investigate whether feelings conditioned by

corporeally compounded sensory contact are 'at peace' or are 'not at peace'; and do not investigate whether feelings conditioned by corporeally compounded sensory contact are 'void' or are 'not void.'

13.53 "They do not investigate whether feelings conditioned by mentally compounded sensory contact are 'permanent' or are 'impermanent'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'happiness' or are 'suffering'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'self' or are 'selfless'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'pleasant' or are 'unpleasant'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'empty' or are 'not empty'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'with signs' or are 'signless'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'wished for' or are 'wishless'; do not investigate whether feelings conditioned by mentally compounded sensory contact are 'at peace' or are 'not at peace'; and do not investigate whether feelings conditioned by mentally compounded sensory contact are 'void' or are 'not void.'

13.54 "They do not investigate whether the earth element is 'permanent' or is 'impermanent'; do not investigate whether the earth element is 'happiness' or is 'suffering'; do not investigate whether the earth element [F.185.a] is 'self' or is 'selfless'; do not investigate whether the earth element is 'pleasant' or is 'unpleasant'; do not investigate whether the earth element is 'empty' or is 'not empty'; do not investigate whether the earth element is 'with signs' or is 'signless'; do not investigate whether the earth element is 'wished for' or is 'wishless'; do not investigate whether the earth element is 'at peace' or is 'not at peace'; and do not investigate whether the earth element is 'void' or is 'not void.'

13.55 "They do not investigate whether the water element is 'permanent' or is 'impermanent'; do not investigate whether the water element is 'happiness' or is 'suffering'; do not investigate whether the water element is 'self' or is 'selfless'; do not investigate whether the water element is 'pleasant' or is 'unpleasant'; do not investigate whether the water element is 'empty' or is 'not empty'; do not investigate whether the water element is 'with signs' or is 'signless'; do not investigate whether the water element is 'wished for' or is 'wishless'; do not investigate whether the water element is 'at peace' or is 'not at peace'; and do not investigate whether the water element is 'void' or is 'not void.'

- 13.56 “They do not investigate whether the fire element is ‘permanent’ or is ‘impermanent’; do not investigate whether the fire element is ‘happiness’ or is ‘suffering’; do not investigate whether the fire element is ‘self’ or is ‘selfless’; do not investigate whether the fire element is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the fire element is ‘empty’ or is ‘not empty’; do not investigate whether the fire element is ‘with signs’ or is [F.185.b] ‘signless’; do not investigate whether the fire element is ‘wished for’ or is ‘wishless’; do not investigate whether the fire element is ‘at peace’ or is ‘not at peace’; and do not investigate whether the fire element is ‘void’ or is ‘not void.’
- 13.57 “They do not investigate whether the wind element is ‘permanent’ or is ‘impermanent’; do not investigate whether the wind element is ‘happiness’ or is ‘suffering’; do not investigate whether the wind element is ‘self’ or is ‘selfless’; do not investigate whether the wind element is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the wind element is ‘empty’ or is ‘not empty’; do not investigate whether the wind element is ‘with signs’ or is ‘signless’; do not investigate whether the wind element is ‘wished for’ or is ‘wishless’; do not investigate whether the wind element is ‘at peace’ or is ‘not at peace’; and do not investigate whether the wind element is ‘void’ or is ‘not void.’
- 13.58 “They do not investigate whether the space element is ‘permanent’ or is ‘impermanent’; do not investigate whether the space element is ‘happiness’ or is ‘suffering’; do not investigate whether the space element is ‘self’ or is ‘selfless’; do not investigate whether the space element is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the space element is ‘empty’ or is ‘not empty’; do not investigate whether the space element is ‘with signs’ or is ‘signless’; do not investigate whether the space element is ‘wished for’ or is ‘wishless’; do not investigate whether the space element is ‘at peace’ or is ‘not at peace’; and do not investigate whether the space element is ‘void’ or is ‘not void.’
- 13.59 “They do not investigate whether the consciousness element [F.186.a] is ‘permanent’ or is ‘impermanent’; do not investigate whether the consciousness element is ‘happiness’ or is ‘suffering’; do not investigate whether the consciousness element is ‘self’ or is ‘selfless’; do not investigate whether the consciousness element is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the consciousness element is ‘empty’ or is ‘not empty’; do not investigate whether the consciousness element is ‘with signs’ or is ‘signless’; do not investigate whether the consciousness element is ‘wished for’ or is ‘wishless’; do not investigate whether the consciousness element is ‘at peace’ or is ‘not at peace’; and do not investigate whether the consciousness element is ‘void’ or is ‘not void.’

- 13.60 “They do not investigate whether ignorance is ‘permanent’ or is ‘impermanent’; do not investigate whether ignorance is ‘happiness’ or is ‘suffering’; do not investigate whether ignorance is ‘self’ or is ‘selfless’; do not investigate whether ignorance is ‘pleasant’ or is ‘unpleasant’; do not investigate whether ignorance is ‘empty’ or is ‘not empty’; do not investigate whether ignorance is ‘with signs’ or is ‘signless’; do not investigate whether ignorance is ‘wished for’ or is ‘wishless’; do not investigate whether ignorance is ‘at peace’ or is ‘not at peace’; and do not investigate whether ignorance is ‘void’ or is ‘not void.’
- 13.61 “They do not investigate whether formative predispositions are ‘permanent’ or are ‘impermanent’; do not investigate whether formative predispositions are ‘happiness’ or are ‘suffering’; do not investigate whether formative predispositions are ‘self’ or are ‘selfless’; [F.186.b] do not investigate whether formative predispositions are ‘pleasant’ or are ‘unpleasant’; do not investigate whether formative predispositions are ‘empty’ or are ‘not empty’; do not investigate whether formative predispositions are ‘with signs’ or are ‘signless’; do not investigate whether formative predispositions are ‘wished for’ or are ‘wishless’; do not investigate whether formative predispositions are ‘at peace’ or are ‘not at peace’; and do not investigate whether formative predispositions are ‘void’ or are ‘not void.’
- 13.62 “They do not investigate whether consciousness is ‘permanent’ or is ‘impermanent’; do not investigate whether consciousness is ‘happiness’ or is ‘suffering’; do not investigate whether consciousness is ‘self’ or is ‘selfless’; do not investigate whether consciousness is ‘pleasant’ or is ‘unpleasant’; do not investigate whether consciousness is ‘empty’ or is ‘not empty’; do not investigate whether consciousness is ‘with signs’ or is ‘signless’; do not investigate whether consciousness is ‘wished for’ or is ‘wishless’; do not investigate whether consciousness is ‘at peace’ or is ‘not at peace’; and do not investigate whether consciousness is ‘void’ or is ‘not void.’
- 13.63 “They do not investigate whether name and form are ‘permanent’ or are ‘impermanent’; do not investigate whether name and form are ‘happiness’ or are ‘suffering’; do not investigate whether name and form are ‘self’ or are ‘selfless’; do not investigate whether name and form are ‘pleasant’ or are ‘unpleasant’; do not investigate whether name and form are ‘empty’ or are ‘not empty’; do not investigate whether name and form are ‘with signs’ or are ‘signless’; do not investigate whether name and form are ‘wished for’ or are ‘wishless’; do not investigate whether name and form [F.187.a] are ‘at peace’ or are ‘not at peace’; and do not investigate whether name and form are ‘void’ or are ‘not void.’

- 13.64 “They do not investigate whether the six sense fields are ‘permanent’ or are ‘impermanent’; do not investigate whether the six sense fields are ‘happiness’ or are ‘suffering’; do not investigate whether the six sense fields are ‘self’ or are ‘selfless’; do not investigate whether the six sense fields are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the six sense fields are ‘empty’ or are ‘not empty’; do not investigate whether the six sense fields are ‘with signs’ or are ‘signless’; do not investigate whether the six sense fields are ‘wished for’ or are ‘wishless’; do not investigate whether the six sense fields are ‘at peace’ or are ‘not at peace’; and do not investigate whether the six sense fields are ‘void’ or are ‘not void.’
- 13.65 “They do not investigate whether sensory contact is ‘permanent’ or is ‘impermanent’; do not investigate whether sensory contact is ‘happiness’ or is ‘suffering’; do not investigate whether sensory contact is ‘self’ or is ‘selfless’; do not investigate whether sensory contact is ‘pleasant’ or is ‘unpleasant’; do not investigate whether sensory contact is ‘empty’ or is ‘not empty’; do not investigate whether sensory contact is ‘with signs’ or is ‘signless’; do not investigate whether sensory contact is ‘wished for’ or is ‘wishless’; do not investigate whether sensory contact is ‘at peace’ or is ‘not at peace’; and do not investigate whether sensory contact is ‘void’ or is ‘not void.’
- 13.66 “They do not investigate whether sensation is ‘permanent’ or is ‘impermanent’; do not investigate whether sensation is ‘happiness’ or is ‘suffering’; do not investigate whether sensation is ‘self’ or is ‘selfless’; do not investigate whether sensation is ‘pleasant’ [F.187.b] or is ‘unpleasant’; do not investigate whether sensation is ‘empty’ or is ‘not empty’; do not investigate whether sensation is ‘with signs’ or is ‘signless’; do not investigate whether sensation is ‘wished for’ or is ‘wishless’; do not investigate whether sensation is ‘at peace’ or is ‘not at peace’; and do not investigate whether sensation is ‘void’ or is ‘not void.’
- 13.67 “They do not investigate whether craving is ‘permanent’ or is ‘impermanent’; do not investigate whether craving is ‘happiness’ or is ‘suffering’; do not investigate whether craving is ‘self’ or is ‘selfless’; do not investigate whether craving is ‘pleasant’ or is ‘unpleasant’; do not investigate whether craving is ‘empty’ or is ‘not empty’; do not investigate whether craving is ‘with signs’ or is ‘signless’; do not investigate whether craving is ‘wished for’ or is ‘wishless’; do not investigate whether craving is ‘at peace’ or is ‘not at peace’; and do not investigate whether craving is ‘void’ or is ‘not void.’
- 13.68 “They do not investigate whether grasping is ‘permanent’ or is ‘impermanent’; do not investigate whether grasping is ‘happiness’ or is ‘suffering’; do not investigate whether grasping is ‘self’ or is ‘selfless’; do not

investigate whether grasping is 'pleasant' or is 'unpleasant'; do not investigate whether grasping is 'empty' or is 'not empty'; do not investigate whether grasping is 'with signs' or is 'signless'; do not investigate whether grasping is 'wished for' or is 'wishless'; do not investigate whether grasping is 'at peace' or is 'not at peace'; and do not investigate whether grasping is 'void' or is 'not void.'

13.69 "They do not investigate whether the rebirth process is 'permanent' or is 'impermanent'; do not investigate whether the rebirth process [F.188.a] is 'happiness' or is 'suffering'; do not investigate whether the rebirth process is 'self' or is 'selfless'; do not investigate whether the rebirth process is 'pleasant' or is 'unpleasant'; do not investigate whether the rebirth process is 'empty' or is 'not empty'; do not investigate whether the rebirth process is 'with signs' or is 'signless'; do not investigate whether the rebirth process is 'wished for' or is 'wishless'; do not investigate whether the rebirth process is 'at peace' or is 'not at peace'; and do not investigate whether the rebirth process is 'void' or is 'not void.'

13.70 "They do not investigate whether birth is 'permanent' or is 'impermanent'; do not investigate whether birth is 'happiness' or is 'suffering'; do not investigate whether birth is 'self' or is 'selfless'; do not investigate whether birth is 'pleasant' or is 'unpleasant'; do not investigate whether birth is 'empty' or is 'not empty'; do not investigate whether birth is 'with signs' or is 'signless'; do not investigate whether birth is 'wished for' or is 'wishless'; do not investigate whether birth is 'at peace' or is 'not at peace'; and do not investigate whether birth is 'void' or is 'not void.'

13.71 "They do not investigate whether aging and death are 'permanent' or are 'impermanent'; do not investigate whether aging and death are 'happiness' or are 'suffering'; do not investigate whether aging and death are 'self' or are 'selfless'; do not investigate whether aging and death are 'pleasant' or are 'unpleasant'; do not investigate whether aging and death are 'empty' or are 'not empty'; do not investigate whether aging and death are 'with signs' or are 'signless'; do not investigate whether aging and death are 'wished for' or are 'wishless'; do not investigate whether aging and death are [F.188.b] 'at peace' or are 'not at peace'; and do not investigate whether aging and death are 'void' or are 'not void.' [B12]

13.72 "They do not investigate whether the perfection of generosity is 'permanent' or is 'impermanent'; do not investigate whether the perfection of generosity is 'happiness' or is 'suffering'; do not investigate whether the perfection of generosity is 'self' or is 'selfless'; do not investigate whether the perfection of generosity is 'pleasant' or is 'unpleasant'; do not investigate whether the perfection of generosity is 'empty' or is 'not empty'; do not investigate whether the perfection of generosity is 'with signs' or is

'signless'; do not investigate whether the perfection of generosity is 'wished for' or is 'wishless'; do not investigate whether the perfection of generosity is 'at peace' or is 'not at peace'; and do not investigate whether the perfection of generosity is 'void' or is 'not void.'

13.73 "They do not investigate whether the perfection of ethical discipline is 'permanent' or is 'impermanent'; do not investigate whether the perfection of ethical discipline is 'happiness' or is 'suffering'; do not investigate whether the perfection of ethical discipline is 'self' or is 'selfless'; do not investigate whether the perfection of ethical discipline is 'pleasant' or is 'unpleasant'; do not investigate whether the perfection of ethical discipline is 'empty' or is 'not empty'; do not investigate whether the perfection of ethical discipline is 'with signs' or is 'signless'; do not investigate whether the perfection of ethical discipline is 'wished for' or is 'wishless'; do not investigate whether [F.189.a] the perfection of ethical discipline is 'at peace' or is 'not at peace'; and do not investigate whether the perfection of ethical discipline is 'void' or is 'not void.'

13.74 "They do not investigate whether the perfection of tolerance is 'permanent' or is 'impermanent'; do not investigate whether the perfection of tolerance is 'happiness' or is 'suffering'; do not investigate whether the perfection of tolerance is 'self' or is 'selfless'; do not investigate whether the perfection of tolerance is 'pleasant' or is 'unpleasant'; do not investigate whether the perfection of tolerance is 'empty' or is 'not empty'; do not investigate whether the perfection of tolerance is 'with signs' or is 'signless'; do not investigate whether the perfection of tolerance is 'wished for' or is 'wishless'; do not investigate whether the perfection of tolerance is 'at peace' or is 'not at peace'; and do not investigate whether the perfection of tolerance is 'void' or is 'not void.'

13.75 "They do not investigate whether the perfection of perseverance is 'permanent' or is 'impermanent'; do not investigate whether the perfection of perseverance is 'happiness' or is 'suffering'; do not investigate whether the perfection of perseverance is 'self' or is 'selfless'; do not investigate whether the perfection of perseverance is 'pleasant' or is 'unpleasant'; do not investigate whether the perfection of perseverance is 'empty' or is 'not empty'; do not investigate whether the perfection of perseverance is 'with signs' or is 'signless'; do not investigate whether the perfection of perseverance is 'wished for' or is 'wishless'; do not investigate whether the perfection of perseverance is [F.189.b] 'at peace' or is 'not at peace'; and do not investigate whether the perfection of perseverance is 'void' or is 'not void.'

- 13.76 “They do not investigate whether the perfection of meditative concentration is ‘permanent’ or is ‘impermanent’; do not investigate whether the perfection of meditative concentration is ‘happiness’ or is ‘suffering’; do not investigate whether the perfection of meditative concentration is ‘self’ or is ‘selfless’; do not investigate whether the perfection of meditative concentration is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the perfection of meditative concentration is ‘empty’ or is ‘not empty’; do not investigate whether the perfection of meditative concentration is ‘with signs’ or is ‘signless’; do not investigate whether the perfection of meditative concentration is ‘wished for’ or is ‘wishless’; do not investigate whether the perfection of meditative concentration is ‘at peace’ or is ‘not at peace’; and do not investigate whether the perfection of meditative concentration is ‘void’ or is ‘not void.’
- 13.77 “They do not investigate whether the perfection of wisdom is ‘permanent’ or is ‘impermanent’; do not investigate whether the perfection of wisdom is ‘happiness’ or is ‘suffering’; do not investigate whether the perfection of wisdom is ‘self’ or is ‘selfless’; do not investigate whether the perfection of wisdom is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the perfection of wisdom is ‘empty’ or is ‘not empty’; do not investigate whether the perfection of wisdom is ‘with signs’ or is ‘signless’; do not investigate whether the perfection of wisdom is ‘wished for’ or is ‘wishless’; do not investigate whether the perfection of wisdom is ‘at peace’ or is ‘not at peace’; and do not investigate [F.190.a] whether the perfection of wisdom is ‘void’ or is ‘not void.’
- 13.78 “They do not investigate whether the emptiness of internal phenomena is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of internal phenomena is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of internal phenomena is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of internal phenomena is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of internal phenomena is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of internal phenomena is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of internal phenomena is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of internal phenomena is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of internal phenomena is ‘void’ or is ‘not void.’
- 13.79 “They do not investigate whether the emptiness of external phenomena is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of external phenomena is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of external phenomena is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of external phenomena is ‘pleasant’ or is

‘unpleasant’; do not investigate whether the emptiness of external phenomena is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of external phenomena is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of external phenomena is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of external phenomena is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of external phenomena is ‘void’ or is ‘not void.’

13.80 “They do not investigate whether the emptiness of external and internal phenomena is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of external and internal phenomena is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of external and internal phenomena is ‘self’ [F.190.b] or is ‘selfless’; do not investigate whether the emptiness of external and internal phenomena is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of external and internal phenomena is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of external and internal phenomena is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of external and internal phenomena is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of external and internal phenomena is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of external and internal phenomena is ‘void’ or is ‘not void.’

13.81 “They do not investigate whether the emptiness of emptiness is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of emptiness is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of emptiness is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of emptiness is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of emptiness is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of emptiness is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of emptiness is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of emptiness is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of emptiness is ‘void’ or is ‘not void.’

13.82 “They do not investigate whether the emptiness of great extent is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of great extent is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of great extent is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of great extent is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of great extent is ‘empty’ or is ‘not empty’; do not investigate [F.191.a] whether the emptiness of great extent is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of

great extent is 'wished for' or is 'wishless'; do not investigate whether the emptiness of great extent is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of great extent is 'void' or is 'not void.'

13.83 "They do not investigate whether the emptiness of ultimate reality is 'permanent' or is 'impermanent'; do not investigate whether the emptiness of ultimate reality is 'happiness' or is 'suffering'; do not investigate whether the emptiness of ultimate reality is 'self' or is 'selfless'; do not investigate whether the emptiness of ultimate reality is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of ultimate reality is 'empty' or is 'not empty'; do not investigate whether the emptiness of ultimate reality is 'with signs' or is 'signless'; do not investigate whether the emptiness of ultimate reality is 'wished for' or is 'wishless'; do not investigate whether the emptiness of ultimate reality is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of ultimate reality is 'void' or is 'not void.'

13.84 "They do not investigate whether the emptiness of conditioned phenomena is 'permanent' or is 'impermanent'; do not investigate whether the emptiness of conditioned phenomena is 'happiness' or is 'suffering'; do not investigate whether the emptiness of conditioned phenomena is 'self' or is 'selfless'; do not investigate whether the emptiness of conditioned phenomena is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of conditioned phenomena is 'empty' or is 'not empty'; do not investigate whether the emptiness of conditioned phenomena is 'with signs' or is 'signless'; do not investigate whether the emptiness of conditioned phenomena is 'wished for' or is 'wishless'; do not investigate whether [F.191.b] the emptiness of conditioned phenomena is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of conditioned phenomena is 'void' or is 'not void.'

13.85 "They do not investigate whether the emptiness of unconditioned phenomena is 'permanent' or is 'impermanent'; do not investigate whether the emptiness of unconditioned phenomena is 'happiness' or is 'suffering'; do not investigate whether the emptiness of unconditioned phenomena is 'self' or is 'selfless'; do not investigate whether the emptiness of unconditioned phenomena is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of unconditioned phenomena is 'empty' or is 'not empty'; do not investigate whether the emptiness of unconditioned phenomena is 'with signs' or is 'signless'; do not investigate whether the emptiness of unconditioned phenomena is 'wished for' or is 'wishless'; do not investigate whether the emptiness of unconditioned phenomena is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of unconditioned phenomena is 'void' or is 'not void.'

- 13.86 “They do not investigate whether the emptiness of the unlimited is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of the unlimited is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of the unlimited is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of the unlimited is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of the unlimited is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of the unlimited is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of the unlimited is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of the unlimited is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of the unlimited is ‘void’ [F.192.a] or is ‘not void.’
- 13.87 “They do not investigate whether the emptiness of that which has neither beginning nor end is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of that which has neither beginning nor end is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of that which has neither beginning nor end is ‘void’ or is ‘not void.’
- 13.88 “They do not investigate whether the emptiness of nonexclusion is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of nonexclusion is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of nonexclusion is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of nonexclusion is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of nonexclusion is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of nonexclusion is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of nonexclusion is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of nonexclusion is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of nonexclusion is ‘void’ or [F.192.b] is ‘not void.’

- 13.89 “They do not investigate whether the emptiness of inherent nature is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of inherent nature is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of inherent nature is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of inherent nature is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of inherent nature is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of inherent nature is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of inherent nature is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of inherent nature is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of inherent nature is ‘void’ or is ‘not void.’
- 13.90 “They do not investigate whether the emptiness of all phenomena is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of all phenomena is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of all phenomena is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of all phenomena is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of all phenomena is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of all phenomena is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of all phenomena is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of all phenomena is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of all phenomena is ‘void’ or is ‘not void.’
- 13.91 “They do not investigate whether the emptiness of intrinsic defining characteristics is ‘permanent’ or is ‘impermanent’; do not [F.193.a] investigate whether the emptiness of intrinsic defining characteristics is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of intrinsic defining characteristics is ‘self’ or is ‘selfless’; do not investigate whether the emptiness of intrinsic defining characteristics is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the emptiness of intrinsic defining characteristics is ‘empty’ or is ‘not empty’; do not investigate whether the emptiness of intrinsic defining characteristics is ‘with signs’ or is ‘signless’; do not investigate whether the emptiness of intrinsic defining characteristics is ‘wished for’ or is ‘wishless’; do not investigate whether the emptiness of intrinsic defining characteristics is ‘at peace’ or is ‘not at peace’; and do not investigate whether the emptiness of intrinsic defining characteristics is ‘void’ or is ‘not void.’
- 13.92 “They do not investigate whether the emptiness of that which cannot be apprehended is ‘permanent’ or is ‘impermanent’; do not investigate whether the emptiness of that which cannot be apprehended is ‘happiness’ or is ‘suffering’; do not investigate whether the emptiness of that which cannot be apprehended is ‘self’ or is ‘selfless’; do not investigate whether the

emptiness of that which cannot be apprehended is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of that which cannot be apprehended is 'empty' or is 'not empty'; do not investigate whether the emptiness of that which cannot be apprehended is 'with signs' or is 'signless'; do not investigate whether the emptiness of that which cannot be apprehended is 'wished for' or is 'wishless'; do not investigate whether the emptiness of that which cannot be apprehended is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of that which cannot be apprehended is 'void' or is 'not void.'

13.93 "They do not investigate whether the emptiness of nonentities is 'permanent' or is 'impermanent'; do not investigate whether the emptiness of nonentities is 'happiness' [F.193.b] or is 'suffering'; do not investigate whether the emptiness of nonentities is 'self' or is 'selfless'; do not investigate whether the emptiness of nonentities is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of nonentities is 'empty' or is 'not empty'; do not investigate whether the emptiness of nonentities is 'with signs' or is 'signless'; do not investigate whether the emptiness of nonentities is 'wished for' or is 'wishless'; do not investigate whether the emptiness of nonentities is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of nonentities is 'void' or is 'not void.'

13.94 "They do not investigate whether the emptiness of essential nature is 'permanent' or is 'impermanent'; do not investigate whether the emptiness of essential nature is 'happiness' or is 'suffering'; do not investigate whether the emptiness of essential nature is 'self' or is 'selfless'; do not investigate whether the emptiness of essential nature is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of essential nature is 'empty' or is 'not empty'; do not investigate whether the emptiness of essential nature is 'with signs' or is 'signless'; do not investigate whether the emptiness of essential nature is 'wished for' or is 'wishless'; do not investigate whether the emptiness of essential nature is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of essential nature is 'void' or is 'not void.'

13.95 "They do not investigate whether the emptiness of an essential nature of nonentities is 'permanent' or is 'impermanent'; do not investigate whether the emptiness of an essential nature of nonentities [F.194.a] is 'happiness' or is 'suffering'; do not investigate whether the emptiness of an essential nature of nonentities is 'self' or is 'selfless'; do not investigate whether the emptiness of an essential nature of nonentities is 'pleasant' or is 'unpleasant'; do not investigate whether the emptiness of an essential nature of nonentities is 'empty' or is 'not empty'; do not investigate whether the emptiness of an essential nature of nonentities is 'with signs' or is

'signless'; do not investigate whether the emptiness of an essential nature of nonentities is 'wished for' or is 'wishless'; do not investigate whether the emptiness of an essential nature of nonentities is 'at peace' or is 'not at peace'; and do not investigate whether the emptiness of an essential nature of nonentities is 'void' or is 'not void.'

13.96 "They do not investigate whether the applications of mindfulness are 'permanent' or are 'impermanent'; do not investigate whether the applications of mindfulness are 'happiness' or are 'suffering'; do not investigate whether the applications of mindfulness are 'self' or are 'selfless'; do not investigate whether the applications of mindfulness are 'pleasant' or are 'unpleasant'; do not investigate whether the applications of mindfulness are 'empty' or are 'not empty'; do not investigate whether the applications of mindfulness are 'with signs' or are 'signless'; do not investigate whether the applications of mindfulness are 'wished for' or are 'wishless'; do not investigate whether the applications of mindfulness are 'at peace' or are 'not at peace'; and do not investigate whether the applications of mindfulness are 'void' or are 'not void.'

13.97 "They do not investigate whether the correct exertions are 'permanent' or are 'impermanent'; do not investigate whether the correct exertions are 'happiness' or are 'suffering'; do not investigate whether the correct exertions are 'self' or are 'selfless'; [F.194.b] do not investigate whether the correct exertions are 'pleasant' or are 'unpleasant'; do not investigate whether the correct exertions are 'empty' or are 'not empty'; do not investigate whether the correct exertions are 'with signs' or are 'signless'; do not investigate whether the correct exertions are 'wished for' or are 'wishless'; do not investigate whether the correct exertions are 'at peace' or are 'not at peace'; and do not investigate whether the correct exertions are 'void' or are 'not void.'

13.98 "They do not investigate whether the supports for miraculous ability are 'permanent' or are 'impermanent'; do not investigate whether the supports for miraculous ability are 'happiness' or are 'suffering'; do not investigate whether the supports for miraculous ability are 'self' or are 'selfless'; do not investigate whether the supports for miraculous ability are 'pleasant' or are 'unpleasant'; do not investigate whether the supports for miraculous ability are 'empty' or are 'not empty'; do not investigate whether the supports for miraculous ability are 'with signs' or are 'signless'; do not investigate whether the supports for miraculous ability are 'wished for' or are 'wishless'; do not investigate whether the supports for miraculous ability are 'at peace' or are 'not at peace'; and do not investigate whether the supports for miraculous ability are 'void' or are 'not void.'

- 13.99 “They do not investigate whether the faculties are ‘permanent’ or are ‘impermanent’; do not investigate whether the faculties are ‘happiness’ or are ‘suffering’; do not investigate whether the faculties are ‘self’ or are ‘selfless’; do not investigate whether the faculties are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the faculties are [F.195.a] ‘empty’ or are ‘not empty’; do not investigate whether the faculties are ‘with signs’ or are ‘signless’; do not investigate whether the faculties are ‘wished for’ or are ‘wishless’; do not investigate whether the faculties are ‘at peace’ or are ‘not at peace’; and do not investigate whether the faculties are ‘void’ or are ‘not void.’
- 13.100 “They do not investigate whether the powers are ‘permanent’ or are ‘impermanent’; do not investigate whether the powers are ‘happiness’ or are ‘suffering’; do not investigate whether the powers are ‘self’ or are ‘selfless’; do not investigate whether the powers are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the powers are ‘empty’ or are ‘not empty’; do not investigate whether the powers are ‘with signs’ or are ‘signless’; do not investigate whether the powers are ‘wished for’ or are ‘wishless’; do not investigate whether the powers are ‘at peace’ or are ‘not at peace’; and do not investigate whether the powers are ‘void’ or are ‘not void.’
- 13.101 “They do not investigate whether the branches of enlightenment are ‘permanent’ or are ‘impermanent’; do not investigate whether the branches of enlightenment are ‘happiness’ or are ‘suffering’; do not investigate whether the branches of enlightenment are ‘self’ or are ‘selfless’; do not investigate whether the branches of enlightenment are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the branches of enlightenment are [F.195.b] ‘empty’ or are ‘not empty’; do not investigate whether the branches of enlightenment are ‘with signs’ or are ‘signless’; do not investigate whether the branches of enlightenment are ‘wished for’ or are ‘wishless’; do not investigate whether the branches of enlightenment are ‘at peace’ or are ‘not at peace’; and do not investigate whether the branches of enlightenment are ‘void’ or are ‘not void.’
- 13.102 “They do not investigate whether the noble eightfold path is ‘permanent’ or is ‘impermanent’; do not investigate whether the noble eightfold path is ‘happiness’ or is ‘suffering’; do not investigate whether the noble eightfold path is ‘self’ or is ‘selfless’; do not investigate whether the noble eightfold path is ‘pleasant’ or is ‘unpleasant’; do not investigate whether the noble eightfold path is ‘empty’ or is ‘not empty’; do not investigate whether the noble eightfold path is ‘with signs’ or is ‘signless’; do not investigate whether the noble eightfold path is ‘wished for’ or is ‘wishless’; do not

investigate whether the noble eightfold path is 'at peace' or is 'not at peace'; and do not investigate whether the noble eightfold path is 'void' or is 'not void.'

13.103 "They do not investigate whether the truths of the noble ones are 'permanent' or are 'impermanent'; do not investigate whether the truths of the noble ones are 'happiness' or are 'suffering'; do not investigate whether the truths of the noble ones are 'self' or are 'selfless'; do not investigate whether the truths of the noble ones are 'pleasant' or are 'unpleasant'; do not investigate whether [F.196.a] the truths of the noble ones are 'empty' or are 'not empty'; do not investigate whether the truths of the noble ones are 'with signs' or are 'signless'; do not investigate whether the truths of the noble ones are 'wished for' or are 'wishless'; do not investigate whether the truths of the noble ones are 'at peace' or are 'not at peace'; and do not investigate whether the truths of the noble ones are 'void' or are 'not void.'

13.104 "They do not investigate whether the meditative concentrations are 'permanent' or are 'impermanent'; do not investigate whether the meditative concentrations are 'happiness' or are 'suffering'; do not investigate whether the meditative concentrations are 'self' or are 'selfless'; do not investigate whether the meditative concentrations are 'pleasant' or are 'unpleasant'; do not investigate whether the meditative concentrations are 'empty' or are 'not empty'; do not investigate whether the meditative concentrations are 'with signs' or are 'signless'; do not investigate whether the meditative concentrations are 'wished for' or are 'wishless'; do not investigate whether the meditative concentrations are 'at peace' or are 'not at peace'; and do not investigate whether the meditative concentrations are 'void' or are 'not void.'

13.105 "They do not investigate whether the immeasurable attitudes are 'permanent' or are 'impermanent'; do not investigate whether the immeasurable attitudes are 'happiness' or are 'suffering'; do not investigate whether the immeasurable attitudes are 'self' or are 'selfless'; do not investigate whether the immeasurable attitudes are 'pleasant' or are 'unpleasant'; do not investigate whether the immeasurable attitudes are 'empty' or are 'not empty'; do not investigate whether the immeasurable attitudes are 'with signs' or are [F.196.b] 'signless'; do not investigate whether the immeasurable attitudes are 'wished for' or are 'wishless'; do not investigate whether the immeasurable attitudes are 'at peace' or are 'not at peace'; and do not investigate whether the immeasurable attitudes are 'void' or are 'not void.'

13.106 "They do not investigate whether the formless absorptions are 'permanent' or are 'impermanent'; do not investigate whether the formless absorptions are 'happiness' or are 'suffering'; do not investigate whether the formless absorptions are 'self' or are 'selfless'; do not investigate whether

the formless absorptions are 'pleasant' or are 'unpleasant'; do not investigate whether the formless absorptions are 'empty' or are 'not empty'; do not investigate whether the formless absorptions are 'with signs' or are 'signless'; do not investigate whether the formless absorptions are 'wished for' or are 'wishless'; do not investigate whether the formless absorptions are 'at peace' or are 'not at peace'; and do not investigate whether the formless absorptions are 'void' or are 'not void.'

13.107 "They do not investigate whether the liberations are 'permanent' or are 'impermanent'; do not investigate whether the liberations are 'happiness' or are 'suffering'; do not investigate whether the liberations are 'self' or are 'selfless'; do not investigate whether the liberations are 'pleasant' or are 'unpleasant'; do not investigate whether the liberations are 'empty' or are 'not empty'; do not investigate whether the liberations [F.197.a] are 'with signs' or are 'signless'; do not investigate whether the liberations are 'wished for' or are 'wishless'; do not investigate whether the liberations are 'at peace' or are 'not at peace'; and do not investigate whether the liberations are 'void' or are 'not void.'

13.108 "They do not investigate whether the serial steps of meditative absorption are 'permanent' or are 'impermanent'; do not investigate whether the serial steps of meditative absorption are 'happiness' or are 'suffering'; do not investigate whether the serial steps of meditative absorption are 'self' or are 'selfless'; do not investigate whether the serial steps of meditative absorption are 'pleasant' or are 'unpleasant'; do not investigate whether the serial steps of meditative absorption are 'empty' or are 'not empty'; do not investigate whether the serial steps of meditative absorption are 'with signs' or are 'signless'; do not investigate whether the serial steps of meditative absorption are 'wished for' or are 'wishless'; do not investigate whether the serial steps of meditative absorption are 'at peace' or are 'not at peace'; and do not investigate whether the serial steps of meditative absorption are 'void' or are 'not void.'

13.109 "They do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'permanent' or are 'impermanent'; do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'happiness' or are 'suffering'; do not investigate whether the emptiness, [F.197.b] signlessness, and wishlessness gateways to liberation are 'self' or are 'selfless'; do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'pleasant' or are 'unpleasant'; do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'empty' or are 'not empty'; do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'with signs' or are 'signless'; do not

investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'wished for' or are 'wishless'; do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'at peace' or are 'not at peace'; and do not investigate whether the emptiness, signlessness, and wishlessness gateways to liberation are 'void' or are 'not void.'

13.110 "They do not investigate whether the extrasensory powers are 'permanent' or are 'impermanent'; do not investigate whether the extrasensory powers are 'happiness' or are 'suffering'; do not investigate whether the extrasensory powers are 'self' or are 'selfless'; do not investigate whether the extrasensory powers are 'pleasant' or are 'unpleasant'; do not investigate whether the extrasensory powers are 'empty' or are 'not empty'; do not investigate whether the extrasensory powers are 'with signs' or are 'signless'; do not investigate whether the extrasensory powers are 'wished for' or are 'wishless'; do not investigate whether the extrasensory powers are 'at peace' or are 'not at peace'; and do not [F.198.a] investigate whether the extrasensory powers are 'void' or are 'not void.'

13.111 "They do not investigate whether the meditative stabilities are 'permanent' or are 'impermanent'; do not investigate whether the meditative stabilities are 'happiness' or are 'suffering'; do not investigate whether the meditative stabilities are 'self' or are 'selfless'; do not investigate whether the meditative stabilities are 'pleasant' or are 'unpleasant'; do not investigate whether the meditative stabilities are 'empty' or are 'not empty'; do not investigate whether the meditative stabilities are 'with signs' or are 'signless'; do not investigate whether the meditative stabilities are 'wished for' or are 'wishless'; do not investigate whether the meditative stabilities are 'at peace' or are 'not at peace'; and do not investigate whether the meditative stabilities are 'void' or are 'not void.'

13.112 "They do not investigate whether the dhāraṇī gateways are 'permanent' or are 'impermanent'; do not investigate whether the dhāraṇī gateways are 'happiness' or are 'suffering'; do not investigate whether the dhāraṇī gateways are 'self' or are 'selfless'; do not investigate whether the dhāraṇī gateways are 'pleasant' or are 'unpleasant'; do not investigate whether the dhāraṇī gateways are 'empty' or are 'not empty'; do not investigate whether the dhāraṇī gateways are 'with signs' or are 'signless'; do not investigate whether the dhāraṇī gateways are 'wished for' or are 'wishless'; do not investigate whether the dhāraṇī gateways are 'at peace' or are 'not at peace'; and do not investigate whether the dhāraṇī gateways are 'void' or are 'not void.'

- 13.113 “They do not investigate whether the powers of the tathāgatas are ‘permanent’ or are ‘impermanent’; do not investigate whether [F.198.b] the powers of the tathāgatas are ‘happiness’ or are ‘suffering’; do not investigate whether the powers of the tathāgatas are ‘self’ or are ‘selfless’; do not investigate whether the powers of the tathāgatas are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the powers of the tathāgatas are ‘empty’ or are ‘not empty’; do not investigate whether the powers of the tathāgatas are ‘with signs’ or are ‘signless’; do not investigate whether the powers of the tathāgatas are ‘wished for’ or are ‘wishless’; do not investigate whether the powers of the tathāgatas are ‘at peace’ or are ‘not at peace’; and do not investigate whether the powers of the tathāgatas are ‘void’ or are ‘not void.’
- 13.114 “They do not investigate whether the fearlessnesses are ‘permanent’ or are ‘impermanent’; do not investigate whether the fearlessnesses are ‘happiness’ or are ‘suffering’; do not investigate whether the fearlessnesses are ‘self’ or are ‘selfless’; do not investigate whether the fearlessnesses are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the fearlessnesses are ‘empty’ or are ‘not empty’; do not investigate whether the fearlessnesses are ‘with signs’ or are ‘signless’; do not investigate whether the fearlessnesses are ‘wished for’ or are ‘wishless’; do not investigate whether the fearlessnesses are ‘at peace’ or are ‘not at peace’; and do not investigate whether the fearlessnesses are ‘void’ or are ‘not void.’
- 13.115 “They do not investigate whether the kinds of exact knowledge are ‘permanent’ or are ‘impermanent’; do not investigate whether the kinds of exact knowledge are ‘happiness’ [F.199.a] or are ‘suffering’; do not investigate whether the kinds of exact knowledge are ‘self’ or are ‘selfless’; do not investigate whether the kinds of exact knowledge are ‘pleasant’ or are ‘unpleasant’; do not investigate whether the kinds of exact knowledge are ‘empty’ or are ‘not empty’; do not investigate whether the kinds of exact knowledge are ‘with signs’ or are ‘signless’; do not investigate whether the kinds of exact knowledge are ‘wished for’ or are ‘wishless’; do not investigate whether the kinds of exact knowledge are ‘at peace’ or are ‘not at peace’; and do not investigate whether the kinds of exact knowledge are ‘void’ or are ‘not void.’
- 13.116 “They do not investigate whether great loving kindness is ‘permanent’ or is ‘impermanent’; do not investigate whether great loving kindness is ‘happiness’ or is ‘suffering’; do not investigate whether great loving kindness is ‘self’ or is ‘selfless’; do not investigate whether great loving kindness is ‘pleasant’ or is ‘unpleasant’; do not investigate whether great loving kindness is ‘empty’ or is ‘not empty’; do not investigate whether great loving kindness is ‘with signs’ or is ‘signless’; do not investigate whether

great loving kindness is 'wished for' or is 'wishless'; do not investigate whether great loving kindness is 'at peace' or is 'not at peace'; and do not investigate whether great loving kindness is 'void' or is 'not void.'

13.117 "They do not investigate whether great compassion is 'permanent' or is 'impermanent'; do not investigate whether great compassion is 'happiness' or is 'suffering'; do not investigate whether great compassion is 'self' or is 'selfless'; do not investigate whether great compassion is [F.199.b] 'pleasant' or is 'unpleasant'; do not investigate whether great compassion is 'empty' or is 'not empty'; do not investigate whether great compassion is 'with signs' or is 'signless'; do not investigate whether great compassion is 'wished for' or is 'wishless'; do not investigate whether great compassion is 'at peace' or is 'not at peace'; and do not investigate whether great compassion is 'void' or is 'not void.'

13.118 "They do not investigate whether the distinct qualities of the buddhas are 'permanent' or are 'impermanent'; do not investigate whether the distinct qualities of the buddhas are 'happiness' or are 'suffering'; do not investigate whether the distinct qualities of the buddhas are 'self' or are 'selfless'; do not investigate whether the distinct qualities of the buddhas are 'pleasant' or are 'unpleasant'; do not investigate whether the distinct qualities of the buddhas are 'empty' or are 'not empty'; do not investigate whether the distinct qualities of the buddhas are 'with signs' or are 'signless'; do not investigate whether the distinct qualities of the buddhas are 'wished for' or are 'wishless'; do not investigate whether the distinct qualities of the buddhas are 'at peace' or are 'not at peace'; and do not investigate whether the distinct qualities of the buddhas are 'void' or are 'not void.'

13.119 "They do not investigate whether omniscience is 'permanent' or is 'impermanent'; do not investigate whether omniscience is 'happiness' or is 'suffering'; do not investigate whether omniscience is 'self' or is 'selfless'; do not investigate whether omniscience is 'pleasant' or is 'unpleasant'; do not investigate whether omniscience is [F.200.a] 'empty' or is 'not empty'; do not investigate whether omniscience is 'with signs' or is 'signless'; do not investigate whether omniscience is 'wished for' or is 'wishless'; do not investigate whether omniscience is 'at peace' or is 'not at peace'; and do not investigate whether omniscience is 'void' or is 'not void.'

13.120 "They do not investigate whether the knowledge of the aspects of the path is 'permanent' or is 'impermanent'; do not investigate whether the knowledge of the aspects of the path is 'happiness' or is 'suffering'; do not investigate whether the knowledge of the aspects of the path is 'self' or is 'selfless'; do not investigate whether the knowledge of the aspects of the path is 'pleasant' or is 'unpleasant'; do not investigate whether the knowledge of the aspects of the path is 'empty' or is 'not empty'; do not

investigate whether the knowledge of the aspects of the path is 'with signs' or is 'signless'; do not investigate whether the knowledge of the aspects of the path is 'wished for' or is 'wishless'; do not investigate whether the knowledge of the aspects of the path is 'at peace' or is 'not at peace'; and do not investigate whether the knowledge of the aspects of the path is 'void' or is 'not void.'

13.121 "They do not investigate whether all-aspect omniscience is 'permanent' or is 'impermanent'; do not investigate whether all-aspect omniscience is 'happiness' or is 'suffering'; do not investigate whether all-aspect omniscience is 'self' or is 'selfless'; do not investigate whether all-aspect omniscience is 'pleasant' or is 'unpleasant'; do not investigate whether all-aspect omniscience is 'empty' or is 'not empty'; [F.200.b] do not investigate whether all-aspect omniscience is 'with signs' or is 'signless'; do not investigate whether all-aspect omniscience is 'wished for' or is 'wishless'; do not investigate whether all-aspect omniscience is 'at peace' or is 'not at peace'; and do not investigate whether all-aspect omniscience is 'void' or is 'not void.' " [B13]

13.122 Śāradvatīputra then asked, "Venerable Subhūti, why do you say, 'The nonarising of physical forms is not physical forms, the nonarising of feelings is not feelings, the nonarising of perceptions is not perceptions, the nonarising of formative predispositions is not formative predispositions, and the nonarising of consciousness is not consciousness?'

13.123 "Venerable Subhūti, why do you say, 'The nonarising of the eyes is not the eyes, the nonarising of the ears is not the ears, the nonarising of the nose is not the nose, the nonarising of the tongue is not the tongue, that nonarising of the body is not the body, and the nonarising of the mental faculty is not the mental faculty?'

13.124 "Venerable Subhūti, why do you say, 'The nonarising of sights is not sights, the nonarising of sounds is not sounds, the nonarising of odors is not odors, the nonarising of tastes is not tastes, the nonarising of tangibles is not tangibles, and the nonarising of mental phenomena [F.201.a] is not mental phenomena?'

13.125 "Venerable Subhūti, why do you say, 'The nonarising of visual consciousness is not visual consciousness, the nonarising of auditory consciousness is not auditory consciousness, the nonarising of olfactory consciousness is not olfactory consciousness, the nonarising of gustatory consciousness is not gustatory consciousness, the nonarising of tactile consciousness is not tactile consciousness, and the nonarising of mental consciousness is not mental consciousness?'

- 13.126 “Venerable Subhūti, why do you say, ‘The nonarising of visually compounded sensory contact is not visually compounded sensory contact, the nonarising of aurally compounded sensory contact is not aurally compounded sensory contact, the nonarising of nasally compounded sensory contact is not nasally compounded sensory contact, the nonarising of lingually compounded sensory contact is not lingually compounded sensory contact, the nonarising of corporeally compounded sensory contact is not corporeally compounded sensory contact, and the nonarising of mentally compounded sensory contact is not mentally compounded sensory contact?’
- 13.127 “Venerable Subhūti, why do you say, ‘The nonarising of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact, the nonarising of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact, the nonarising of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact, the nonarising of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact, the nonarising of feelings conditioned by corporeally compounded sensory contact [F.201.b] is not feelings conditioned by corporeally compounded sensory contact, and the nonarising of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact?’
- 13.128 “Venerable Subhūti, why do you say, ‘The nonarising of the earth element is not the earth element, the nonarising of the water element is not the water element, the nonarising of the fire element is not the fire element, the nonarising of the wind element is not the wind element, the nonarising of the space element is not the space element, and the nonarising of the consciousness element is not the consciousness element?’
- 13.129 “Venerable Subhūti, why do you say, ‘The nonarising of ignorance is not ignorance, the nonarising of formative predispositions is not formative predispositions, the nonarising of consciousness is not consciousness, the nonarising of name and form is not name and form, the nonarising of the six sense fields is not the six sense fields, the nonarising of sensory contact is not sensory contact, the nonarising of sensation is not sensation, the nonarising of craving is not craving, the nonarising of grasping is not grasping, the nonarising of the rebirth process is not the rebirth process, the nonarising of birth is not birth, and the nonarising of aging and death is not aging and death?’

- 13.130 “Venerable Subhūti, why do you say, ‘The nonarising of the perfection of generosity is not the perfection of generosity, the nonarising of the perfection of ethical discipline is not the perfection of ethical discipline, [F.202.a] the nonarising of the perfection of tolerance is not the perfection of tolerance, the nonarising of the perfection of perseverance is not the perfection of perseverance, the nonarising of the perfection of meditative concentration is not the perfection of meditative concentration, and the nonarising of the perfection of wisdom is not the perfection of wisdom?’
- 13.131 “Venerable Subhūti, why do you say, ‘The nonarising of the emptiness of internal phenomena is not the emptiness of internal phenomena, the nonarising of the emptiness of external phenomena is not the emptiness of external phenomena, the nonarising of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena, the nonarising of the emptiness of emptiness is not the emptiness of emptiness, the nonarising of the emptiness of great extent is not the emptiness of great extent, the nonarising of the emptiness of ultimate reality is not the emptiness of ultimate reality, the nonarising of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena, the nonarising of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena, the nonarising of the emptiness of the unlimited is not the emptiness of the unlimited, the nonarising of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end, the nonarising of the emptiness of nonexclusion is not the emptiness of nonexclusion, the nonarising of the emptiness of inherent nature is not the emptiness of inherent nature, the nonarising of the emptiness of all phenomena is not the emptiness of all phenomena, the nonarising of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics, the nonarising of the emptiness of that which cannot be apprehended is not the emptiness of [F.202.b] that which cannot be apprehended, the nonarising of the emptiness of nonentities is not the emptiness of nonentities, the nonarising of the emptiness of essential nature is not the emptiness of essential nature, and the nonarising of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities?’
- 13.132 “Venerable Subhūti, why do you say, ‘The nonarising of the applications of mindfulness is not the applications of mindfulness, the nonarising of the correct exertions is not the correct exertions, the nonarising of the supports for miraculous ability is not the supports for miraculous ability, the nonarising of the faculties is not the faculties, the nonarising of the powers is not the powers, the nonarising of the branches of enlightenment is not the

branches of enlightenment, the nonarising of the noble eightfold path is not the noble eightfold path, the nonarising of the truths of the noble ones is not the truths of the noble ones, the nonarising of the meditative concentrations is not the meditative concentrations, the nonarising of the immeasurable attitudes is not the immeasurable attitudes, the nonarising of the formless absorptions is not the formless absorptions, the nonarising of the liberations is not the liberations, the nonarising of the serial steps of meditative absorption is not the serial steps of meditative absorption, the nonarising of the emptiness, signlessness, and wishlessness [F.203.a] gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation, the nonarising of the extrasensory powers is not the extrasensory powers, the nonarising of the meditative stabilities is not the meditative stabilities, the nonarising of the dhāraṇī gateways is not the dhāraṇī gateways, the nonarising of the powers of the tathāgatas is not the powers of the tathāgatas, the nonarising of the fearlessnesses is not the fearlessnesses, the nonarising of the kinds of exact knowledge is not the kinds of exact knowledge, the nonarising of great loving kindness is not great loving kindness, the nonarising of great compassion is not great compassion, and the nonarising of the distinct qualities of the buddhas is not the distinct qualities of the buddhas?

13.133 “Venerable Subhūti, why do you say, ‘The nonarising of omniscience is not omniscience, the nonarising of the knowledge of the aspects of the path is not the knowledge of the aspects of the path, and the nonarising of all-aspect omniscience is not all-aspect omniscience’?”

13.134 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are empty of physical forms, and that which is empty is not physical forms, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of physical forms is not physical forms. Venerable Śāradvatīputra, feelings are empty of feelings, and that which is empty is not feelings, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of feelings is not feelings. Venerable [F.203.b] Śāradvatīputra, perceptions are empty of perceptions, and that which is empty is not perceptions, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of perceptions is not perceptions. Venerable Śāradvatīputra, formative predispositions are empty of formative predispositions, and that which is empty is not formative predispositions, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of formative predispositions is not formative predispositions. Venerable Śāradvatīputra, consciousness is empty of consciousness, and that which is empty is not consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of consciousness is not consciousness.

13.135 “Venerable Śāradvatīputra, the eyes are empty of the eyes, and that which is empty is not the eyes, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the eyes is not the eyes. Venerable Śāradvatīputra, the ears are empty of the ears, and that which is empty is not the ears, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the ears is not the ears. Venerable Śāradvatīputra, the nose is empty of the nose, and that which is empty is not the nose, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the nose is not the nose. Venerable Śāradvatīputra, the tongue is empty of the tongue, and that which is empty is not the tongue, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the tongue is not the tongue. Venerable Śāradvatīputra, the body is empty of the body, and that which is empty is not the body, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the body is not the body. Venerable Śāradvatīputra, the mental faculty is empty of the mental faculty, and that which is empty is not the mental faculty, nor does it arise. Venerable Śāradvatīputra, for that reason [F.204.a] the nonarising of the mental faculty is not the mental faculty.

13.136 “Venerable Śāradvatīputra, sights are empty of sights, and that which is empty is not sights, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of sights is not sights. Venerable Śāradvatīputra, sounds are empty of sounds, and that which is empty is not sounds, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of sounds is not sounds. Venerable Śāradvatīputra, odors are empty of odors, and that which is empty is not odors, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of odors is not odors. Venerable Śāradvatīputra, tastes are empty of tastes, and that which is empty is not tastes, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of tastes is not tastes. Venerable Śāradvatīputra, tangibles are empty of tangibles, and that which is empty is not tangibles, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of tangibles is not tangibles. Venerable Śāradvatīputra, mental phenomena are empty of mental phenomena, and that which is empty is not mental phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of mental phenomena is not mental phenomena.

13.137 “Venerable Śāradvatīputra, visual consciousness is empty of visual consciousness, and that which is empty is not visual consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of visual consciousness is not visual consciousness. Venerable Śāradvatīputra, auditory consciousness is empty of auditory consciousness, and that which is empty is not auditory consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of auditory consciousness

[F.204.b] is not auditory consciousness. Venerable Śāradvatīputra, olfactory consciousness is empty of olfactory consciousness, and that which is empty is not olfactory consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of olfactory consciousness is not olfactory consciousness. Venerable Śāradvatīputra, gustatory consciousness is empty of gustatory consciousness, and that which is empty is not gustatory consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of gustatory consciousness is not gustatory consciousness. Venerable Śāradvatīputra, tactile consciousness is empty of tactile consciousness, and that which is empty is not tactile consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of tactile consciousness is not tactile consciousness. Venerable Śāradvatīputra, mental consciousness is empty of mental consciousness, and that which is empty is not mental consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of mental consciousness is not mental consciousness.

- 13.138 “Venerable Śāradvatīputra, visually compounded sensory contact is empty of visually compounded sensory contact, and that which is empty is not visually compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of visually compounded sensory contact is not visually compounded sensory contact. Venerable Śāradvatīputra, aurally compounded sensory contact is empty of aurally compounded sensory contact, and that which is empty is not aurally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of aurally compounded sensory contact is not aurally compounded sensory contact. Venerable Śāradvatīputra, [F.205.a] nasally compounded sensory contact is empty of nasally compounded sensory contact, and that which is empty is not nasally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of nasally compounded sensory contact is not nasally compounded sensory contact. Venerable Śāradvatīputra, linguallly compounded sensory contact is empty of linguallly compounded sensory contact, and that which is empty is not linguallly compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of linguallly compounded sensory contact is not linguallly compounded sensory contact. Venerable Śāradvatīputra, corporeally compounded sensory contact is empty of corporeally compounded sensory contact, and that which is empty is not corporeally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of corporeally compounded sensory contact is not corporeally compounded sensory contact. Venerable Śāradvatīputra, mentally

compounded sensory contact is empty of mentally compounded sensory contact, and that which is empty is not mentally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of mentally compounded sensory contact is not mentally compounded sensory contact.

- 13.139 “Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact, and that which is empty is not feelings conditioned by visually compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact. Venerable Śāradvatīputra, feelings conditioned by aurally compounded sensory contact are empty of feelings conditioned by aurally compounded sensory contact, and that which is empty is not feelings conditioned by aurally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason [F.205.b] the nonarising of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact. Venerable Śāradvatīputra, feelings conditioned by nasally compounded sensory contact are empty of feelings conditioned by nasally compounded sensory contact, and that which is empty is not feelings conditioned by nasally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact. Venerable Śāradvatīputra, feelings conditioned by lingually compounded sensory contact are empty of feelings conditioned by lingually compounded sensory contact, and that which is empty is not feelings conditioned by lingually compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact. Venerable Śāradvatīputra, feelings conditioned by corporeally compounded sensory contact are empty of feelings conditioned by corporeally compounded sensory contact, and that which is empty is not feelings conditioned by corporeally compounded sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact. Venerable Śāradvatīputra, feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact, and that which is empty is not feelings conditioned by mentally compounded sensory contact,

nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact.

13.140 “Venerable Śāradvatīputra, the earth element is empty of the earth element, and that which is empty is not the earth element, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising [F.206.a] of the earth element is not the earth element. Venerable Śāradvatīputra, the water element is empty of the water element, and that which is empty is not the water element, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the water element is not the water element. Venerable Śāradvatīputra, the fire element is empty of the fire element, and that which is empty is not the fire element, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the fire element is not the fire element. Venerable Śāradvatīputra, the wind element is empty of the wind element, and that which is empty is not the wind element, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the wind element is not the wind element. Venerable Śāradvatīputra, the space element is empty of the space element, and that which is empty is not the space element, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the space element is not the space element. Venerable Śāradvatīputra, the consciousness element is empty of the consciousness element, and that which is empty is not the consciousness element, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the consciousness element is not the consciousness element.

13.141 “Venerable Śāradvatīputra, ignorance is empty of ignorance, and that which is empty is not ignorance, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of ignorance is not ignorance. Venerable Śāradvatīputra, formative predispositions are empty of formative predispositions, and that which is empty is not formative predispositions, nor does it arise. Venerable Śāradvatīputra, for that reason [F.206.b] the nonarising of formative predispositions is not formative predispositions. Venerable Śāradvatīputra, consciousness is empty of consciousness, and that which is empty is not consciousness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of consciousness is not consciousness. Venerable Śāradvatīputra, name and form are empty of name and form, and that which is empty is not name and form, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of name and form is not name and form. Venerable Śāradvatīputra, the six sense fields are empty of the six sense fields, and that which is empty is not the six sense fields, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the six sense fields is not the six sense fields. Venerable Śāradvatīputra, sensory

contact is empty of sensory contact, and that which is empty is not sensory contact, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of sensory contact is not sensory contact. Venerable Śāradvatīputra, sensation is empty of sensation, and that which is empty is not sensation, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of sensation is not sensation. Venerable Śāradvatīputra, craving is empty of craving, and that which is empty [F.207.a] is not craving, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of craving is not craving. Venerable Śāradvatīputra, grasping is empty of grasping, and that which is empty is not grasping, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of grasping is not grasping. Venerable Śāradvatīputra, the rebirth process is empty of the rebirth process, and that which is empty is not the rebirth process, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the rebirth process is not the rebirth process. Venerable Śāradvatīputra, birth is empty of birth, and that which is empty is not birth, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of birth is not birth. Venerable Śāradvatīputra, aging and death are empty of aging and death, and that which is empty is not aging and death, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of aging and death is not aging and death.

- 13.142 “Venerable Śāradvatīputra, the perfection of generosity is empty of the perfection of generosity, and that which is empty is not the perfection of generosity, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the perfection of generosity is not the perfection of generosity. Venerable Śāradvatīputra, the perfection of ethical discipline is empty of the perfection of ethical discipline, and that which is empty is not the perfection of ethical discipline, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the perfection of ethical discipline is not the perfection of ethical discipline. Venerable Śāradvatīputra, the perfection of tolerance is empty of the perfection of tolerance, and that which is empty is not the perfection of tolerance, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the perfection of tolerance is not the perfection of tolerance. Venerable Śāradvatīputra, the perfection of perseverance is empty of the perfection of perseverance, and that which is empty is not the perfection of perseverance, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the perfection of perseverance is [F.207.b] not the perfection of perseverance. Venerable Śāradvatīputra, the perfection of meditative concentration is empty of the perfection of meditative concentration, and that which is empty is not the perfection of meditative concentration, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the perfection of meditative

concentration is not the perfection of meditative concentration. Venerable Śāradvatīputra, the perfection of wisdom is empty of the perfection of wisdom, and that which is empty is not the perfection of wisdom, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the perfection of wisdom is not the perfection of wisdom.

13.143 “Venerable Śāradvatīputra, the emptiness of internal phenomena is empty of the emptiness of internal phenomena, and that which is empty is not the emptiness of internal phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of internal phenomena is not the emptiness of internal phenomena. Venerable Śāradvatīputra, the emptiness of external phenomena is empty of the emptiness of external phenomena, and that which is empty is not the emptiness of external phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of external phenomena is not the emptiness of external phenomena. Venerable Śāradvatīputra, the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, and that which is empty is not the emptiness of external and internal phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena. Venerable Śāradvatīputra, the emptiness of emptiness is empty of the emptiness of emptiness, and that which is empty is not the emptiness of emptiness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of emptiness is not the emptiness of emptiness. Venerable [F.208.a] Śāradvatīputra, the emptiness of great extent is empty of the emptiness of great extent, and that which is empty is not the emptiness of great extent, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of great extent is not the emptiness of great extent. Venerable Śāradvatīputra, the emptiness of ultimate reality is empty of the emptiness of ultimate reality, and that which is empty is not the emptiness of ultimate reality, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of ultimate reality is not the emptiness of ultimate reality. Venerable Śāradvatīputra, the emptiness of conditioned phenomena is empty of the emptiness of conditioned phenomena, and that which is empty is not the emptiness of conditioned phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena. Venerable Śāradvatīputra, the emptiness of unconditioned phenomena is empty of the emptiness of unconditioned phenomena, and that which is empty is not the emptiness of unconditioned phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the

nonarising of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena. Venerable Śāradvatīputra, the emptiness of the unlimited is empty of the emptiness of the unlimited, and that which is empty is not the emptiness of the unlimited, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of the unlimited is not the emptiness of the unlimited. Venerable Śāradvatīputra, the emptiness of that which has neither beginning nor end is empty of the emptiness of that which has neither beginning nor end, and that which is empty is not the emptiness of that which has neither beginning nor end, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising [F.208.b] of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end. Venerable Śāradvatīputra, the emptiness of nonexclusion is empty of the emptiness of nonexclusion, and that which is empty is not the emptiness of nonexclusion, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of nonexclusion is not the emptiness of nonexclusion. Venerable Śāradvatīputra, the emptiness of inherent nature is empty of the emptiness of inherent nature, and that which is empty is not the emptiness of inherent nature, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of inherent nature is not the emptiness of inherent nature. Venerable Śāradvatīputra, the emptiness of all phenomena is empty of the emptiness of all phenomena, and that which is empty is not the emptiness of all phenomena, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of all phenomena is not the emptiness of all phenomena. Venerable Śāradvatīputra, the emptiness of intrinsic defining characteristics is empty of the emptiness of intrinsic defining characteristics, and that which is empty is not the emptiness of intrinsic defining characteristics, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics. Venerable Śāradvatīputra, the emptiness of that which cannot be apprehended is empty of the emptiness of that which cannot be apprehended, and that which is empty is not the emptiness of that which cannot be apprehended, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended. Venerable Śāradvatīputra, the emptiness of nonentities is empty of the emptiness of nonentities, and that which is empty is not the emptiness of nonentities, nor does it arise. Venerable [F.209.a] Śāradvatīputra, for that reason the nonarising of the emptiness of nonentities is not the emptiness of nonentities. Venerable Śāradvatīputra, the emptiness of essential nature is

empty of the emptiness of essential nature, and that which is empty is not the emptiness of essential nature, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of essential nature is not the emptiness of essential nature. Venerable Śāradvatīputra, the emptiness of an essential nature of nonentities is empty of the emptiness of an essential nature of nonentities, and that which is empty is not the emptiness of an essential nature of nonentities, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities.

13.144 “Venerable Śāradvatīputra, the applications of mindfulness are empty of the applications of mindfulness, and that which is empty is not the applications of mindfulness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the applications of mindfulness is not the applications of mindfulness. Venerable Śāradvatīputra, the correct exertions are empty of the correct exertions, and that which is empty is not the correct exertions, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the correct exertions is not the correct exertions. Venerable Śāradvatīputra, the supports for miraculous ability are empty of the supports for miraculous ability, and that which is empty is not the supports for miraculous ability, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the supports for miraculous ability is not the supports for miraculous ability. Venerable [F.209.b] Śāradvatīputra, the faculties are empty of the faculties, and that which is empty is not the faculties, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the faculties is not the faculties. Venerable Śāradvatīputra, the powers are empty of the powers, and that which is empty is not the powers, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the powers is not the powers. Venerable Śāradvatīputra, the branches of enlightenment are empty of the branches of enlightenment, and that which is empty is not the branches of enlightenment, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the branches of enlightenment is not the branches of enlightenment. Venerable Śāradvatīputra, the noble eightfold path is empty of the noble eightfold path, and that which is empty is not the noble eightfold path, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the noble eightfold path is not the noble eightfold path.

13.145 “Venerable Śāradvatīputra, the truths of the noble ones are empty of the truths of the noble ones, and that which is empty is not the truths of the noble ones, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the truths of the noble ones is not the truths of the noble ones. Venerable Śāradvatīputra, the meditative concentrations are empty of the

meditative concentrations, and that which is empty is not the meditative concentrations, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising [F.210.a] of the meditative concentrations is not the meditative concentrations. Venerable Śāradvatīputra, the immeasurable attitudes are empty of the immeasurable attitudes, and that which is empty is not the immeasurable attitudes, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the immeasurable attitudes is not the immeasurable attitudes. Venerable Śāradvatīputra, the formless absorptions are empty of the formless absorptions, and that which is empty is not the formless absorptions, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the formless absorptions is not the formless absorptions. Venerable Śāradvatīputra, the liberations are empty of the liberations, and that which is empty is not the liberations, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the liberations is not the liberations. Venerable Śāradvatīputra, the serial steps of meditative absorption are empty of the serial steps of meditative absorption, and that which is empty is not the serial steps of meditative absorption, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the serial steps of meditative absorption is not the serial steps of meditative absorption. Venerable Śāradvatīputra, the emptiness, signlessness, and wishlessness gateways to liberation are empty of the emptiness, signlessness, and wishlessness gateways to liberation, and that which is empty is not the emptiness, signlessness, and wishlessness gateways to liberation, nor does it arise. [F.210.b] Venerable Śāradvatīputra, for that reason the nonarising of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation. Venerable Śāradvatīputra, the extrasensory powers are empty of the extrasensory powers, and that which is empty is not the extrasensory powers, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the extrasensory powers is not the extrasensory powers. Venerable Śāradvatīputra, the meditative stabilities are empty of the meditative stabilities, and that which is empty is not the meditative stabilities, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the meditative stabilities is not the meditative stabilities. Venerable Śāradvatīputra, the dhāraṇī gateways are empty of the dhāraṇī gateways, and that which is empty is not the dhāraṇī gateways, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the dhāraṇī gateways is not the dhāraṇī gateways. Venerable Śāradvatīputra, the powers of the tathāgatas are empty of the powers of the tathāgatas, and that which is empty is not the powers of the tathāgatas, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the powers of the

tathāgatas is not the powers of the tathāgatas. Venerable Śāradvatīputra, the fearlessnesses are empty of the fearlessnesses, and that which is empty is not the fearlessnesses, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the fearlessnesses is not the fearlessnesses. [F.211.a] Venerable Śāradvatīputra, the kinds of exact knowledge are empty of the kinds of exact knowledge, and that which is empty is not the kinds of exact knowledge, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the kinds of exact knowledge is not the kinds of exact knowledge. Venerable Śāradvatīputra, great loving kindness is empty of great loving kindness, and that which is empty is not great loving kindness, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of great loving kindness is not great loving kindness. Venerable Śāradvatīputra, great compassion is empty of great compassion, and that which is empty is not great compassion, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of great compassion is not great compassion. Venerable Śāradvatīputra, the distinct qualities of the buddhas are empty of the distinct qualities of the buddhas, and that which is empty is not the distinct qualities of the buddhas, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of the distinct qualities of the buddhas is not the distinct qualities of the buddhas.

13.146 “Venerable Śāradvatīputra, omniscience is empty of omniscience, and that which is empty is not omniscience, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of omniscience is not omniscience. Venerable Śāradvatīputra, the knowledge of the aspects of the path is empty of the knowledge of the aspects of the path, and that which is empty is not the knowledge of the aspects of the path, nor does it arise. Venerable Śāradvatīputra, for that reason [F.211.b] the nonarising of the knowledge of the aspects of the path is not the knowledge of the aspects of the path. Venerable Śāradvatīputra, all-aspect omniscience is empty of all-aspect omniscience, and that which is empty is not all-aspect omniscience, nor does it arise. Venerable Śāradvatīputra, for that reason the nonarising of all-aspect omniscience is not all-aspect omniscience.”

13.147 Śāradvatīputra then asked, “Venerable Subhūti, why do you say, ‘The perishing of physical forms is not physical forms, the perishing of feelings is not feelings, the perishing of perceptions is not perceptions, the perishing of formative predispositions is not formative predispositions, and the perishing of consciousness is not consciousness?’

13.148 “ ‘The perishing of the eyes is not the eyes, the perishing of the ears is not the ears, the perishing of the nose is not the nose, the perishing of the tongue is not the tongue, the perishing of the body is not the body, and the perishing of the mental faculty is not the mental faculty?’

- 13.149 “ ‘The perishing of sights is not sights, the perishing of sounds is not sounds, the perishing of odors is not odors, the perishing of tastes is not tastes, the perishing of tangibles is not tangibles, and the perishing of mental phenomena is not mental phenomena?’
- 13.150 “ ‘The perishing of visual consciousness is not visual consciousness, the perishing of auditory consciousness is not auditory consciousness, the perishing of olfactory consciousness is not olfactory consciousness, the perishing of gustatory consciousness is not gustatory consciousness, the perishing of tactile consciousness is not tactile consciousness, [F.212.a] and the perishing of mental consciousness is not mental consciousness?’
- 13.151 “ ‘The perishing of visually compounded sensory contact is not visually compounded sensory contact, the perishing of aurally compounded sensory contact is not aurally compounded sensory contact, the perishing of nasally compounded sensory contact is not nasally compounded sensory contact, the perishing of lingually compounded sensory contact is not lingually compounded sensory contact, the perishing of corporeally compounded sensory contact is not corporeally compounded sensory contact, and the perishing of mentally compounded sensory contact is not mentally compounded sensory contact?’
- 13.152 “ ‘The perishing of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact, the perishing of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact, the perishing of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact, the perishing of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact, the perishing of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact, and the perishing of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact?’
- 13.153 “ ‘The perishing of the earth element is not the earth element, the perishing of the water element is not the water element, the perishing of the fire element is not the fire element, the perishing of the wind element is not the wind element, the perishing of the space element is not the space element, and the perishing of the consciousness element is not the consciousness element?’
- 13.154 “ ‘The perishing of ignorance [F.212.b] is not ignorance, the perishing of formative predispositions is not formative predispositions, the perishing of consciousness is not consciousness, the perishing of name and form is not

name and form, the perishing of the six sense fields is not the six sense fields, the perishing of sensory contact is not sensory contact, the perishing of sensation is not sensation, the perishing of craving is not craving, the perishing of grasping is not grasping, the perishing of the rebirth process is not the rebirth process, the perishing of birth is not birth, and the perishing of aging and death is not aging and death?’

13.155 “ ‘The perishing of the perfection of generosity is not the perfection of generosity, the perishing of the perfection of ethical discipline is not the perfection of ethical discipline, the perishing of the perfection of tolerance is not the perfection of tolerance, the perishing of the perfection of perseverance is not the perfection of perseverance, the perishing of the perfection of meditative concentration is not the perfection of meditative concentration, and the perishing of the perfection of wisdom is not the perfection of wisdom?’

13.156 “ ‘The perishing of the emptiness of internal phenomena is not the emptiness of internal phenomena, the perishing of the emptiness of external phenomena is not the emptiness of external phenomena, the perishing of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena, the perishing of the emptiness of emptiness is not the emptiness of emptiness, the perishing of the emptiness of great extent is not the emptiness of great extent, the perishing of the [F.213.a] emptiness of ultimate reality is not the emptiness of ultimate reality, the perishing of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena, the perishing of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena, the perishing of the emptiness of the unlimited is not the emptiness of the unlimited, the perishing of the emptiness of that which has neither beginning nor end is not the emptiness of that which has neither beginning nor end, the perishing of the emptiness of nonexclusion is not the emptiness of nonexclusion, the perishing of the emptiness of inherent nature is not the emptiness of inherent nature, the perishing of the emptiness of all phenomena is not the emptiness of all phenomena, the perishing of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics, the perishing of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended, the perishing of the emptiness of nonentities is not the emptiness of nonentities, the perishing of the emptiness of essential nature is not the emptiness of essential nature, and the perishing of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities?’

- 13.157 “ ‘The perishing of the applications of mindfulness is not the applications of mindfulness, the perishing of the correct exertions is not the correct exertions, the perishing of the supports for miraculous ability is not the supports for miraculous ability, the perishing of the faculties is not the faculties, the perishing of the powers is not the powers, the perishing of the branches of enlightenment is not the branches of enlightenment, the perishing of the noble eightfold path is not [F.213.b] the noble eightfold path, the perishing of the truths of the noble ones is not the truths of the noble ones, the perishing of the meditative concentrations is not the meditative concentrations, the perishing of the immeasurable attitudes is not the immeasurable attitudes, the perishing of the formless absorptions is not the formless absorptions, the perishing of the liberations is not the liberations, the perishing of the serial steps of meditative absorption is not the serial steps of meditative absorption, the perishing of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation, the perishing of the extrasensory powers is not the extrasensory powers, the perishing of the meditative stabilities is not the meditative stabilities, the perishing of the dhāraṇī gateways is not the dhāraṇī gateways, the perishing of the powers of the tathāgatas is not the powers of the tathāgatas, the perishing of the fearlessnesses is not the fearlessnesses, the perishing of the kinds of exact knowledge is not the kinds of exact knowledge, the perishing of great loving kindness is not great loving kindness, the perishing of great compassion is not great compassion, and the perishing of the distinct qualities of the buddhas is not the distinct qualities of the buddhas?’
- 13.158 “ ‘The perishing of omniscience is not [F.214.a] omniscience, the perishing of the knowledge of the aspects of the path is not the knowledge of the aspects of the path, and the perishing of all-aspect omniscience is not all-aspect omniscience’?” [B14]
- 13.159 “Venerable Śāradvatīputra,” replied Subhūti, “it is because all those phenomena—the perishing, the physical forms, and that which cannot be divided into two; the perishing, the feelings, and that which cannot be divided into two; the perishing, the perceptions, and that which cannot be divided into two; the perishing, the formative predispositions, and that which cannot be divided into two; and the perishing, the consciousness, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.160 “All those phenomena—the perishing, the eyes, and that which cannot be divided into two; the perishing the ears, and that which cannot be divided into two; the perishing, the nose, and that which cannot be divided into two; the perishing, the tongue, and that which cannot be divided into two; the perishing, the body, and that which cannot be divided into two; and the perishing, the mental faculty, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only [F.214.b] one defining characteristic, which is to say, they are without defining characteristics. All those phenomena—the perishing, the sights, and that which cannot be divided into two; the perishing, the sounds, and that which cannot be divided into two; the perishing, the odors, and that which cannot be divided into two; the perishing, the tastes, and that which cannot be divided into two; the perishing, the tangibles, and that which cannot be divided into two; and the perishing, the mental phenomena, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics. All those phenomena—the perishing, the visual consciousness, and that which cannot be divided into two; the perishing, the auditory consciousness, and that which cannot be divided into two; the perishing, the olfactory consciousness, and that which cannot be divided into two; the perishing, the gustatory consciousness, and that which cannot be divided into two; the perishing, the tactile consciousness, and that which cannot be divided into two; and the perishing, the mental consciousness, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics. All those phenomena—the perishing, the visually compounded sensory contact, and that which cannot be divided into two; the perishing, the aurally compounded sensory contact, [F.215.a] and that which cannot be divided into two; the perishing, the nasally compounded sensory contact, and that which cannot be divided into two; the perishing, the lingually compounded sensory contact, and that which cannot be divided into two; the perishing, the corporeally compounded sensory contact, and that which cannot be divided into two; and the perishing, the mentally compounded sensory contact, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics. All those phenomena—the perishing, the feelings conditioned by visually compounded sensory contact, and that which

cannot be divided into two; the perishing, the feelings conditioned by aurally compounded sensory contact, and that which cannot be divided into two; the perishing, the feelings conditioned by nasally compounded sensory contact, and that which cannot be divided into two; the perishing, the feelings conditioned by lingually compounded sensory contact, and that which cannot be divided into two; the perishing, the feelings conditioned by corporeally compounded sensory contact, and that which cannot be divided into two; and the perishing, the feelings conditioned by mentally compounded sensory contact, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.161 “All those phenomena—the perishing, the earth element, and that which cannot be divided into two; the perishing, [F.215.b] the water element, and that which cannot be divided into two; the perishing, the fire element, and that which cannot be divided into two; the perishing, the wind element, and that which cannot be divided into two; the perishing, the space element, and that which cannot be divided into two; and the perishing, the consciousness element, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.162 “All those phenomena—the perishing, the ignorance, and that which cannot be divided into two; the perishing, the formative predispositions, and that which cannot be divided into two; the perishing, the consciousness, and that which cannot be divided into two; the perishing, the name and form, and that which cannot be divided into two; the perishing, the six sense fields, and that which cannot be divided into two; the perishing, the sensory contact, and that which cannot be divided into two; the perishing, the sensation, and that which cannot be divided into two; the perishing, the craving, and that which cannot be divided into two; the perishing, the grasping, and that which cannot be divided into two; the perishing, the rebirth process, and that which cannot be divided into two; the perishing, the birth, and that which cannot be divided into two; and the perishing, [F.216.a] the aging and death, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.163 “All those phenomena—the perishing, the perfection of generosity, and that which cannot be divided into two; the perishing, the perfection of ethical discipline, and that which cannot be divided into two; the perishing,

the perfection of tolerance, and that which cannot be divided into two; the perishing, the perfection of perseverance, and that which cannot be divided into two; the perishing, the perfection of meditative concentration, and that which cannot be divided into two; and the perishing, the perfection of wisdom, and that which cannot be divided into two—are neither conjoined nor disjoined, are immaterial, and impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.164 “All those phenomena—the perishing, the emptiness of internal phenomena, and that which cannot be divided into two; the perishing, the emptiness of external phenomena, and that which cannot be divided into two; the perishing, the emptiness of external and internal phenomena, and that which cannot be divided into two; the perishing, the emptiness of emptiness, and that which cannot be divided into two; the perishing, the emptiness of great extent, and that which cannot be divided into two; the perishing, the emptiness of ultimate reality, and that which cannot be divided into two; the perishing, [F.216.b] the emptiness of conditioned phenomena, and that which cannot be divided into two; the perishing, the emptiness of unconditioned phenomena, and that which cannot be divided into two; the perishing, the emptiness of the unlimited, and that which cannot be divided into two; the perishing, the emptiness of that which has neither beginning nor end, and that which cannot be divided into two; the perishing, the emptiness of nonexclusion, and that which cannot be divided into two; the perishing, the emptiness of inherent nature, and that which cannot be divided into two; the perishing, the emptiness of all phenomena, and that which cannot be divided into two; the perishing, the emptiness of intrinsic defining characteristics, and that which cannot be divided into two; the perishing, the emptiness of that which cannot be apprehended, and that which cannot be divided into two; the perishing, the emptiness of nonentities, and that which cannot be divided into two; the perishing, the emptiness of essential nature, and that which cannot be divided into two; and the perishing, the emptiness of an essential nature of nonentities, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.165 “All those phenomena—the perishing, the applications of mindfulness, and that which cannot be divided into two; the perishing, the correct exertions, and that which cannot be divided into two; [F.217.a] the perishing, the supports for miraculous ability, and that which cannot be divided into two; the perishing, the faculties, and that which cannot be divided into two;

the perishing, the powers, and that which cannot be divided into two; the perishing, the branches of enlightenment, and that which cannot be divided into two; the perishing, the noble eightfold path, and that which cannot be divided into two; the perishing, the truths of the noble ones, and that which cannot be divided into two; the perishing, the meditative concentrations, and that which cannot be divided into two; the perishing, the immeasurable attitudes, and that which cannot be divided into two; the perishing, the formless absorptions, and that which cannot be divided into two; the perishing, the liberations, and that which cannot be divided into two; the perishing, the serial steps of meditative absorption, and that which cannot be divided into two; the perishing, the emptiness, signlessness, and wishlessness gateways to liberation, and that which cannot be divided into two; the perishing, the extrasensory powers, and that which cannot be divided into two; the perishing, the meditative stabilities, and that which cannot be divided into two; and the perishing, the dhāraṇī gateways, and that which cannot be divided into two—are neither conjoined nor [F.217.b] disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.166 “All those phenomena—the perishing, the powers of the tathāgatas, and that which cannot be divided into two; the perishing, the fearlessnesses, and that which cannot be divided into two; the perishing, the kinds of exact knowledge, and that which cannot be divided into two; the perishing, the great loving kindness, and that which cannot be divided into two; the perishing, the great compassion, and that which cannot be divided into two; and the perishing, the eighteen distinct qualities of the buddhas, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

13.167 “All those phenomena—the perishing, the fruit of having entered the stream, and that which cannot be divided into two; the perishing, the fruit of once-returner, and that which cannot be divided into two; the perishing, the fruit of non-returner, and that which cannot be divided into two; the perishing, the arhatship, and that which cannot be divided into two; and the perishing, the individual enlightenment, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.

- 13.168 “All those phenomena—the perishing, [F.218.a] the knowledge of the aspects of the path, and that which cannot be divided into two, and the perishing, the all-aspect omniscience, and that which cannot be divided into two—are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.
- 13.169 “Venerable Śāradvatīputra, for that reason the perishing of physical forms is not physical forms, the perishing of feelings is not feelings, the perishing of perceptions is not perceptions, the perishing of formative predispositions is not formative predispositions, and the perishing of consciousness is not consciousness.
- 13.170 “The perishing of the eyes is not the eyes, the perishing of the ears is not the ears, the perishing of the nose is not the nose, the perishing of the tongue is not the tongue, the perishing of the body is not the body, and the perishing of the mental faculty is not the mental faculty. The perishing of sights is not sights, the perishing of sounds is not sounds, the perishing of odors is not odors, the perishing of tastes is not tastes, the perishing of tangibles is not tangibles, and the perishing of mental phenomena is not mental phenomena. The perishing of visual consciousness is not visual consciousness, the perishing of auditory consciousness is not auditory consciousness, the perishing of olfactory consciousness is not olfactory consciousness, the perishing of gustatory consciousness is not gustatory consciousness, the perishing of tactile consciousness is not tactile [F.218.b] consciousness, and the perishing of mental consciousness is not mental consciousness. The perishing of visually compounded sensory contact is not visually compounded sensory contact, the perishing of aurally compounded sensory contact is not aurally compounded sensory contact, the perishing of nasally compounded sensory contact is not nasally compounded sensory contact, the perishing of lingually compounded sensory contact is not lingually compounded sensory contact, the perishing of corporeally compounded sensory contact is not corporeally compounded sensory contact, and the perishing of mentally compounded sensory contact is not mentally compounded sensory contact. The perishing of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact, the perishing of feelings conditioned by aurally compounded sensory contact is not feelings conditioned by aurally compounded sensory contact, the perishing of feelings conditioned by nasally compounded sensory contact is not feelings conditioned by nasally compounded sensory contact, the perishing of feelings conditioned by lingually compounded sensory contact is not feelings conditioned by lingually compounded sensory contact, the

perishing of feelings conditioned by corporeally compounded sensory contact is not feelings conditioned by corporeally compounded sensory contact, and the perishing of feelings conditioned by mentally compounded sensory contact is not feelings conditioned by mentally compounded sensory contact.

- 13.171 “The perishing of the earth element is not the earth element, the perishing of the water element is not the water element, the perishing of the fire element is not the fire element, the perishing of the wind element is not the wind element, the perishing of the space element is not the space element, and the perishing of the consciousness element is not the consciousness element.
- 13.172 “The perishing [F.219.a] of ignorance is not ignorance, the perishing of formative predispositions is not formative predispositions, the perishing of consciousness is not consciousness, the perishing of name and form is not name and form, the perishing of the six sense fields is not the six sense fields, the perishing of sensory contact is not sensory contact, the perishing of sensation is not sensation, the perishing of craving is not craving, the perishing of grasping is not grasping, the perishing of the rebirth process is not the rebirth process, the perishing of birth is not birth, and the perishing of aging and death is not aging and death.
- 13.173 “The perishing of the perfection of generosity is not the perfection of generosity, the perishing of the perfection of ethical discipline is not the perfection of ethical discipline, the perishing of the perfection of tolerance is not the perfection of tolerance, the perishing of the perfection of perseverance is not the perfection of perseverance, the perishing of the perfection of meditative concentration is not the perfection of meditative concentration, and the perishing of the perfection of wisdom is not the perfection of wisdom.
- 13.174 “The perishing of the emptiness of internal phenomena is not the emptiness of internal phenomena, the perishing of the emptiness of external phenomena is not the emptiness of external phenomena, the perishing of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena, the perishing of the emptiness of emptiness is not the emptiness of emptiness, the perishing of the emptiness of great extent is not the emptiness of great extent, the perishing of the emptiness of ultimate [F.219.b] reality is not the emptiness of ultimate reality, the perishing of the emptiness of conditioned phenomena is not the emptiness of conditioned phenomena, the perishing of the emptiness of unconditioned phenomena is not the emptiness of unconditioned phenomena, the perishing of the emptiness of the unlimited is not the emptiness of the unlimited, the perishing of the emptiness of that which has

neither beginning nor end is not the emptiness of that which has neither beginning nor end, the perishing of the emptiness of nonexclusion is not the emptiness of nonexclusion, the perishing of the emptiness of inherent nature is not the emptiness of inherent nature, the perishing of the emptiness of all phenomena is not the emptiness of all phenomena, the perishing of the emptiness of intrinsic defining characteristics is not the emptiness of intrinsic defining characteristics, the perishing of the emptiness of that which cannot be apprehended is not the emptiness of that which cannot be apprehended, the perishing of the emptiness of nonentities is not the emptiness of nonentities, the perishing of the emptiness of essential nature is not the emptiness of essential nature, and the perishing of the emptiness of an essential nature of nonentities is not the emptiness of an essential nature of nonentities.

13.175 “The perishing of the applications of mindfulness is not the applications of mindfulness, the perishing of the correct exertions is not the correct exertions, the perishing of the supports for miraculous ability is not the supports for miraculous ability, the perishing of the faculties is not the faculties, the perishing of the powers is not the powers, the perishing of the branches of enlightenment is not the branches of enlightenment, the perishing of the noble eightfold path is not the [F.220.a] noble eightfold path, the perishing of the truths of the noble ones is not the truths of the noble ones, the perishing of the meditative concentrations is not the meditative concentrations, the perishing of the immeasurable attitudes is not the immeasurable attitudes, the perishing of the formless absorptions is not the formless absorptions, the perishing of the liberations is not the liberations, the perishing of the serial steps of meditative absorption is not the serial steps of meditative absorption, the perishing of the emptiness, signlessness, and wishlessness gateways to liberation is not the emptiness, signlessness, and wishlessness gateways to liberation, the perishing of the extrasensory powers is not the extrasensory powers, the perishing of the meditative stabilities is not the meditative stabilities, the perishing of the dhāraṇī gateways is not the dhāraṇī gateways, the perishing of the powers of the tathāgatas is not the powers of the tathāgatas, the perishing of the fearlessnesses is not the fearlessnesses, the perishing of the kinds of exact knowledge is not the kinds of exact knowledge, the perishing of great loving kindness is not great loving kindness, the perishing of great compassion is not great compassion, and the perishing of the distinct qualities of the buddhas is not the distinct qualities of the buddhas.

13.176 “The perishing of omniscience is not omniscience, the perishing of the knowledge [F.220.b] of the aspects of the path is not the knowledge of the aspects of the path, and the perishing of all-aspect omniscience is not all-

aspect omniscience.”

13.177 Śāradvatīputra then asked, “Subhūti, why do you say, ‘That which is called “physical forms” is counted a phenomenon without duality. That which is called “feelings” is counted a phenomenon without duality. That which is called “perceptions” is counted a phenomenon without duality. That which is called “formative predispositions” is counted a phenomenon without duality. That which is called “consciousness” is counted a phenomenon without duality.

13.178 “ ‘That which is called “the eyes” is counted a phenomenon without duality. That which is called “the ears” is counted a phenomenon without duality. That which is called “the nose” is counted a phenomenon without duality. That which is called “the tongue” is counted a phenomenon without duality. That which is called “the body” is counted a phenomenon without duality. That which is called “the mental faculty” is counted a phenomenon without duality. That which is called “sights” is counted a phenomenon without duality. That which is called “sounds” is counted a phenomenon without duality. That which is called “odors” is counted a phenomenon without duality. That which is called “tastes” is counted a phenomenon without duality. That which is called “tangibles” is counted a phenomenon without duality. That which is called “mental phenomena” is counted a phenomenon without duality. That which is called “visual consciousness” is counted a phenomenon without duality. That which is called “auditory consciousness” is counted a phenomenon without duality. That which is called “olfactory consciousness” is counted a phenomenon without duality. That which is called “gustatory consciousness” is counted a phenomenon without duality. That which is called “tactile [F.221.a] consciousness” is counted a phenomenon without duality. That which is called “mental consciousness is counted a phenomenon without duality. That which is called “visually compounded sensory contact” is counted a phenomenon without duality. That which is called “aurally compounded sensory contact” is counted a phenomenon without duality. That which is called “nasally compounded sensory contact” is counted a phenomenon without duality. That which is called “lingually compounded sensory contact” is counted a phenomenon without duality. That which is called “corporeally compounded sensory contact” is counted a phenomenon without duality. That which is called “mentally compounded sensory contact” is counted a phenomenon without duality. That which is called “feelings conditioned by visually compounded sensory contact” is counted a phenomenon without duality. That which is called “feelings conditioned by aurally compounded sensory contact” is counted a phenomenon without duality. That which is called “feelings conditioned by nasally compounded sensory contact” is

counted a phenomenon without duality. That which is called “feelings conditioned by lingually compounded sensory contact” is counted a phenomenon without duality. That which is called “feelings conditioned by corporeally compounded sensory contact” is counted a phenomenon without duality. That which is called “feelings conditioned by mentally compounded sensory contact” is counted a phenomenon without duality.

13.179 “ ‘That which is called “the earth element” is counted a phenomenon without duality. That which is called “the water element” is counted a phenomenon without duality. That which is called “the fire element” is counted a phenomenon without duality. That which is called “the wind element” is counted a phenomenon without duality. That which is called “the space element” is counted a phenomenon without duality. That which is called “the consciousness element” [F.221.b] is counted a phenomenon without duality.

13.180 “ ‘That which is called “ignorance” is counted a phenomenon without duality. That which is called “formative predispositions” is counted a phenomenon without duality. That which is called “consciousness” is counted a phenomenon without duality. That which is called “name and form” is counted a phenomenon without duality. That which is called “the six sense fields” is counted a phenomenon without duality. That which is called “sensory contact” is counted a phenomenon without duality. That which is called “sensation” is counted a phenomenon without duality. That which is called “craving” is counted a phenomenon without duality. That which is called “grasping” is counted a phenomenon without duality. That which is called “the rebirth process” is counted a phenomenon without duality. That which is called “birth” is counted a phenomenon without duality. That which is called “aging and death” is counted a phenomenon without duality.

13.181 “ ‘That which is called “the perfection of generosity” is counted a phenomenon without duality. That which is called “the perfection of ethical discipline” is counted a phenomenon without duality. That which is called “the perfection of tolerance” is counted a phenomenon without duality. That which is called “the perfection of perseverance” is counted a phenomenon without duality. That which is called “the perfection of meditative concentration” is counted a phenomenon without duality. That which is called “the perfection of wisdom” is counted a phenomenon without duality.

13.182 “ ‘That which is called “the emptiness of internal phenomena” is counted a phenomenon without duality. That which is called “the emptiness of external phenomena” is counted a phenomenon without duality. That which is called “the emptiness of external and internal phenomena” is counted a phenomenon without duality. That which is called “the emptiness of

emptiness" [F.222.a] is counted a phenomenon without duality. That which is called "the emptiness of great extent" is counted a phenomenon without duality. That which is called "the emptiness of ultimate reality" is counted a phenomenon without duality. That which is called "the emptiness of conditioned phenomena" is counted a phenomenon without duality. That which is called "the emptiness of unconditioned phenomena" is counted a phenomenon without duality. That which is called "the emptiness of the unlimited" is counted a phenomenon without duality. That which is called "the emptiness of that which has neither beginning nor end" is counted a phenomenon without duality. That which is called "the emptiness of nonexclusion" is counted a phenomenon without duality. That which is called "the emptiness of inherent nature" is counted a phenomenon without duality. That which is called "the emptiness of all phenomena" is counted a phenomenon without duality. That which is called "the emptiness of intrinsic defining characteristics" is counted a phenomenon without duality. That which is called "the emptiness of that which cannot be apprehended" is counted a phenomenon without duality. That which is called "the emptiness of nonentities" is counted a phenomenon without duality. That which is called "the emptiness of essential nature" is counted a phenomenon without duality. That which is called "the emptiness of an essential nature of nonentities" is counted a phenomenon without duality.

13.183 " 'That which is called "the applications of mindfulness" is counted a phenomenon without duality. That which is called "the correct exertions" is counted a phenomenon without duality. That which is called "the supports for miraculous ability" is counted a phenomenon without duality. That which is called "the faculties" is counted a phenomenon without duality. That which is called "the powers" [F.222.b] is counted a phenomenon without duality. That which is called "the branches of enlightenment" is counted a phenomenon without duality. That which is called "the noble eightfold path" is counted a phenomenon without duality.

13.184 " 'That which is called "the truths of the noble ones" is counted a phenomenon without duality. That which is called "the meditative concentrations" is counted a phenomenon without duality. That which is called "the immeasurable attitudes" is counted a phenomenon without duality. That which is called "the formless absorptions" is counted a phenomenon without duality. That which is called "the liberations" is counted a phenomenon without duality. That which is called "the serial steps of meditative absorption" is counted a phenomenon without duality. That which is called "the emptiness, signlessness, and wishlessness gateways to liberation" is counted a phenomenon without duality. That which is called "the extrasensory powers" is counted a phenomenon

without duality. That which is called “the meditative stabilities” is counted a phenomenon without duality. That which is called “the dhāraṇī gateways” is counted a phenomenon without duality. That which is called “the ten powers of the tathāgatas” is counted a phenomenon without duality. That which is called “the four fearlessnesses” is counted a phenomenon without duality. That which is called “the four kinds of exact knowledge” is counted a phenomenon without duality. That which is called “great compassion” is counted a phenomenon without duality. That which is called “the eighteen distinct qualities of the buddhas” is counted a phenomenon without duality.

13.185 “That which is called [F.223.a] “omniscience” is counted a phenomenon without duality. That which is called “the knowledge of the aspects of the path” is counted a phenomenon without duality. And that which is called “all-aspect omniscience” is counted a phenomenon without duality?”

13.186 “Venerable Śāradvatīputra,” replied Subhūti, “it is because physical forms are not one thing and nonarising another. Nonarising itself is physical forms, and physical forms themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘physical forms’ is counted as without duality. It is because feelings are not one thing and nonarising another. Nonarising itself is feelings, and feelings themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘feelings’ is counted as without duality. It is because perceptions are not one thing and nonarising another. Nonarising itself is perceptions, and perceptions themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘perceptions’ is counted as without duality. It is because formative predispositions are not one thing and nonarising another. Nonarising itself is formative predispositions, and formative predispositions themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘formative predispositions’ is counted as without duality. It is because consciousness is not one thing and nonarising another. Nonarising itself is consciousness, and consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘consciousness’ is counted as without duality.

13.187 “It is because the eyes are not one thing and nonarising another. Nonarising itself [F.223.b] is the eyes, and the eyes themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the eyes’ is counted as without duality. It is because the ears are not one thing and nonarising another. Nonarising itself is the ears, and the ears themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the ears’ is counted as without duality. It is because the nose is not one thing and nonarising another. Nonarising itself is the nose, and the nose itself is nonarising. For that reason, Venerable Śāradvatīputra, that

which is called 'the nose' is counted as without duality. It is because the tongue is not one thing and nonarising another. Nonarising itself is the tongue, and the tongue itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the tongue' is counted as without duality. It is because the body is not one thing and nonarising another. Nonarising itself is the body, and the body itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the body' is counted as without duality. It is because the mental faculty is not one thing and nonarising another. Nonarising itself is the mental faculty, and the mental faculty itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the mental faculty' is counted as without duality.

13.188 "It is because sights are not one thing and nonarising another. Nonarising itself is sights, and sights themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'sights' is counted as without duality. It is because sounds are not one thing and nonarising another. Nonarising itself is sounds, and sounds themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'sounds' [F.224.a] is counted as without duality. It is because odors are not one thing and nonarising another. Nonarising itself is odors, and odors themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'odors' is counted as without duality. It is because tastes are not one thing and nonarising another. Nonarising itself is tastes, and tastes themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'tastes' is counted as without duality. It is because tangibles are not one thing and nonarising another. Nonarising itself is tangibles, and tangibles themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'tangibles' is counted as without duality. It is because mental phenomena are not one thing and nonarising another. Nonarising itself is mental phenomena, and mental phenomena themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'mental phenomena' is counted as without duality.

13.189 "It is because visual consciousness is not one thing and nonarising another. Nonarising itself is visual consciousness, and visual consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'visual consciousness' is counted as without duality. It is because auditory consciousness is not one thing and nonarising another. Nonarising itself is auditory consciousness, and auditory consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'auditory consciousness' is counted as without duality. It is because olfactory consciousness is not one thing and [F.224.b] nonarising another. Nonarising itself is olfactory consciousness, and olfactory consciousness

itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'olfactory consciousness' is counted as without duality. It is because gustatory consciousness is not one thing and nonarising another. Nonarising itself is gustatory consciousness, and gustatory consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'gustatory consciousness' is counted as without duality. It is because tactile consciousness is not one thing and nonarising another. Nonarising itself is tactile consciousness, and tactile consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'tactile consciousness' is counted as without duality. It is because mental consciousness is not one thing and nonarising another. Nonarising itself is mental consciousness, and mental consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'mental consciousness' is counted as without duality.

- 13.190 "It is because visually compounded sensory contact is not one thing and nonarising another. Nonarising itself is visually compounded sensory contact, and visually compounded sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'visually compounded sensory contact' is counted as without duality. It is because aurally compounded sensory contact is not one thing and nonarising another. Nonarising itself is aurally compounded sensory contact, and aurally compounded sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'aurally compounded sensory contact' [F.225.a] is counted as without duality. It is because nasally compounded sensory contact is not one thing and nonarising another. Nonarising itself is nasally compounded sensory contact, and nasally compounded sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'nasally compounded sensory contact' is counted as without duality. It is because lingually compounded sensory contact is not one thing and nonarising another. Nonarising itself is lingually compounded sensory contact, and lingually compounded sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'lingually compounded sensory contact' is counted as without duality. It is because corporeally compounded sensory contact is not one thing and nonarising another. Nonarising itself is corporeally compounded sensory contact, and corporeally compounded sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'corporeally compounded sensory contact' is counted as without duality. It is because mentally compounded sensory contact is not one thing and nonarising another. Nonarising itself is mentally compounded sensory contact, and

mentally compounded sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'mentally compounded sensory contact' is counted as without duality.

- 13.191 "It is because feelings conditioned by visually compounded sensory contact are not one thing and nonarising another. Nonarising itself is feelings conditioned by visually compounded sensory contact, and feelings conditioned by visually compounded sensory contact themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'feelings conditioned by visually compounded sensory contact' is counted as without duality. It is because feelings conditioned by aurally compounded sensory contact are not one thing and nonarising another. [F.225.b] Nonarising itself is feelings conditioned by aurally compounded sensory contact, and feelings conditioned by aurally compounded sensory contact themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'feelings conditioned by aurally compounded sensory contact' is counted as without duality. It is because feelings conditioned by nasally compounded sensory contact are not one thing and nonarising another. Nonarising itself is feelings conditioned by nasally compounded sensory contact, and feelings conditioned by nasally compounded sensory contact themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'feelings conditioned by nasally compounded sensory contact' is counted as without duality. It is because feelings conditioned by lingually compounded sensory contact are not one thing and nonarising another. Nonarising itself is feelings conditioned by lingually compounded sensory contact, and feelings conditioned by lingually compounded sensory contact themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'feelings conditioned by lingually compounded sensory contact' is counted as without duality. It is because feelings conditioned by corporeally compounded sensory contact are not one thing and nonarising another. Nonarising itself is feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by corporeally compounded sensory contact themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'feelings conditioned by corporeally compounded sensory contact' is counted as without duality. It is because feelings conditioned by mentally compounded sensory contact are not one thing and nonarising another. Nonarising itself is feelings conditioned by mentally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'feelings conditioned by mentally compounded sensory contact' is counted as without duality.

13.192 “It is because the earth element [F.226.a] is not one thing and nonarising another. Nonarising itself is the earth element, and the earth element itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the earth element’ is counted as without duality. It is because the water element is not one thing and nonarising another. Nonarising itself is the water element, and the water element itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the water element’ is counted as without duality. It is because the fire element is not one thing and nonarising another. Nonarising itself is the fire element, and the fire element itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the fire element’ is counted as without duality. It is because the wind element is not one thing and nonarising another. Nonarising itself is the wind element, and the wind element itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the wind element’ is counted as without duality. It is because the space element is not one thing and nonarising another. Nonarising itself is the space element, and the space element itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the space element’ is counted as without duality. It is because the consciousness element is not one thing and nonarising another. Nonarising itself is the consciousness element, and the consciousness element itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the consciousness element’ is counted as without duality.

13.193 “It is because ignorance is not one thing [F.226.b] and nonarising another. Nonarising itself is ignorance, and ignorance itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘ignorance’ is counted as without duality. It is because formative predispositions are not one thing and nonarising another. Nonarising itself is formative predispositions, and formative predispositions themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘formative predispositions’ is counted as without duality. It is because consciousness is not one thing and nonarising another. Nonarising itself is consciousness, and consciousness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘consciousness’ is counted as without duality. It is because name and form are not one thing and nonarising another. Nonarising itself is name and form, and name and form themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘name and form’ is counted as without duality. It is because the six sense fields are not one thing and nonarising another. Nonarising itself is the six sense fields, and the six sense fields themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the six sense fields’ is counted as without duality. It is because sensory contact is not one thing and nonarising another. Nonarising

itself is sensory contact, and sensory contact itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'sensory contact' is counted as without duality. It is because sensation is not one thing and nonarising another. Nonarising itself is sensation, and sensation itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'sensation' is counted as without duality. It is because craving is not one thing and nonarising another. Nonarising itself is craving, and craving itself is nonarising. For that reason, Venerable Śāradvatīputra, [F.227.a] that which is called 'craving' is counted as without duality. It is because grasping is not one thing and nonarising another. Nonarising itself is grasping, and grasping itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'grasping' is counted as without duality. It is because the rebirth process is not one thing and nonarising another. Nonarising itself is the rebirth process, and the rebirth process itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the rebirth process' is counted as without duality. It is because birth is not one thing and nonarising another. Nonarising itself is birth, and birth itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'birth' is counted as without duality. It is because aging and death are not one thing and nonarising another. Nonarising itself is aging and death, and aging and death themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'aging and death' is counted as without duality.

- 13.194 "It is because the perfection of generosity is not one thing and nonarising another. Nonarising itself is the perfection of generosity, and the perfection of generosity itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the perfection of generosity' is counted as without duality. It is because the perfection of ethical discipline [F.227.b] is not one thing and nonarising another. Nonarising itself is the perfection of ethical discipline, and the perfection of ethical discipline itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the perfection of ethical discipline' is counted as without duality. It is because the perfection of tolerance is not one thing and nonarising another. Nonarising itself is the perfection of tolerance, and the perfection of tolerance itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the perfection of tolerance' is counted as without duality. It is because the perfection of perseverance is not one thing and nonarising another. Nonarising itself is the perfection of perseverance, and the perfection of perseverance itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the perfection of perseverance' is counted as without duality. It is because the perfection of meditative concentration is not one thing and nonarising another. Nonarising itself is the perfection of

meditative concentration, and the perfection of meditative concentration itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the perfection of meditative concentration' is counted as without duality. It is because the perfection of wisdom is not one thing and nonarising another. Nonarising itself is the perfection of wisdom, and the perfection of wisdom itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the perfection of wisdom' is counted as without duality. [F.228.a] [B15]

- 13.195 "It is because the emptiness of internal phenomena is not one thing and nonarising another. Nonarising itself is the emptiness of internal phenomena, and the emptiness of internal phenomena itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of internal phenomena' is counted as without duality. It is because the emptiness of external phenomena is not one thing and nonarising another. Nonarising itself is the emptiness of external phenomena, and the emptiness of external phenomena itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of external phenomena' is counted as without duality. It is because the emptiness of external and internal phenomena is not one thing and nonarising another. Nonarising itself is the emptiness of external and internal phenomena, and the emptiness of external and internal phenomena itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of external and internal phenomena' is counted as without duality. It is because the emptiness of emptiness is not one thing and nonarising another. Nonarising itself is the emptiness of emptiness, and the emptiness of emptiness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of emptiness' is counted as without duality. It is because the emptiness of great extent is not one thing and nonarising another. Nonarising itself is the emptiness of great extent, and the emptiness of great extent itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of great extent' is counted as without duality. It is because the emptiness of ultimate reality is not one thing and nonarising another. Nonarising itself is the emptiness of ultimate reality, and the emptiness of ultimate reality itself is nonarising. For that reason, [F.228.b] Venerable Śāradvatīputra, that which is called 'the emptiness of ultimate reality' is counted as without duality. It is because the emptiness of conditioned phenomena is not one thing and nonarising another. Nonarising itself is the emptiness of conditioned phenomena, and the emptiness of conditioned phenomena itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of conditioned phenomena' is counted as without duality. It is because the

emptiness of unconditioned phenomena is not one thing and nonarising another. Nonarising itself is the emptiness of unconditioned phenomena, and the emptiness of unconditioned phenomena itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of unconditioned phenomena' is counted as without duality. It is because the emptiness of the unlimited is not one thing and nonarising another. Nonarising itself is the emptiness of the unlimited, and the emptiness of the unlimited itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of the unlimited' is counted as without duality. It is because the emptiness of that which has neither beginning nor end is not one thing and nonarising another. Nonarising itself is the emptiness of that which has neither beginning nor end, and the emptiness of that which has neither beginning nor end itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of that which has neither beginning nor end' is counted as without duality. It is because the emptiness of nonexclusion is not one thing and nonarising another. Nonarising itself is the emptiness of nonexclusion, and the emptiness of nonexclusion itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of nonexclusion' [F.229.a] is counted as without duality. It is because the emptiness of inherent nature is not one thing and nonarising another. Nonarising itself is the emptiness of inherent nature, and the emptiness of inherent nature itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of inherent nature' is counted as without duality. It is because the emptiness of all phenomena is not one thing and nonarising another. Nonarising itself is the emptiness of all phenomena, and the emptiness of all phenomena itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of all phenomena' is counted as without duality. It is because the emptiness of intrinsic defining characteristics is not one thing and nonarising another. Nonarising itself is the emptiness of intrinsic defining characteristics, and the emptiness of intrinsic defining characteristics itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of intrinsic defining characteristics' is counted as without duality. It is because the emptiness of that which cannot be apprehended is not one thing and nonarising another. Nonarising itself is the emptiness of that which cannot be apprehended, and the emptiness of that which cannot be apprehended itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness of that which cannot be apprehended' is counted as without duality. It is because the emptiness of nonentities is not one thing and nonarising another. Nonarising itself is the emptiness of nonentities, and the emptiness of

nonentities itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the emptiness of nonentities’ is counted as without duality. It is because the emptiness of essential nature is not one thing [F.229.b] and nonarising another. Nonarising itself is the emptiness of essential nature, and the emptiness of essential nature itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the emptiness of essential nature’ is counted as without duality. It is because the emptiness of an essential nature of nonentities is not one thing and nonarising another. Nonarising itself is the emptiness of an essential nature of nonentities, and the emptiness of an essential nature of nonentities itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the emptiness of an essential nature of nonentities’ is counted as without duality.

- 13.196 “It is because the applications of mindfulness are not one thing and nonarising another. Nonarising itself is the applications of mindfulness, and the applications of mindfulness themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the applications of mindfulness’ is counted as without duality. It is because the correct exertions are not one thing and nonarising another. Nonarising itself is the correct exertions, and the correct exertions themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the correct exertions’ is counted as without duality. It is because the supports for miraculous ability are not one thing and nonarising another. Nonarising itself is the supports for miraculous ability, and the supports for miraculous ability themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the supports for miraculous ability’ is counted as without duality. It is because the faculties are not one thing and nonarising another. Nonarising itself is [F.230.a] the faculties, and the faculties themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the faculties’ is counted as without duality. It is because the powers are not one thing and nonarising another. Nonarising itself is the powers, and the powers themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the powers’ is counted as without duality. It is because the branches of enlightenment are not one thing and nonarising another. Nonarising itself is the branches of enlightenment. and the branches of enlightenment themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the branches of enlightenment’ is counted as without duality. It is because the noble eightfold path is not one thing and nonarising another. Nonarising itself is

the noble eightfold path, and the noble eightfold path itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the noble eightfold path' is counted as without duality.

- 13.197 "It is because the truths of the noble ones are not one thing and nonarising another. Nonarising itself is the truths of the noble ones, and the truths of the noble ones themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the truths of the noble ones' is counted as without duality. It is because the meditative concentrations are not one thing and nonarising another. Nonarising itself is the meditative concentrations, and the meditative concentrations themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the meditative [F.230.b] concentrations' is counted as without duality. It is because the immeasurable attitudes are not one thing and nonarising another. Nonarising itself is the immeasurable attitudes, and the immeasurable attitudes themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the immeasurable attitudes' is counted as without duality. It is because the formless absorptions are not one thing and nonarising another. Nonarising itself is the formless absorptions, and the formless absorptions themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the formless absorptions' is counted as without duality. It is because the liberations are not one thing and nonarising another. Nonarising itself is the liberations, and the liberations themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the liberations' is counted as without duality. It is because the serial steps of meditative absorption are not one thing and nonarising another. Nonarising itself is the serial steps of meditative absorption, and the serial steps of meditative absorption themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the serial steps of meditative absorption' is counted as without duality. It is because the emptiness, signlessness, and wishlessness gateways to liberation are not one thing and nonarising another. Nonarising itself is the emptiness, signlessness, [F.231.a] and wishlessness gateways to liberation, and the emptiness, signlessness, and wishlessness gateways to liberation themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the emptiness, signlessness, and wishlessness gateways to liberation' is counted as without duality. It is because the extrasensory powers are not one thing and nonarising another. Nonarising itself is the extrasensory powers, and the extrasensory powers themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the extrasensory powers' is counted as without duality. It is because the meditative stabilities are not one thing and nonarising another.

Nonarising itself is the meditative stabilities, and the meditative stabilities themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the meditative stabilities’ is counted as without duality. It is because the dhāraṇī gateways are not one thing and nonarising another. Nonarising itself is the dhāraṇī gateways, and the dhāraṇī gateways themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the dhāraṇī gateways’ is counted as without duality.

13.198 “It is because the powers of the tathāgatas are not one thing and nonarising another. Nonarising itself is the powers of the tathāgatas, and the powers of the tathāgatas themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the powers of the tathāgatas’ is counted as without duality. It is because the fearlessnesses are not one thing and nonarising another. Nonarising itself is the fearlessnesses, [F.231.b] and the fearlessnesses themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the fearlessnesses’ is counted as without duality. It is because the kinds of exact knowledge are not one thing and nonarising another. Nonarising itself is the kinds of exact knowledge, and the kinds of exact knowledge themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the kinds of exact knowledge’ is counted as without duality. It is because great loving kindness is not one thing and nonarising another. Nonarising itself is great loving kindness, and great loving kindness itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘great loving kindness’ is counted as without duality. It is because great compassion is not one thing and nonarising another. Nonarising itself is great compassion, and great compassion itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘great compassion’ is counted as without duality. It is because the distinct qualities of the buddhas are not one thing and nonarising another. Nonarising itself is the distinct qualities of the buddhas, and the distinct qualities of the buddhas themselves are nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the distinct qualities of the buddhas’ is counted as without duality.

13.199 “It is because the fruit of having entered the stream is not one thing and nonarising another. Nonarising itself is the fruit of having entered the stream, and the fruit of having entered the stream itself is nonarising. For that reason, [F.232.a] Venerable Śāradvatīputra, that which is called ‘the fruit of having entered the stream’ is counted as without duality. It is because the fruit of once-returner is not one thing and nonarising another. Nonarising itself is the fruit of once-returner, and the fruit of once-returner itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called ‘the fruit of once-returner’ is counted as without duality. It is because the

fruit of non-returner is not one thing and nonarising another. Nonarising itself is the fruit of non-returner, and the fruit of non-returner itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the fruit of non-returner' is counted as without duality. It is because arhatship is not one thing and nonarising another. Nonarising itself is arhatship, and arhatship itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'arhatship' is counted as without duality. It is because individual enlightenment is not one thing and nonarising another. Nonarising itself is individual enlightenment, and individual enlightenment itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'individual enlightenment' is counted as without duality. It is because the knowledge of the aspects of the path is not one thing and nonarising another. Nonarising itself is the knowledge of the aspects of the path, and the knowledge of the aspects of the path itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'the knowledge of the aspects of the path' is counted as without duality. [F.232.b] It is because all-aspect omniscience is not one thing and nonarising another. Nonarising itself is all-aspect omniscience, and all-aspect omniscience itself is nonarising. For that reason, Venerable Śāradvatīputra, that which is called 'all-aspect omniscience' is counted as without duality."

13.200 Venerable Subhūti then said to the Blessed One, "Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and investigate those phenomena accordingly, then, because of utter purity, they see the nonarising of physical forms, because of utter purity they see the nonarising of feelings, because of utter purity they see the nonarising of perceptions,, because of utter purity they see the nonarising of formative predispositions,, and because of utter purity they see the nonarising of consciousness.

13.201 "Because of utter purity they see the nonarising of the eyes, because of utter purity they see the nonarising of the ears, because of utter purity they see the nonarising of the nose, because of utter purity they see the nonarising of the tongue, because of utter purity they see the nonarising of the body, and because of utter purity they see the nonarising of the mental faculty. Because of utter purity they see the nonarising of sights, because of utter purity they see the nonarising of sounds, because of utter purity they see the nonarising of odors, because of utter purity they see the nonarising of tastes, because of utter purity [F.233.a] they see the nonarising of tangibles, and because of utter purity they see the nonarising of mental phenomena. Because of utter purity they see the nonarising of visual consciousness, because of utter purity they see the nonarising of auditory consciousness, because of utter purity they see the nonarising of olfactory consciousness, because of utter purity they see the nonarising of gustatory

consciousness, because of utter purity they see the nonarising of tactile consciousness, and because of utter purity they see the nonarising of mental consciousness. Because of utter purity they see the nonarising of visually compounded sensory contact, because of utter purity they see the nonarising of aurally compounded sensory contact, because of utter purity they see the nonarising of nasally compounded sensory contact, because of utter purity they see the nonarising of lingually compounded sensory contact, because of utter purity they see the nonarising of corporeally compounded sensory contact, and because of utter purity they see the nonarising of mentally compounded sensory contact. Because of utter purity they see the nonarising of feelings conditioned by visually compounded sensory contact, because of utter purity they see the nonarising of feelings conditioned by aurally compounded sensory contact, because of utter purity they see the nonarising of feelings conditioned by nasally compounded sensory contact, because of utter purity they see the nonarising of feelings conditioned by lingually compounded sensory contact, because of utter purity they see the nonarising of feelings conditioned by corporeally compounded sensory contact, [F.233.b] and because of utter purity they see the nonarising of feelings conditioned by mentally compounded sensory contact.

13.202 “Because of utter purity they see the nonarising of the earth element, because of utter purity they see the nonarising of the water element, because of utter purity they see the nonarising of the fire element, because of utter purity they see the nonarising of the wind element, because of utter purity they see the nonarising of the space element, and because of utter purity they see the nonarising of the consciousness element.

13.203 “Because of utter purity they see the nonarising of ignorance, because of utter purity they see the nonarising of formative predispositions, because of utter purity they see the nonarising of consciousness, because of utter purity they see the nonarising of name and form, because of utter purity they see the nonarising of the six sense fields, because of utter purity they see the nonarising of sensory contact, because of utter purity they see the nonarising of sensation, because of utter purity they see the nonarising of craving, because of utter purity they see the nonarising of grasping, because of utter purity they see the nonarising of the rebirth process, because of utter purity they see the nonarising of birth, and because of utter purity they see the nonarising of aging and death.

13.204 “Because of utter purity they see the nonarising of the perfection of generosity, because of utter purity they see the nonarising of the perfection of ethical discipline, [F.234.a] because of utter purity they see the nonarising of the perfection of tolerance, because of utter purity they see the nonarising

of the perfection of perseverance, because of utter purity they see the nonarising of the perfection of meditative concentration, and because of utter purity they see the nonarising of the perfection of wisdom.

13.205 “Because of utter purity they see the nonarising of the emptiness of internal phenomena, because of utter purity they see the nonarising of the emptiness of external phenomena, because of utter purity they see the nonarising of the emptiness of external and internal phenomena, because of utter purity they see the nonarising of the emptiness of emptiness, because of utter purity they see the nonarising of the emptiness of great extent, because of utter purity they see the nonarising of the emptiness of ultimate reality, because of utter purity they see the nonarising of the emptiness of conditioned phenomena, because of utter purity they see the nonarising of the emptiness of unconditioned phenomena, because of utter purity they see the nonarising of the emptiness of the unlimited, because of utter purity they see the nonarising of the emptiness of that which has neither beginning nor end, because of utter purity they see the nonarising of the emptiness of nonexclusion, because of utter purity they see the nonarising of the emptiness of inherent nature, because of utter purity they see the nonarising of the emptiness of all phenomena, because of utter purity they see the nonarising of the emptiness of intrinsic defining characteristics, [F.234.b] because of utter purity they see the nonarising of the emptiness of that which cannot be apprehended, because of utter purity they see the nonarising of the emptiness of nonentities, because of utter purity they see the nonarising of the emptiness of essential nature, and because of utter purity they see the nonarising of the emptiness of an essential nature of nonentities.

13.206 “Because of utter purity they see the nonarising of the applications of mindfulness, because of utter purity they see the nonarising of the correct exertions, because of utter purity they see the nonarising of the supports for miraculous ability, because of utter purity they see the nonarising of the faculties, because of utter purity they see the nonarising of the powers, because of utter purity they see the nonarising of the branches of enlightenment, and because of utter purity they see the nonarising of the noble eightfold path.

13.207 “Because of utter purity they see the nonarising of the truths of the noble ones, because of utter purity they see the nonarising of the meditative concentrations, because of utter purity they see the nonarising of the immeasurable attitudes, because of utter purity they see the nonarising of the formless absorptions, because of utter purity they see the nonarising of the liberations, because of utter purity they see the nonarising of the serial steps of meditative absorption, because of utter purity they see the

nonarising of the emptiness, [F.235.a] signlessness, and wishlessness gateways to liberation, because of utter purity they see the nonarising of the extrasensory powers, because of utter purity they see the nonarising of the meditative stabilities, because of utter purity they see the nonarising of the dhāraṇī gateways, because of utter purity they see the nonarising of the powers of the tathāgatas, because of utter purity they see the nonarising of the fearlessnesses, because of utter purity they see the nonarising of the kinds of exact knowledge, because of utter purity they see the nonarising of great loving kindness, because of utter purity they see the nonarising of great compassion, and because of utter purity they see the nonarising of the eighteen distinct qualities of the buddhas.

13.208 “Because of utter purity they see the nonarising of omniscience, because of utter purity they see the nonarising of the knowledge of the aspects of the path, and because of utter purity they see the nonarising of all-aspect omniscience.

13.209 “Because of utter purity they see the nonarising of ordinary persons, and because of utter purity they see the nonarising of the attributes of ordinary persons. Because of utter purity they see the nonarising of those who have entered the stream, and because of utter purity they see the nonarising of the attributes of those who have entered the stream. Because of utter purity they see the nonarising of the once-returners, and because of utter purity they see the nonarising of the attributes of the once-returners. Because of utter [F.235.b] purity they see the nonarising of the non-returners, and because of utter purity they see the nonarising of the attributes of the non-returners. Because of utter purity they see the nonarising of the arhats, and because of utter purity they see the nonarising of the attributes of the arhats. Because of utter purity they see the nonarising of the pratyekabuddhas, and because of utter purity they see the nonarising of the attributes of the pratyekabuddhas. Because of utter purity they see the nonarising of the bodhisattvas, and because of utter purity they see the nonarising of the attributes of the bodhisattvas. And because of utter purity they see the nonarising of the buddhas, and because of utter purity they see the nonarising of the attributes of the buddhas.”

13.210 Venerable Śāradvatīputra then said to Venerable Subhūti, “Venerable Subhūti, as I understand the meaning of your words, physical forms are nonarising, feelings are nonarising, perceptions are nonarising, formative predispositions are nonarising, and consciousness is nonarising.

13.211 “The eyes are nonarising, the ears are nonarising, the nose is nonarising, the tongue is nonarising, the body is nonarising, and the mental faculty is nonarising; sights are nonarising, sounds are nonarising, odors are nonarising, tastes are nonarising, tangibles are nonarising, and mental

phenomena are nonarising; visual consciousness is nonarising, auditory consciousness is nonarising, olfactory consciousness is nonarising, gustatory consciousness is nonarising, tactile consciousness is nonarising, and mental consciousness is nonarising; visually compounded sensory contact [F.236.a] is nonarising, aurally compounded sensory contact is nonarising, nasally compounded sensory contact is nonarising, lingually compounded sensory contact is nonarising, corporeally compounded sensory contact is nonarising, and mentally compounded sensory contact is nonarising; and feelings conditioned by visually compounded sensory contact are nonarising, feelings conditioned by aurally compounded sensory contact are nonarising, feelings conditioned by nasally compounded sensory contact are nonarising, feelings conditioned by lingually compounded sensory contact are nonarising, feelings conditioned by corporeally compounded sensory contact are nonarising, and feelings conditioned by mentally compounded sensory contact are nonarising.

13.212 “The earth element is nonarising, the water element is nonarising, the fire element is nonarising, the wind element is nonarising, the space element is nonarising, and the consciousness element is nonarising.

13.213 “Ignorance is nonarising, formative predispositions are nonarising, consciousness is nonarising, name and form are nonarising, the six sense fields are nonarising, sensory contact is nonarising, sensation is nonarising, craving is nonarising, grasping is nonarising, the rebirth process is nonarising, birth is nonarising, and aging and death are nonarising.

13.214 “The perfection of generosity is nonarising, the perfection of ethical discipline is nonarising, the perfection of tolerance is nonarising, the perfection of perseverance is nonarising, the perfection of meditative concentration is nonarising, and the perfection of wisdom is nonarising.

13.215 “The emptiness of internal phenomena is nonarising, the emptiness of external phenomena is nonarising, the emptiness of external and internal phenomena is nonarising, the emptiness of emptiness is nonarising, the emptiness of great extent is nonarising, the emptiness of ultimate reality is nonarising, the emptiness of [F.236.b] conditioned phenomena is nonarising, the emptiness of unconditioned phenomena is nonarising, the emptiness of the unlimited is nonarising, the emptiness of that which has neither beginning nor end is nonarising, the emptiness of nonexclusion is nonarising, the emptiness of inherent nature is nonarising, the emptiness of all phenomena is nonarising, the emptiness of intrinsic defining characteristics is nonarising, the emptiness of that which cannot be apprehended is nonarising, the emptiness of nonentities is nonarising, the emptiness of essential nature is nonarising, and the emptiness of an essential nature of nonentities is nonarising.

- 13.216 “The applications of mindfulness are nonarising, the correct exertions are nonarising, the supports for miraculous ability are nonarising, the faculties are nonarising, the powers are nonarising, the branches of enlightenment are nonarising, and the noble eightfold path is nonarising.
- 13.217 “The truths of the noble ones are nonarising, the four meditative concentrations are nonarising, the four immeasurable attitudes are nonarising, the four formless absorptions are nonarising, the eight liberations are nonarising, the nine serial steps of meditative absorption are nonarising, the emptiness, signlessness, and wishlessness gateways to liberation are nonarising, the extrasensory powers are nonarising, the meditative stabilities are nonarising, the dhāraṇī gateways are nonarising, the ten powers of the tathāgatas are nonarising, the four fearlessnesses are nonarising, the four kinds of exact knowledge are nonarising, great loving kindness is nonarising, great compassion is nonarising, and the eighteen distinct qualities of the buddhas are nonarising.
- 13.218 “Omniscience is nonarising, the knowledge of the aspects of the path is nonarising, and all-aspect omniscience is nonarising. [F.237.a]
- 13.219 “Ordinary persons are nonarising, and the attributes of ordinary persons are nonarising; those who have entered the stream are nonarising, and the attributes of those who have entered the stream are nonarising; the once-returners are nonarising, and the attributes of the once-returners are nonarising; the non-returners are nonarising, and the attributes of the non-returners are nonarising; the arhats are nonarising, and the attributes of the arhats are nonarising; the pratyekabuddhas are nonarising, and the attributes of the pratyekabuddhas are nonarising; the bodhisattvas are nonarising, and the attributes of the bodhisattvas are nonarising; and the buddhas are nonarising, and the attributes of the buddhas are nonarising.
- 13.220 “If that is so, Venerable Subhūti—if physical forms do not arise, feelings do not arise, perceptions do not arise, formative predispositions do not arise, and consciousness does not arise; the eyes do not arise, the ears do not arise, the nose does not arise, the tongue does not arise, the body does not arise, and the mental faculty does not arise; sights do not arise, sounds do not arise, odors do not arise, tastes do not arise, tangibles do not arise, and mental phenomena do not arise; visual consciousness does not arise, auditory consciousness does not arise, olfactory consciousness does not arise, gustatory consciousness does not arise, tactile consciousness does not arise, and mental consciousness does not arise; visually compounded sensory contact does not arise, aurally compounded sensory contact does not arise, nasally compounded sensory contact does not arise, lingually compounded sensory contact does not arise, corporeally compounded sensory contact does not arise, and mentally compounded sensory contact

does not arise; feelings conditioned by visually compounded sensory contact do not arise, feelings conditioned by aurally compounded sensory contact do not arise, feelings conditioned by nasally compounded sensory contact [F.237.b] do not arise, feelings conditioned by lingually compounded sensory contact do not arise, feelings conditioned by corporeally compounded sensory contact do not arise, and feelings conditioned by mentally compounded sensory contact do not arise; the earth element does not arise, the water element does not arise, the fire element does not arise, the wind element does not arise, the space element does not arise, and the consciousness element does not arise; ignorance does not arise, formative predispositions do not arise, consciousness does not arise, name and form do not arise, the six sense fields do not arise, sensory contact does not arise, sensation does not arise, craving does not arise, grasping does not arise, the rebirth process does not arise, birth does not arise, and aging and death do not arise; the perfection of generosity does not arise, the perfection of ethical discipline does not arise, the perfection of tolerance does not arise, the perfection of perseverance does not arise, the perfection of meditative concentration does not arise, and the perfection of wisdom does not arise; the emptiness of internal phenomena does not arise, the emptiness of external phenomena does not arise, the emptiness of external and internal phenomena does not arise, the emptiness of emptiness does not arise, the emptiness of great extent does not arise, the emptiness of ultimate reality does not arise, the emptiness of conditioned phenomena does not arise, the emptiness of unconditioned phenomena does not arise, the emptiness of the unlimited does not arise, the emptiness of that which has neither beginning nor end does not arise, the emptiness of nonexclusion does not arise, the emptiness of inherent nature does not arise, the emptiness of all phenomena does not arise, the emptiness of intrinsic defining characteristics does not arise, the emptiness of that which cannot be apprehended does not arise, the emptiness of nonentities does not arise, the emptiness of essential nature does not arise, and the emptiness of an essential nature of nonentities does not arise; the applications of mindfulness do not arise, [F.238.a] the correct exertions do not arise, the supports for miraculous ability do not arise, the faculties do not arise, the powers do not arise, the branches of enlightenment do not arise, and the noble eightfold path does not arise; the truths of the noble ones do not arise, the meditative concentrations do not arise, the immeasurable attitudes do not arise, the formless absorptions do not arise, the eight liberations do not arise, the nine serial steps of meditative absorption do not arise, the emptiness, signlessness, and wishlessness gateways to liberation do not arise, the extrasensory powers do not arise, the meditative stabilities do not arise, the dhāraṇī gateways do not arise, the ten

powers of the tathāgatas do not arise, the four fearlessnesses do not arise, the four kinds of exact knowledge do not arise, great loving kindness does not arise, great compassion does not arise, and the eighteen distinct qualities of the buddhas do not arise; omniscience does not arise, the knowledge of the aspects of the path does not arise, and all-aspect omniscience does not arise; ordinary persons do not arise and the attributes of ordinary persons do not arise; those who have entered the stream do not arise and the attributes of those who have entered the stream do not arise; the once-returners do not arise and the attributes of the once-returners do not arise; the non-returners do not arise and the attributes of the once-returners do not arise; the arhats do not arise and the attributes of the arhats do not arise; the pratyekabuddhas do not arise and the attributes of the pratyekabuddhas do not arise; the bodhisattvas do not arise and the attributes of the bodhisattvas do not arise; and the buddhas do not arise and the attributes of the buddhas [F.238.b] do not arise—then indeed those in the vehicle of the śrāvakas would have already attained the fruit of having entered the stream, the fruit of once-returner, the fruit of non-returner, and arhatship. Those in the vehicle of the pratyekabuddhas, too, would have already attained their individual enlightenment, and the bodhisattva great beings would have already attained all-aspect omniscience. The five classes of beings would not be differentiated. And bodhisattva great beings would have already attained the fivefold enlightenment.⁶⁰⁹

13.221 “Venerable Subhūti, if all phenomena are nonarising, why should those who have entered the stream cultivate the path in order to abandon the three fetters? Why should the once-returners cultivate the path in order to attenuate desire, hatred, and delusion? Why should the non-returners cultivate the path in order to abandon the five fetters associated with the inferior?⁶¹⁰ Why should arhats cultivate the path in order to abandon the five fetters associated with the superior? Why should followers of the vehicle of the pratyekabuddhas cultivate the path for the sake of individual enlightenment? Why should bodhisattva great beings undergo sufferings and practice the difficult practices for the sake of beings? Why should the tathāgatas fully awaken to unsurpassed, perfectly complete enlightenment? Why should the tathāgatas turn the wheel of the Dharma?”

13.222 Venerable Subhūti then said to Venerable Śāradvatīputra, “Venerable Śāradvatīputra, I do not hold that a nonarising phenomenon has an attainment, or a realization.⁶¹¹ I do not hold that in nonarising there are those [F.239.a] who have entered the stream, nor do I hold that there is the fruit of having entered the stream. I do not hold that in nonarising there are once-returners, nor do I hold that there is the fruit of once-returners. I do not hold that in nonarising there are non-returners, nor do I hold that there is the fruit

of non-returners. I do not hold that in nonarising there are arhats, nor do I hold that there is arhatship. I do not hold that in nonarising there are pratyekabuddhas, nor do I hold that there is individual enlightenment.

13.223 “Venerable Śāradvatīputra, I do not accept that bodhisattvas are undertaking difficult practices, or that bodhisattva great beings practice with the idea of difficulty. And why? Because it is not possible, Venerable Śāradvatīputra, for bodhisattva great beings who entertain the idea of difficulty to work for the welfare of infinite, countless beings. Rather, Venerable Śāradvatīputra, it is by developing the perception that they are their father, developing the perception that they are their mother, developing the perception that they are their child, and developing the perception that they are themselves that they can work for the welfare of infinite, countless beings. Venerable Śāradvatīputra, bodhisattva great beings must produce this thought: ‘Just as “the self, the self” is said but is nonexistent and cannot be apprehended at all in any way at all, I must produce that thought in just such a way about all inner and outer phenomena as well.’

13.224 “If they produce such an idea, the idea of difficulty does not arise. And why? Because bodhisattva great beings do not appropriate⁶¹² and do not apprehend any phenomenon as anything at all in any way at all.

13.225 “Venerable Śāradvatīputra, I do not hold that in nonarising there are tathāgatas, nor do I hold that there is unsurpassed, perfectly complete enlightenment. There is no attainment [F.239.b] or being attained by a nonarising phenomenon in accordance with the tathāgatas having turned the wheel of the Dharma.”⁶¹³

13.226 Śāradvatīputra then asked, “Venerable Subhūti, do you hold that a nonarising attainment is attained by an arising phenomenon, or do you hold that an arising attainment is attained by a nonarising phenomenon?”⁶¹⁴

13.227 “Venerable Śāradvatīputra,” replied Subhūti, “I do not hold that a nonarising attainment is being attained by an arising phenomenon, nor do I hold that an arising attainment is attained by a nonarising phenomenon.”

13.228 “Well then, Venerable Subhūti, is there no attainment? Is there no clear realization?” asked Śāradvatīputra.

13.229 “Venerable Śāradvatīputra,” replied Subhūti, “there is indeed an attainment and there is a clear realization, but not as those two.”⁶¹⁵ Venerable Śāradvatīputra, an attainment or a clear realization is designated by worldly convention. Those who have entered the stream, or once-returners, or non-returners, or arhats, or pratyekabuddhas, or bodhisattvas, or buddhas are also designated by worldly convention. Ultimately, however, an attainment,

or a clear realization, or those who have entered the stream, or once-returners, or non-returners, or arhats, or pratyekabuddhas, or bodhisattvas, or buddhas are not designated.”

13.230 “Venerable Subhūti, just as an attainment and a clear realization exist as worldly conventions, similarly, are the five classes of beings also different as worldly conventions, but not ultimately?” asked Śāradvatīputra.

13.231 “Venerable Śāradvatīputra, that is so!” replied Subhūti. “Just as attainment and clear realization exist as worldly conventions, similarly, the five classes of beings also are differentiated as worldly conventions, but not ultimately. If you ask why, Venerable Śāradvatīputra, [F.240.a] it is because, ultimately, there is no action and no maturation of an action, no arising and no ceasing, and no defilement and no purification.”

13.232 “Venerable Subhūti, does a phenomenon that has not arisen arise, or does a phenomenon that has arisen arise?” asked Śāradvatīputra.

13.233 “Venerable Śāradvatīputra,” replied Subhūti, “I do not hold that phenomena that have not arisen arise, nor do I hold that phenomena that have arisen arise.”

13.234 “Venerable Subhūti, what phenomena that have not arisen do you hold not to arise?” asked Śāradvatīputra. [B16]

13.235 “Venerable Śāradvatīputra,” replied Subhūti, “I do not hold that physical forms that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that perceptions that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that formative predispositions that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that consciousness that has not arisen, which is empty of essential nature, arises.

13.236 “Venerable Śāradvatīputra, I do not hold that the eyes that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the ears that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the nose that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the tongue that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the body that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the mental faculty that has not arisen, [F.240.b] which is empty of essential nature, arises.

13.237 “Venerable Śāradvatīputra, I do not hold that sights that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that sounds that have not arisen, which are empty of essential nature,

arise. Venerable Śāradvatīputra, I do not hold that odors that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that tastes that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that tangibles that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that mental phenomena that have not arisen, which are empty of essential nature, arise.

13.238 “Venerable Śāradvatīputra, I do not hold that visual consciousness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that auditory consciousness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that olfactory consciousness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that gustatory consciousness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that tactile consciousness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that mental consciousness that has not arisen, which is empty of essential nature, arises.

13.239 “Venerable Śāradvatīputra, I do not hold that visually compounded sensory contact that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that aurally compounded sensory contact that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that nasally compounded sensory contact that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that lingually compounded [F.241.a] sensory contact that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that corporeally compounded sensory contact that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that mentally compounded sensory contact that has not arisen, which is empty of essential nature, arises.

13.240 “Venerable Śāradvatīputra, I do not hold that feelings conditioned by visually compounded sensory contact that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by aurally compounded sensory contact that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by nasally compounded sensory contact that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by lingually compounded sensory contact that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that

feelings conditioned by corporeally compounded sensory contact that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by mentally compounded sensory contact that have not arisen, which are empty of essential nature, arise.

13.241 “Venerable Śāradvatīputra, I do not hold the earth element that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the water element that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the fire element that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the wind element that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the space element that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the consciousness element that has not arisen, which is empty [F.241.b] of essential nature, arises.

13.242 “Venerable Śāradvatīputra, I do not hold that ignorance that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that formative predispositions that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that consciousness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that name and form that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the six sense fields that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that sensory contact that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that sensation that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that craving that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that grasping that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the rebirth process that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that birth that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that aging and death that have not arisen, which are empty of essential nature, arise.

13.243 “Venerable Śāradvatīputra, I do not hold that the perfection of generosity that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of ethical discipline that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of tolerance that has not arisen, which

is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of perseverance that has not arisen, which is empty of essential nature, arises. Venerable [F.242.a] Śāradvatīputra, I do not hold that the perfection of meditative concentration that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of wisdom that has not arisen, which is empty of essential nature, arises.

- 13.244 “Venerable Śāradvatīputra, I do not hold that the emptiness of internal phenomena that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of external phenomena that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of external and internal phenomena that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of emptiness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of great extent that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of ultimate reality that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of conditioned phenomena that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of unconditioned phenomena that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of the unlimited that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of that which has neither beginning nor end that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of nonexclusion that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of inherent nature that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of all phenomena that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, [F.242.b] I do not hold that the emptiness of intrinsic defining characteristics that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of that which cannot be apprehended that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of nonentities that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of essential nature that has not arisen, which is empty of essential

nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of an essential nature of nonentities that has not arisen, which is empty of essential nature, arises.

13.245 “Venerable Śāradvatīputra, I do not hold that the applications of mindfulness that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the correct exertions that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the supports for miraculous ability that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the faculties that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the powers that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the branches of enlightenment that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the noble eightfold path that has not arisen, which is empty of essential nature, arises.

13.246 “Venerable Śāradvatīputra, I do not hold that the truths of the noble ones that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the meditative concentrations that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the immeasurable attitudes that have not arisen, which are empty [F.243.a] of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the formless absorptions that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the liberations that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the serial steps of meditative absorption that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the emptiness, signlessness, and wishlessness gateways to liberation that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the extrasensory powers that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the meditative stabilities that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the dhāraṇī gateways that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the powers of the tathāgatas that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the fearlessnesses that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the kinds of exact knowledge that have not arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that

great loving kindness that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that great compassion that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the distinct qualities of the buddhas that have not arisen, which are empty of essential nature, arise.

13.247 “Venerable Śāradvatīputra, I do not hold [F.243.b] that the fruit of having entered the stream that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the fruit of once-returner that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the fruit of non-returner that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that arhatship that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that individual enlightenment that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the knowledge of the aspects of the path that has not arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that all-aspect omniscience that has not arisen, which is empty of essential nature, arises.”

13.248 Śāradvatīputra asked, “Venerable Subhūti, what phenomena that have arisen do you hold not to arise?”

13.249 “Venerable Śāradvatīputra,” replied Subhūti, “I do not hold that physical forms that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that perceptions that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that formative predispositions that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that consciousness that has arisen, which is empty of essential nature arises.

13.250 “Venerable Śāradvatīputra, I do not hold that the eyes that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the ears that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the nose that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the tongue that has arisen, which is empty of essential nature, arises. [F.244.a] Venerable Śāradvatīputra, I do not hold that the body that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the mental faculty that has arisen, which is empty of essential nature, arises.

- 13.251 “Venerable Śāradvatīputra, I do not hold that sights that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that sounds that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that odors that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that tastes that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that tangibles that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that mental phenomena that have arisen, which are empty of essential nature, arise.
- 13.252 “Venerable Śāradvatīputra, I do not hold that visual consciousness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that auditory consciousness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that olfactory consciousness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that gustatory consciousness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that tactile consciousness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that mental consciousness that has arisen, which is empty of essential nature, arises.
- 13.253 “Venerable Śāradvatīputra, I do not hold that visually compounded sensory contact that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that aurally compounded sensory contact that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that nasally compounded sensory contact that has arisen, which is empty of essential nature, [F.244.b] arises. Venerable Śāradvatīputra, I do not hold that lingually compounded sensory contact that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that corporeally compounded sensory contact that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that mentally compounded sensory contact that has arisen, which is empty of essential nature, arises.
- 13.254 “Venerable Śāradvatīputra, I do not hold that feelings conditioned by visually compounded sensory contact that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by aurally compounded sensory contact that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by nasally compounded sensory contact that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by lingually compounded sensory

contact that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by corporeally compounded sensory contact that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that feelings conditioned by mentally compounded sensory contact that have arisen, which are empty of essential nature, arise.

13.255 “Venerable Śāradvatīputra, I do not hold the earth element that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the water element that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the fire element that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the wind element that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the space element that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the consciousness element that has arisen, [F.245.a] which is empty of essential nature, arises.

13.256 “Venerable Śāradvatīputra, I do not hold that ignorance that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that formative predispositions that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that consciousness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that name and form that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the six sense fields that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that sensory contact that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that sensation that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that craving that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that grasping that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the rebirth process that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that birth that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that and aging and death that have arisen, which are empty of essential nature, arise.

13.257 “Venerable Śāradvatīputra, I do not hold that the perfection of generosity that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of ethical discipline that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of tolerance that has arisen, which is empty of

essential nature, arises. Venerable Śāradvatīputra, I do not hold that the perfection of perseverance that has arisen, which is empty of essential [F.245.b] existence, arises. Venerable Śāradvatīputra, I do not hold that the perfection of meditative concentration that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that and the perfection of wisdom that has arisen, which is empty of essential nature, arises.

13.258 “Venerable Śāradvatīputra, I do not hold that the emptiness of internal phenomena that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of external phenomena that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of external and internal phenomena that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of emptiness that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of great extent that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of ultimate reality that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of conditioned phenomena that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of unconditioned phenomena that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of the unlimited that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of that which has neither beginning nor end that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of nonexclusion that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of inherent nature that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of all phenomena that has arisen, which is empty of essential nature, arises. Venerable [F.246.a] Śāradvatīputra, I do not hold that the emptiness of intrinsic defining characteristics that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of that which cannot be apprehended that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of nonentities that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the emptiness of essential nature that has arisen, which is empty of essential nature, arises.

Venerable Śāradvatīputra, I do not hold that the emptiness of an essential nature of nonentities that has arisen, which is empty of essential nature, arises.

13.259 “Venerable Śāradvatīputra, I do not hold that the applications of mindfulness that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the correct exertions that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the supports for miraculous ability that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the faculties that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the powers that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the branches of enlightenment that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the noble eightfold path that has arisen, which is empty of essential nature, arises.

13.260 “Venerable Śāradvatīputra, I do not hold that the truths of the noble ones that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the meditative concentrations that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the immeasurable attitudes that have arisen, which are empty of [F.246.b] essential nature, arise. Venerable Śāradvatīputra, I do not hold that the formless absorptions that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the liberations that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the serial steps of meditative absorption that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the emptiness, signlessness, and wishlessness gateways to liberation that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the extrasensory powers that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the meditative stabilities that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the dhāraṇī gateways that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the powers of the tathāgatas that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the fearlessnesses that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that the kinds of exact knowledge that have arisen, which are empty of essential nature, arise. Venerable Śāradvatīputra, I do not hold that great loving kindness that has arisen,

which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that great compassion that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the distinct qualities of the buddhas that have arisen, which are empty of essential nature, arise.

13.261 “Venerable Śāradvatīputra, I do not hold that the fruit of having entered the stream that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, [F.247.a] I do not hold that the fruit of once-returner that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the fruit of non-returner that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that arhatship that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that individual enlightenment that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that the knowledge of the aspects of the path that has arisen, which is empty of essential nature, arises. Venerable Śāradvatīputra, I do not hold that all-aspect omniscience that has arisen, which is empty of essential nature, arises.”

13.262 Venerable Śāradvatīputra asked, “Venerable Subhūti, does arising arise? Or else, does nonarising arise?”

13.263 “Venerable Śāradvatīputra,” replied Subhūti, “arising does not arise, nor does nonarising arise. If you ask why, Venerable Śāradvatīputra, it is because both phenomena that arise and phenomena that are nonarising are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics. For that reason, Venerable Śāradvatīputra, arising does not arise, nor does nonarising arise.”

13.264 Venerable Śāradvatīputra asked, “Venerable Subhūti, if you have the confidence that inspires you to say ‘phenomena that have not arisen, phenomena that have not arisen,’ well then, Venerable Subhūti, do you also have the confidence that inspires you to say there is no arising of phenomena that have not arisen?”

13.265 “Venerable Śāradvatīputra,” replied Subhūti, “you say, ‘You have the confidence that inspires you to say “phenomena that have not arisen, phenomena that have not arisen.”’ Venerable Śāradvatīputra, I do not have the confidence that inspires me to say ‘phenomena that have not arisen, phenomena that [F.247.b] have not arisen.’ Venerable Śāradvatīputra, I also do not have the confidence that inspires me to say there is no arising of phenomena that have not arisen. If you ask why, Venerable Śāradvatīputra, it is because all the phenomena—the phenomenon that has not arisen, the nonarising, the confidence that inspires speech, the sayings, and the failure

to arise⁶¹⁶— are neither conjoined nor disjoined, and are immaterial, impossible to indicate, unobstructed, and have only one defining characteristic, which is to say, they are without defining characteristics.”

13.266 Śāradvatīputra asked, “Venerable Subhūti, is a statement a nonarising, is a confidence that inspires the statement also a nonarising, and is a phenomenon also a nonarising? Are those phenomena about which there is a confidence that inspires speaking also a nonarising?”

13.267 “Venerable Śāradvatīputra, it is so!” replied Subhūti. “The statement has not arisen. The confidence that inspires speaking has not arisen. The phenomenon has not arisen. Those phenomena about which there is a confidence that inspires speaking also have not arisen.⁶¹⁷ If you ask why, Venerable Śāradvatīputra, it is because physical forms are nonarising, feelings are nonarising, perceptions are nonarising, formative predispositions are nonarising, and consciousness is nonarising.

13.268 “The eyes are nonarising, the ears are nonarising, the nose is nonarising, the tongue is nonarising, the body is nonarising, and the mental faculty is nonarising; sights are nonarising, sounds are nonarising, odors are nonarising, tastes are nonarising, tangibles are nonarising, and mental phenomena is nonarising; visual consciousness is nonarising, auditory consciousness is nonarising, olfactory consciousness is nonarising, gustatory consciousness is nonarising, tactile consciousness is nonarising, and mental consciousness is nonarising; visually compounded sensory contact is nonarising, aurally compounded sensory contact is nonarising, nasally compounded sensory contact is [F.248.a] nonarising, lingually compounded sensory contact is nonarising, corporeally compounded sensory contact is nonarising, and mentally compounded sensory contact is nonarising; and feelings conditioned by visually compounded sensory contact are nonarising, feelings conditioned by aurally compounded sensory contact are nonarising, feelings conditioned by nasally compounded sensory contact are nonarising, feelings conditioned by lingually compounded sensory contact are nonarising, feelings conditioned by corporeally compounded sensory contact are nonarising, and feelings conditioned by mentally compounded sensory contact are nonarising.

13.269 “The earth element is nonarising, the water element is nonarising, the fire element is nonarising, the wind element is nonarising, the space element is nonarising, and the consciousness element is nonarising.

13.270 “Ignorance is nonarising, formative predispositions are nonarising, consciousness is nonarising, name and form are nonarising, the six sense fields are nonarising, sensory contact is nonarising, sensation is nonarising, craving is nonarising, grasping is nonarising, the rebirth process is nonarising, birth is nonarising, and aging and death are nonarising.

- 13.271 “The perfection of generosity is nonarising, the perfection of ethical discipline is nonarising, the perfection of tolerance is nonarising, the perfection of perseverance is nonarising, the perfection of meditative concentration is nonarising, and the perfection of wisdom is nonarising.
- 13.272 “The emptiness of internal phenomena is nonarising, the emptiness of external phenomena is nonarising, the emptiness of external and internal phenomena is nonarising, the emptiness of emptiness is nonarising, the emptiness of great extent is nonarising, the emptiness of ultimate reality is nonarising, the emptiness of conditioned phenomena is nonarising, the emptiness of unconditioned phenomena is nonarising, the emptiness of the unlimited is nonarising, the emptiness of that which has neither beginning nor end is nonarising, the emptiness of nonexclusion is nonarising, the emptiness of inherent nature is nonarising, the emptiness of all phenomena is nonarising, the emptiness of intrinsic defining characteristics is nonarising, the [F.248.b] emptiness of that which cannot be apprehended is nonarising, the emptiness of nonentities is nonarising, the emptiness of essential nature is nonarising, and the emptiness of an essential nature of nonentities is nonarising.
- 13.273 “The applications of mindfulness are nonarising, the correct exertions are nonarising, the supports for miraculous ability are nonarising, the faculties are nonarising, the powers are nonarising, the branches of enlightenment are nonarising, and the noble eightfold path is nonarising.
- 13.274 “The truths of the noble ones are nonarising, the meditative concentrations are nonarising, the immeasurable attitudes are nonarising, the formless absorptions are nonarising, the liberations are nonarising, the serial steps of meditative absorption are nonarising, the emptiness, signlessness, and wishlessness gateways to liberation are nonarising, the extrasensory powers are nonarising, the meditative stabilities are nonarising, the dhāraṇī gateways are nonarising, the powers of the tathāgatas are nonarising, the fearlessnesses are nonarising, the kinds of exact knowledge are nonarising, great loving kindness is nonarising, great compassion is nonarising, and the distinct qualities of the buddhas are nonarising.
- 13.275 “And the fruit of having entered the stream is nonarising, the fruit of once-returner is nonarising, the fruit of non-returner is nonarising, arhatship is nonarising, individual enlightenment is nonarising, the knowledge of the aspects of the path is nonarising, and all-aspect omniscience is nonarising.
- 13.276 “Venerable Śāradvatīputra, for this reason the statement is nonarising, the confidence that inspires speaking is nonarising, and the phenomenon is nonarising. Those phenomena about which there is a confidence that inspires speaking are also nonarisings.”

- 13.277 Śāradvatīputra said, “Venerable Subhūti, you should rightly be established as supreme among those who teach the Dharma! If you ask [F.249.a] why, it is because however the elder Subhūti is questioned, he is not impeded by it.”
- 13.278 “Venerable Śāradvatīputra,” replied Subhūti, “it is the reality of things that however those śrāvakas of the Blessed One, who have not taken any phenomenon as a support, are questioned, they are not impeded by it. If you ask why, it is because all phenomena are without any support.”⁶¹⁸
- 13.279 Śāradvatīputra asked, “Venerable Subhūti, how is it that all phenomena are without any support?”
- 13.280 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, feelings are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, perceptions are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, formative predispositions are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.
- 13.281 “Venerable Śāradvatīputra, the eyes are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the ears are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the nose is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable [F.249.b] Śāradvatīputra, the tongue is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the body is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the

absence of both. Venerable Śāradvatīputra, the mental faculty is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.282 “Venerable Śāradvatīputra, sights are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, sounds are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, odors are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, tastes are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, tangibles are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, mental phenomena are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both.

13.283 “Venerable Śāradvatīputra, visual consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, auditory consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. [F.250.a] Venerable Śāradvatīputra, olfactory consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, gustatory consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, tactile consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, mental consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.284 “Venerable Śāradvatīputra, visually compounded sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, aurally compounded sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, nasally compounded sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, lingually compounded sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, corporeally compounded sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, mentally compounded sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended [F.250.b] in the absence of both.

13.285 “Venerable Śāradvatīputra, feelings conditioned by visually compounded sensory contact are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, feelings conditioned by aurally compounded sensory contact are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, feelings conditioned by nasally compounded sensory contact are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, feelings conditioned by lingually compounded sensory contact are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, feelings conditioned by corporeally compounded sensory contact are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, feelings conditioned by mentally

compounded sensory contact are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both.

13.286 “Venerable Śāradvatīputra, the earth element is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the water element is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the fire element is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the wind element is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, [F.251.a] and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the space element is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the consciousness element is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.287 “Venerable Śāradvatīputra, ignorance is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, formative predispositions are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, consciousness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, name and form are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the six sense fields are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, sensory contact is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, sensation is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the

absence of both. Venerable Śāradvatīputra, craving is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, grasping [F.251.b] is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the rebirth process is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, birth is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, aging and death are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both.

13.288 “Venerable Śāradvatīputra, the perfection of generosity is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the perfection of ethical discipline is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the perfection of tolerance is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the perfection of perseverance is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the perfection of meditative concentration is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the perfection of wisdom is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.289 “Venerable Śāradvatīputra, the emptiness of internal phenomena is empty of an inherent nature, so it [F.252.a] has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of external phenomena is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of external and internal phenomena is empty of an inherent

nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of emptiness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of great extent is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of ultimate reality is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of conditioned phenomena is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of unconditioned phenomena is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of the unlimited is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of that which has neither beginning nor end is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, [F.252.b] the emptiness of nonexclusion is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of inherent nature is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of all phenomena is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of intrinsic defining characteristics is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of that which cannot be apprehended is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of nonentities is empty of an inherent nature, so it has no support

in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of essential nature is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness of an essential nature of nonentities is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.290 “Venerable Śāradvatīputra, the applications of mindfulness are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the correct exertions are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. [F.253.a] Venerable Śāradvatīputra, the supports for miraculous ability are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the faculties are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the powers are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the branches of enlightenment are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the noble eightfold path is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.

13.291 “Venerable Śāradvatīputra, the truths of the noble ones are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the meditative concentrations are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the immeasurable attitudes are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the formless absorptions are empty of an inherent nature, so they have no support in

internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the liberations are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended [F.253.b] in the absence of both. Venerable Śāradvatīputra, the serial steps of meditative absorption are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the emptiness, signlessness, and wishlessness gateways to liberation are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the extrasensory powers are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the meditative stabilities are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the dhāraṇī gateways are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the powers of the tathāgatas are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the fearlessnesses are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the kinds of exact knowledge are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both. Venerable Śāradvatīputra, great loving kindness is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, great [F.254.a] compassion is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the distinct qualities of the buddhas are empty of an inherent nature, so they have no support in internal phenomena, no support in external phenomena, and they cannot be apprehended in the absence of both.

- 13.292 “Venerable Śāradvatīputra, the fruit of having entered the stream is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the fruit of once-returner is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the fruit of non-returner is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, arhatship is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, individual enlightenment is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, the knowledge of the aspects of the path is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both. Venerable Śāradvatīputra, all-aspect omniscience is empty of an inherent nature, so it has no support in internal phenomena, no support in external phenomena, and it cannot be apprehended in the absence of both.
- 13.293 “Venerable Śāradvatīputra, that is the reason that all phenomena have no supports because they are empty of an inherent nature. [F.254.b] [B17]
- 13.294 “Venerable Śāradvatīputra, bodhisattva great beings who practice the six perfections should refine⁶¹⁹ physical forms in that manner; they should refine feelings, should refine perceptions, should refine formative predispositions, and should refine consciousness; they should refine the eyes, should refine the ears, should refine the nose, should refine the tongue, should refine the body, and should refine the mental faculty; they should refine sights, should refine sounds, should refine odors, should refine tastes, should refine tangibles, and should refine mental phenomena; they should refine visual consciousness, should refine auditory consciousness, should refine olfactory consciousness, should refine gustatory consciousness, should refine tactile consciousness, and should refine mental consciousness; they should refine visually compounded sensory contact, should refine aurally compounded sensory contact, should refine nasally compounded sensory contact, should refine lingually compounded sensory contact, should refine corporeally compounded sensory contact, and should refine mentally compounded sensory contact; they should refine feelings conditioned by visually compounded sensory contact, should refine feelings conditioned by aurally compounded sensory

contact, should refine feelings conditioned by nasally compounded sensory contact, should refine feelings conditioned by lingually compounded sensory contact, should refine feelings conditioned by corporeally compounded sensory contact, and should refine feelings conditioned by mentally compounded sensory contact; they should [F.255.a] refine the earth element, should refine the water element, should refine the fire element, should refine the wind element, should refine the space element, and should refine the consciousness element; they should refine ignorance, should refine formative predispositions, should refine consciousness, should refine name and form, should refine the six sense fields, should refine sensory contact, should refine sensation, should refine craving, should refine grasping, should refine the rebirth process, should refine birth, and should refine aging and death; they should refine the perfection of generosity, should refine the perfection of ethical discipline, should refine the perfection of tolerance, should refine the perfection of perseverance, should refine the perfection of meditative concentration, and should refine the perfection of wisdom; they should refine the emptiness of internal phenomena, should refine the emptiness of external phenomena, should refine the emptiness of external and internal phenomena, should refine the emptiness of emptiness, should refine the emptiness of great extent, should refine the emptiness of ultimate reality, should refine the emptiness of conditioned phenomena, should refine the emptiness of unconditioned phenomena, should refine the emptiness of the unlimited, should refine the emptiness of that which has neither beginning nor end, should refine the emptiness of nonexclusion, should refine the emptiness of inherent nature, should refine the emptiness of all phenomena, should refine [F.255.b] the emptiness of intrinsic defining characteristics, should refine the emptiness of that which cannot be apprehended, should refine the emptiness of nonentities, should refine the emptiness of essential nature, and should refine the emptiness of an essential nature of nonentities; they should refine the applications of mindfulness, should refine the correct exertions, should refine the supports for miraculous ability, should refine the faculties, should refine the powers, should refine the branches of enlightenment, and should refine the noble eightfold path; they should refine the truths of the noble ones, should refine the meditative concentrations, should refine the immeasurable attitudes, should refine the formless absorptions, should refine the liberations, should refine the serial steps of meditative absorption, should refine the emptiness, signlessness, and wishlessness gateways to liberation, should refine the extrasensory powers, should refine the meditative stabilities, should refine the dhāraṇī gateways, should refine the powers of the tathāgatas, should refine the fearlessnesses, should refine the kinds of exact knowledge, should

refine great loving kindness, should refine great compassion, and should refine the distinct qualities of the buddhas; and they should refine omniscience, should refine the knowledge of the aspects of the path, and they should refine all-aspect omniscience.”

13.295 Venerable Śāradvatīputra then asked Venerable [F.256.a] Subhūti, “Venerable Subhūti, when bodhisattva great beings practice the six perfections, how do they refine the path to enlightenment?”

13.296 “Venerable Śāradvatīputra,” replied Subhūti, “the perfection of generosity is mundane and it is supramundane. The perfection of ethical discipline is mundane and is supramundane. The perfection of tolerance is mundane and is supramundane. The perfection of perseverance is mundane and is supramundane. The perfection of meditative concentration is mundane and is supramundane. And the perfection of wisdom is mundane and is supramundane.”

13.297 Śāradvatīputra asked, “Venerable Subhūti, what is the mundane perfection of generosity? What is the supramundane perfection of generosity?”

13.298 “Venerable Śāradvatīputra,” replied Subhūti, “here bodhisattva great beings are givers and, having become liberal donors, they offer food to virtuous ascetics, brahmin priests, the destitute, the starving, travelers, and beggars who are in need of food. They offer drink to those in need of drink, vehicles to those in need of vehicles, clothing to those in need of clothing, flowers to those in need of flowers, garlands to those in need of garlands, incense to those in need of incense, unguents to those in need of unguents, lodgings to those in need of lodgings, bedding and mats to those in need of bedding and mats, resources to those in need of resources, medications to those in need of medications, *up to* they offer whatever other resources humans might need. They offer a son to those in need of a son. They offer a daughter to those in need of a daughter. They offer a wife to those in need of a wife. [F.256.b] They offer a kingdom to those in need of a kingdom. They offer their head to those in need of a head. They offer a limb and a vital organ to those in need of a limb and a vital organ. They offer flesh, blood, and marrow to those in need of flesh, blood, and marrow. While taking things as a support, they practice liberality, thinking, ‘I am giving. They are receiving. This is generosity. I am without miserliness. I am a liberal donor. I give away everything. I am doing as the lord buddhas command. I am practicing the perfection of generosity.’ Having given these gifts, making common cause with all beings, by way of apprehending something they dedicate the merit to unsurpassed, perfectly complete enlightenment, dedicating with the

- thought, 'Through this fruit of my gift may these beings in this very lifetime become happy and, without having appropriated anything,⁶²⁰ attain the final nirvāṇa.'
- 13.299 "They give gifts while attached by three attachments.⁶²¹ If you ask what these three are, they are the perception of self, the perception of others, and the perception of giving. Attached by these three attachments they give gifts.
- 13.300 "This is called the mundane perfection of generosity. If you ask why it is called the mundane perfection of generosity, it is because it does not move beyond, is not superior to, and does not transcend the mundane. Therefore it is called the mundane perfection of generosity.
- 13.301 "If you ask what, between them, is the supramundane perfection of generosity, it is so called because of the purity of the three spheres. If you ask what the purity of the three spheres is, here, Venerable Śāradvatīputra, when bodhisattva great beings offer gifts, they do not apprehend a self, they do not apprehend [F.257.a] a recipient, they do not apprehend giving, and they do not delight in the maturation. Venerable Śāradvatīputra, this is the purity of the three spheres of bodhisattva great beings.
- 13.302 "Moreover, Venerable Śāradvatīputra, bodhisattva great beings giving gifts bestow the giving on all beings, but they do not apprehend those beings. They dedicate the merit to unsurpassed, perfectly complete enlightenment without observing even the slightest mental image. This, Venerable Śāradvatīputra, is called the 'supramundane perfection of generosity.' If you ask why it is called the mundane perfection of generosity, it is because it moves beyond, is superior to, and transcends the mundane. Therefore it is called the supramundane perfection of generosity.
- 13.303 "Venerable Śāradvatīputra, the perfection of ethical discipline is mundane and is supramundane. If you ask what, between them, is the mundane perfection of ethical discipline, Venerable Śāradvatīputra, here bodhisattva great beings maintain ethical discipline, maintaining it while taking things as a support, thinking, 'I maintain ethical discipline for the sake of all beings. This is ethical discipline. I am doing as the lord buddhas command.' Maintaining ethical discipline in this manner, making common cause with all beings, by way of apprehending something they dedicate the merit to unsurpassed, perfectly complete enlightenment, dedicating with the thought, 'Through this fruit of my ethical discipline may these beings in this very lifetime become happy and, without having appropriated anything, attain the final nirvāṇa.'
- 13.304 "They maintain ethical discipline while attached by the three attachments of the perception of self, [F.257.b] the perception of others, and the perception of ethical discipline. This is called the mundane perfection of

- ethical discipline. If you ask why it is called the mundane perfection of ethical discipline, it is because it does not move beyond, is not superior to, and does not transcend the mundane. Therefore it is called mundane.
- 13.305 “If you ask what, between them, is the supramundane perfection of ethical discipline, it is so called because of the purity of the three spheres. If you ask what the purity of the three spheres is, here, Venerable Śāradvatīputra, when bodhisattva great beings maintain ethical discipline, they do not apprehend a self, they do not apprehend beings, they do not apprehend ethical discipline, and they do not delight in the maturation. Moreover, bodhisattva great beings bestow ethical discipline on all beings, but they do not apprehend those beings. They dedicate the merit to unsurpassed, perfectly complete enlightenment without observing even the slightest mental image. This, Venerable Śāradvatīputra, is called the supramundane perfection of ethical discipline because it moves beyond, is superior to, and transcends the mundane. Therefore it is called supramundane.
- 13.306 “Venerable Śāradvatīputra, the perfection of tolerance is mundane and is supramundane. If you ask what, between them, is the mundane perfection of tolerance, Venerable Śāradvatīputra, here bodhisattva great beings cultivate tolerance, cultivating it while taking things as a support, thinking, ‘I cultivate tolerance for the sake of all beings. This is tolerance. I am doing as the lord buddhas command.’ Making common cause with all beings, by way of apprehending that tolerance, they dedicate the merit to unsurpassed, perfectly [F.258.a] complete enlightenment, dedicating with the thought, ‘Through this fruit of my tolerance may these beings in this very lifetime become happy and, without having appropriated anything, attain the final nirvāṇa.’
- 13.307 “They cultivate tolerance while attached by the three attachments of the perception of self, the perception of others, and the perception of tolerance. This is called the mundane perfection of tolerance because it does not move beyond, is not superior to, and does not transcend the mundane. Therefore it is called mundane.
- 13.308 “If you ask what, between them, is the supramundane perfection of tolerance, it is so called because of the purity of the three spheres. If you ask what the purity of the three spheres is, here, Venerable Śāradvatīputra, when bodhisattva great beings cultivate tolerance, they do not apprehend a self, they do not apprehend beings, they do not apprehend tolerance, and they do not delight in the maturation. Moreover, bodhisattva great beings bestow tolerance on all beings, but they do not apprehend those beings. They dedicate the merit to unsurpassed, perfectly complete enlightenment

without observing even the slightest mental image. This is the supramundane perfection of tolerance because it moves beyond, is superior to, and transcends the mundane. Therefore it is called supramundane.

13.309 “Venerable Śāradvatīputra, the perfection of perseverance is mundane and is supramundane. If you ask what, between them, is the mundane perfection of perseverance, Venerable Śāradvatīputra, here bodhisattva great beings undertake perseverance, undertaking it while taking things as a support, thinking, ‘I undertake perseverance for the sake of all beings. This is the body. This is the mind. This is perseverance. I am doing [F.258.b] as the lord buddhas command. I am practicing the perfection of perseverance.’ Making common cause with all beings, by way of apprehending that perseverance, they dedicate the merit to unsurpassed, perfectly complete enlightenment, dedicating with the thought, ‘Through this fruit of my perseverance may these beings in this very lifetime become happy and, without having appropriated anything, attain the final nirvāṇa.’

13.310 “They undertake perseverance while attached by the three attachments of the perception of self, the perception of others, and the perception of perseverance. This is called the mundane perfection of perseverance because it does not move beyond, is not superior to, and does not transcend the mundane. Therefore it is called mundane.

13.311 “If you ask what, between them, is the supramundane perfection of perseverance, it is so called because of the purity of the three spheres. If you ask what the purity of the three spheres is, here, Venerable Śāradvatīputra, when bodhisattva great beings undertake perseverance, they do not apprehend a self, they do not apprehend beings, they do not apprehend perseverance, and they do not delight in the maturation. Moreover, bodhisattva great beings bestow perseverance on all beings, but they do not apprehend those beings. They dedicate the merit to unsurpassed, perfectly complete enlightenment without observing even the slightest mental image. This is called the supramundane perfection of perseverance because it moves beyond, is superior to, and transcends the mundane. Therefore it is called supramundane.

13.312 “Venerable Śāradvatīputra, the perfection of meditative concentration is mundane and is supramundane. If you ask what, between them, is the mundane [F.259.a] perfection of meditative concentration, Venerable Śāradvatīputra, here bodhisattva great beings enter into absorption in meditative concentration, entering into absorption while taking things as a support, thinking, ‘I enter into absorption in meditative concentration for the sake of all beings. This is meditative concentration. I am doing as the lord buddhas command.’ Making common cause with all beings, by way of apprehending entry into absorption in that meditative concentration, they

dedicate the merit to unsurpassed, perfectly complete enlightenment, dedicating with the thought, 'Through this fruit of my meditative concentration may these beings in this very lifetime become happy and, without having appropriated anything, attain the final nirvāṇa.'

13.313 "They enter into absorption in meditative concentration while attached by the three attachments of the perception of self, the perception of others, and the perception of meditative concentration. This is called the mundane perfection of perseverance because it does not move beyond, is not superior to, and does not transcend the mundane. Therefore it is called mundane.

13.314 "If you ask what, between them, is the supramundane perfection of perseverance, it is so called because of the purity of the three spheres. If you ask what the purity of the three spheres is, here, Venerable Śāradvatīputra, when bodhisattva great beings enter into absorption in meditative concentration, they do not apprehend a self, they do not apprehend beings, they do not apprehend meditative concentration, and they do not delight in the maturation. Moreover, bodhisattva great beings bestow meditative concentration on all beings, but they do not apprehend those beings. They dedicate the merit to unsurpassed, perfectly complete enlightenment without observing even the slightest mental image. This is called the supramundane perfection [F.259.b] of meditative concentration because it moves beyond, is superior to, and transcends the mundane. Therefore it is called supramundane.

13.315 "Venerable Śāradvatīputra, the perfection of wisdom is mundane and is supramundane. If you ask what, between them, is the mundane perfection of wisdom, Venerable Śāradvatīputra, here bodhisattva great beings cultivate wisdom, cultivating it while taking things as a support. By way of apprehending something, for the sake of self and others they confess all wrongdoing, rejoice in all merits, and request all the buddhas to teach.⁶²² Without skillful means they dedicate all those roots of virtue to unsurpassed, perfectly complete enlightenment, thinking, 'I cultivate wisdom for the sake of all beings. This is wisdom. I am doing as the lord buddhas command.' Making common cause with all beings, by way of apprehending that cultivation of wisdom, they dedicate the merit to unsurpassed, perfectly complete enlightenment, dedicating with the thought, 'Through this fruit of my wisdom may these beings in this very lifetime become happy and, without having appropriated anything, attain the final nirvāṇa.'

13.316 "They cultivate wisdom while attached by the three attachments of the perception of self, the perception of others, and the perception of wisdom. This is called the mundane perfection of wisdom because it does not move beyond, is not superior to, and does not transcend the mundane. Therefore it is called mundane.

- 13.317 “If you ask what, among them, is the supramundane perfection of wisdom, it is so called because of the purity of the three spheres. If you ask what the purity of the three spheres is, here, Venerable Śāradvatīputra, [F.260.a] when bodhisattva great beings cultivate wisdom, they do not apprehend a self, they do not apprehend beings, they do not apprehend wisdom, and they do not delight in the maturation. Moreover, bodhisattva great beings bestow wisdom on all beings, but they do not apprehend those beings. They dedicate the merit to unsurpassed, perfectly complete enlightenment without observing even the slightest mental image. This is called the supramundane perfection of wisdom because it moves beyond, is superior to, and transcends the mundane. Therefore it is called the supramundane perfection of wisdom.
- 13.318 “So it is, Venerable Śāradvatīputra, that bodhisattva great beings practice the six perfections and refine the path to enlightenment.”
- 13.319 Śāradvatīputra asked, “Venerable Subhūti, what is the bodhisattva great beings’ path to enlightenment?”
- 13.320 “Venerable Śāradvatīputra,” replied Subhūti, “the perfection of generosity is the bodhisattva great beings’ path to enlightenment, the perfection of ethical discipline is the bodhisattva great beings’ path to enlightenment, the perfection of tolerance is the bodhisattva great beings’ path to enlightenment, the perfection of perseverance is the bodhisattva great beings’ path to enlightenment, the perfection of meditative concentration is the bodhisattva great beings’ path to enlightenment, and the perfection of wisdom is the bodhisattva great beings’ path to enlightenment.
- 13.321 “Venerable Śāradvatīputra, the emptiness of internal phenomena is the bodhisattva great beings’ path to enlightenment, the emptiness of external phenomena is the bodhisattva [F.260.b] great beings’ path to enlightenment, the emptiness of external and internal phenomena is the bodhisattva great beings’ path to enlightenment, the emptiness of emptiness is the bodhisattva great beings’ path to enlightenment, the emptiness of great extent is the bodhisattva great beings’ path to enlightenment, the emptiness of ultimate reality is the bodhisattva great beings’ path to enlightenment, the emptiness of conditioned phenomena is the bodhisattva great beings’ path to enlightenment, the emptiness of unconditioned phenomena is the bodhisattva great beings’ path to enlightenment, the emptiness of the unlimited is the bodhisattva great beings’ path to enlightenment, the emptiness of that which has neither beginning nor end is the bodhisattva great beings’ path to enlightenment, the emptiness of nonexclusion is the bodhisattva great beings’ path to enlightenment, the emptiness of inherent nature is the bodhisattva great beings’ path to enlightenment, the emptiness of all phenomena is the bodhisattva great beings’ path to enlightenment, the

emptiness of intrinsic defining characteristics is the bodhisattva great beings' path to enlightenment, the emptiness of that which cannot be apprehended is the bodhisattva great beings' path to enlightenment, the emptiness of nonentities is the bodhisattva great beings' path to enlightenment, the emptiness of essential nature is the bodhisattva great beings' path to enlightenment, and the emptiness of an essential nature of nonentities is the bodhisattva great beings' path to enlightenment.

13.322 “Venerable Śāradvatīputra, the four applications of mindfulness are the bodhisattva great beings' path to enlightenment, the four correct exertions [F.261.a] are the bodhisattva great beings' path to enlightenment, the four supports for miraculous ability are the bodhisattva great beings' path to enlightenment, the five faculties are the bodhisattva great beings' path to enlightenment, the five powers are the bodhisattva great beings' path to enlightenment, the seven branches of enlightenment are the bodhisattva great beings' path to enlightenment, and the noble eightfold path is the bodhisattva great beings' path to enlightenment.

13.323 “Venerable Śāradvatīputra, the four truths of the noble ones are the bodhisattva great beings' path to enlightenment, the four meditative concentrations are the bodhisattva great beings' path to enlightenment, the four immeasurable attitudes are the bodhisattva great beings' path to enlightenment, the four formless absorptions are the bodhisattva great beings' path to enlightenment, the eight liberations are the bodhisattva great beings' path to enlightenment, the nine serial steps of meditative absorption are the bodhisattva great beings' path to enlightenment, the emptiness, signlessness, and wishlessness gateways to liberation are the bodhisattva great beings' path to enlightenment, the five extrasensory powers are the bodhisattva great beings' path to enlightenment, all the meditative stabilities are the bodhisattva great beings' path to enlightenment, all the dhāraṇī gateways are the bodhisattva great beings' path to enlightenment, the ten powers of the tathāgatas are the bodhisattva great beings' path to enlightenment, the four fearlessnesses are the bodhisattva [F.261.b] great beings' path to enlightenment, the four kinds of exact knowledge are the bodhisattva great beings' path to enlightenment, great loving kindness is the bodhisattva great beings' path to enlightenment, great compassion is the bodhisattva great beings' path to enlightenment, and, Venerable Śāradvatīputra, the eighteen distinct qualities of the buddhas are the bodhisattva great beings' path to enlightenment.”

13.324 “Excellent, excellent, Subhūti!” said Śāradvatīputra. “Of which perfection is this⁶²³ the power?”

- 13.325 “Venerable Śāradvatīputra,” replied Subhūti, “this is the power of the perfection of wisdom. If you ask why, Venerable Śāradvatīputra, it is because the perfection of wisdom is the generator of all virtuous attributes—the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, and the attributes of the buddhas. Venerable Śāradvatīputra, the perfection of wisdom is the one that fully incorporates and perfectly incorporates⁶²⁴ all virtuous attributes—the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, and the attributes of the buddhas. Venerable Śāradvatīputra, the tathāgatas, arhats, completely perfect buddhas of the past fully awakened to unsurpassed, perfectly complete enlightenment having practiced just this perfection of wisdom. Venerable Śāradvatīputra, the tathāgatas, arhats, completely perfect buddhas of the future will fully awaken to unsurpassed, perfectly complete enlightenment having practiced just this perfection of wisdom. And, Venerable Śāradvatīputra, all the tathāgatas, arhats, completely perfect buddhas who are residing and maintaining themselves at the present time, [F.262.a] in the world systems of the ten directions, are also fully awakening to unsurpassed, perfectly complete enlightenment having practiced just this perfection of wisdom.
- 13.326 “Venerable Śāradvatīputra, if, when this perfection of wisdom is explained, bodhisattva great beings do not become unsure and do not become perplexed, then, Venerable Śāradvatīputra, one should know that these bodhisattva great beings, without apprehending anything, thus practice this practice⁶²⁵ in order to offer sanctuary to all beings and in order not to forsake any beings, and one should know that these bodhisattva great beings are inseparable from the attention that pays attention to great compassion.”
- 13.327 Śāradvatīputra said, “Venerable Subhūti, if you hold that those who practice this practice—that is to say, those who are inseparable from the attention that pays attention to great compassion—are bodhisattva great beings, in that case, Venerable Subhūti, all beings would be bodhisattvas. If you ask why, Venerable Subhūti, it is because all beings are inseparable from attention.”⁶²⁶
- 13.328 “Excellent, excellent, Venerable Śāradvatīputra!” replied Subhūti. “Venerable Śāradvatīputra, just that reality you had in mind when you thought, ‘I will question this, I will question this,’ you have expressed in a true statement and have fully grasped. If you ask why, Venerable Śāradvatīputra, it is because one should know that that attention is nonexistent because beings are nonexistent, one should know that that attention is a nonentity because beings are nonentities, one should know that that attention is without an essential nature because beings are without an

essential nature, [F.262.b] one should know the emptiness of that attention because of the emptiness of beings, one should know that that attention is void because beings are void, and one should know that that attention will not cause full awakening⁶²⁷ because beings will not fully awaken.

13.329 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because physical forms are nonexistent, one should know that that attention is a nonentity because physical forms are nonentities, one should know that that attention is without an essential nature because physical forms are without an essential nature, one should know the emptiness of that attention because of the emptiness of physical forms, one should know that that attention is void because physical forms are void, and one should know that that attention will not cause full awakening because physical forms will not fully awaken.

13.330 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because feelings are nonexistent, one should know that that attention is a nonentity because feelings are nonentities, one should know that that attention is without an essential nature because feelings are without an essential nature, one should know the emptiness of that attention because of the emptiness of feelings, one should know that that attention is void because feelings are void, and one should know that that attention will not cause full awakening because feelings will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because perceptions are nonexistent, one should know that that attention is a nonentity because perceptions are nonentities, one should know that that attention is without an essential nature because perceptions are without an essential nature, one should know the emptiness of that attention because of the emptiness of perceptions, one should know that that attention is void [F.263.a] because perceptions are void, and one should know that that attention will not cause full awakening because perceptions will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because formative predispositions are nonexistent, one should know that that attention is a nonentity because formative predispositions are nonentities, one should know that that attention is without an essential nature because formative predispositions are without an essential nature, one should know the emptiness of that attention because of the emptiness of formative predispositions, one should know that that attention is void because formative predispositions are void, and one should know that that attention will not cause full awakening because formative predispositions will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because consciousness is nonexistent, one should know that that attention is a nonentity because consciousness is a nonentity,

one should know that that attention is without an essential nature because consciousness is without an essential nature, one should know the emptiness of that attention because of the emptiness of consciousness, one should know that that attention is void because consciousness is void, and one should know that that attention will not cause full awakening because consciousness will not fully awaken.

- 13.331 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because the eyes are nonexistent, one should know that that attention is a nonentity because the eyes are nonentities, one should know that that attention is without an essential nature because the eyes are without an essential nature, one should know the emptiness of that attention because of the emptiness of the eyes, one should know that that attention is void because the eyes are void, and one should know that that attention will not cause full awakening because the eyes will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the ears are nonexistent, one should know that that attention is a nonentity because the ears are nonentities, one should know that that attention is without an essential nature because the ears are without an essential nature, one should know the emptiness of that attention because of the emptiness of the ears, one should know that that attention is void because the ears are void, and one should know that that attention will not cause full awakening because the ears will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the nose is nonexistent, one should know that that attention is a nonentity because the nose is a nonentity, one should know that that attention is without an essential nature because the nose is without an essential nature, one should know the emptiness of that attention because of the emptiness of the nose, one should know that that attention is void because the nose is void, and one should know that that attention will not cause full awakening because the nose will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the tongue is nonexistent, one should know that that attention is a nonentity because the tongue is a nonentity, one should know that that attention is without an essential nature because the tongue is without an essential nature, one should know the emptiness of that attention because of the emptiness of the tongue, one should know that that attention is void because the tongue is void, and one should know that that attention will not cause full awakening because the tongue will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the body [F.264.a] is nonexistent, one should know that that attention is a nonentity because the body is a nonentity, one should know that that attention is without an

essential nature because the body is without an essential nature, one should know the emptiness of that attention because of the emptiness of the body, one should know that that attention is void because the body is void, and one should know that that attention will not cause full awakening because the body will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the mental faculty is nonexistent, one should know that that attention is a nonentity because the mental faculty is a nonentity, one should know that that attention is without an essential nature because the mental faculty is without an essential nature, one should know the emptiness of that attention because of the emptiness of the mental faculty, one should know that that attention is void because the mental faculty is void, and one should know that that attention will not cause full awakening because the mental faculty will not fully awaken.

- 13.332 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because sights are nonexistent, one should know that that attention is a nonentity because sights are nonentities, one should know that that attention is without an essential nature because sights are without an essential nature, one should know the emptiness of that attention because of the emptiness of sights, one should know that that attention is void because sights are void, and one should know that that attention will not cause full awakening because sights will not fully awaken. Venerable Śāradvatīputra, [F.264.b] one should know that that attention is nonexistent because sounds are nonexistent, one should know that that attention is a nonentity because sounds are nonentities, one should know that that attention is without an essential nature because sounds are without an essential nature, one should know the emptiness of that attention because of the emptiness of sounds, one should know that that attention is void because sounds are void, and one should know that that attention will not cause full awakening because sounds will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because odors are nonexistent, one should know that that attention is a nonentity because odors are nonentities, one should know that that attention is without an essential nature because odors are without an essential nature, one should know the emptiness of that attention because of the emptiness of odors, one should know that that attention is void because odors are void, and one should know that that attention will not cause full awakening because odors will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because tastes are nonexistent, one should know that that attention is a nonentity because tastes are nonentities, one should know that that attention is without an essential nature because tastes are without an essential nature, one should know the emptiness of that attention because of

the emptiness of tastes, one should know that that attention is void because tastes are void, and one should know that that attention will not cause full awakening because tastes will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because tangibles are nonexistent, one should know that that attention is a nonentity because tangibles are nonentities, one should know that that attention is without an essential nature because tangibles are without an essential nature, one should know the emptiness of that attention [F.265.a] because of the emptiness of tangibles, one should know that that attention is void because tangibles are void, and one should know that that attention will not cause full awakening because tangibles will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because mental phenomena are nonexistent, one should know that that attention is a nonentity because mental phenomena are nonentities, one should know that that attention is without an essential nature because mental phenomena are without an essential nature, one should know the emptiness of that attention because of the emptiness of mental phenomena, one should know that that attention is void because mental phenomena are void, and one should know that that attention will not cause full awakening because mental phenomena will not fully awaken.

- 13.333 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because visual consciousness is nonexistent, one should know that that attention is a nonentity because visual consciousness is a nonentity, one should know that that attention is without an essential nature because visual consciousness is without an essential nature, one should know the emptiness of that attention because of the emptiness of visual consciousness, one should know that that attention is void because visual consciousness is void, and one should know that that attention will not cause full awakening because visual consciousness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because auditory consciousness is nonexistent, one should know that that attention is a nonentity because auditory consciousness is a nonentity, one should know that that attention is without an essential nature because auditory consciousness is without an essential nature, one should know the emptiness [F.265.b] of that attention because of the emptiness of auditory consciousness, one should know that that attention is void because auditory consciousness is void, and one should know that that attention will not cause full awakening because auditory consciousness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because olfactory consciousness is nonexistent, one should know that that attention is a nonentity because olfactory consciousness is a

nonentity, one should know that that attention is without an essential nature because olfactory consciousness is without an essential nature, one should know the emptiness of that attention because of the emptiness of olfactory consciousness, one should know that that attention is void because olfactory consciousness is void, and one should know that that attention will not cause full awakening because olfactory consciousness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because gustatory consciousness is nonexistent, one should know that that attention is a nonentity because gustatory consciousness is a nonentity, one should know that that attention is without an essential nature because gustatory consciousness is without an essential nature, one should know the emptiness of that attention because of the emptiness of gustatory consciousness, one should know that that attention is void because gustatory consciousness is void, and one should know that that attention will not cause full awakening because gustatory consciousness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because tactile consciousness is nonexistent, one should know that that attention is a nonentity because tactile consciousness is a nonentity, one should know that that attention [F.266.a] is without an essential nature because tactile consciousness is without an essential nature, one should know the emptiness of that attention because of the emptiness of tactile consciousness, one should know that that attention is void because tactile consciousness is void, and one should know that that attention will not cause full awakening because tactile consciousness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because mental consciousness is nonexistent, one should know that that attention is a nonentity because mental consciousness is a nonentity, one should know that that attention is without an essential nature because mental consciousness is without an essential nature, one should know the emptiness of that attention because of the emptiness of mental consciousness, one should know that that attention is void because mental consciousness is void, and one should know that that attention will not cause full awakening because mental consciousness will not fully awaken.

- 13.334 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because visually compounded sensory contact is nonexistent, one should know that that attention is a nonentity because visually compounded sensory contact is a nonentity, one should know that that attention is without an essential nature because visually compounded sensory contact is without an essential nature, one should know the emptiness of that attention because of the emptiness of visually compounded sensory contact, one should know that that attention is void

because visually compounded sensory contact is void, and one should know that that attention will not cause full awakening because visually compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent [F.266.b] because aurally compounded sensory contact is nonexistent, one should know that that attention is a nonentity because aurally compounded sensory contact is a nonentity, one should know that that attention is without an essential nature because aurally compounded sensory contact is without an essential nature, one should know the emptiness of that attention because of the emptiness of aurally compounded sensory contact, one should know that that attention is void because aurally compounded sensory contact is void, and one should know that that attention will not cause full awakening because aurally compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because nasally compounded sensory contact is nonexistent, one should know that that attention is a nonentity because nasally compounded sensory contact is a nonentity, one should know that that attention is without an essential nature because nasally compounded sensory contact is without an essential nature, one should know the emptiness of that attention because of the emptiness of nasally compounded sensory contact, one should know that that attention is void because nasally compounded sensory contact is void, and one should know that that attention will not cause full awakening because nasally compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because lingually compounded sensory contact is nonexistent, one should know that that attention is a nonentity because lingually compounded sensory contact is a nonentity, one should know that that attention is without an essential nature because lingually compounded sensory contact is without an essential nature, one should know the emptiness of that attention because of the emptiness of lingually compounded sensory contact, one should know that that attention is void because lingually compounded sensory contact is void, and one should know that that attention will not cause full awakening because lingually compounded sensory contact [F.267.a] will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because corporeally compounded sensory contact is nonexistent, one should know that that attention is a nonentity because corporeally compounded sensory contact is a nonentity, one should know that that attention is without an essential nature because corporeally compounded sensory contact is without an essential nature, one should know the emptiness of that attention because of the emptiness of corporeally

compounded sensory contact, one should know that that attention is void because corporeally compounded sensory contact is void, and one should know that that attention will not cause full awakening because corporeally compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because mentally compounded sensory contact is nonexistent, one should know that that attention is a nonentity because mentally compounded sensory contact is a nonentity, one should know that that attention is without an essential nature because mentally compounded sensory contact is without an essential nature, one should know the emptiness of that attention because of the emptiness of mentally compounded sensory contact, one should know that that attention is void because mentally compounded sensory contact is void, and one should know that that attention will not cause full awakening because mentally compounded sensory contact will not fully awaken.

- 13.335 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because feelings conditioned by visually compounded sensory contact are nonexistent, one should know that that attention is a nonentity because feelings conditioned by visually compounded sensory contact are nonentities, one should know that that attention is without an essential nature because feelings conditioned by visually compounded sensory contact are without an essential nature, one should know the emptiness of that attention because of the emptiness of [F.267.b] feelings conditioned by visually compounded sensory contact, one should know that that attention is void because feelings conditioned by visually compounded sensory contact are void, and one should know that that attention will not cause full awakening because feelings conditioned by visually compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because feelings conditioned by aurally compounded sensory contact are nonexistent, one should know that that attention is a nonentity because feelings conditioned by aurally compounded sensory contact are nonentities, one should know that that attention is without an essential nature because feelings conditioned by aurally compounded sensory contact are without an essential nature, one should know the emptiness of that attention because of the emptiness of feelings conditioned by aurally compounded sensory contact, one should know that that attention is void because feelings conditioned by aurally compounded sensory contact are void, and one should know that that attention will not cause full awakening because feelings conditioned by aurally compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because feelings conditioned by nasally compounded sensory contact are

nonexistent, one should know that that attention is a nonentity because feelings conditioned by nasally compounded sensory contact are nonentities, one should know that that attention is without an essential nature because feelings conditioned by nasally compounded sensory contact are without an essential nature, one should know the emptiness of that attention because of the emptiness of feelings conditioned by nasally compounded sensory contact, one should know that that attention is void because feelings conditioned by nasally compounded sensory contact are void, and one should know that that attention will not cause full awakening because feelings conditioned by nasally compounded sensory contact will not fully awaken. [F.268.a] Venerable Śāradvatīputra, one should know that that attention is nonexistent because feelings conditioned by lingually compounded sensory contact are nonexistent, one should know that that attention is a nonentity because feelings conditioned by lingually compounded sensory contact are nonentities, one should know that that attention is without an essential nature because feelings conditioned by lingually compounded sensory contact are without an essential nature, one should know the emptiness of that attention because of the emptiness of feelings conditioned by lingually compounded sensory contact, one should know that that attention is void because feelings conditioned by lingually compounded sensory contact are void, and one should know that that attention will not cause full awakening because feelings conditioned by lingually compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because feelings conditioned by corporeally compounded sensory contact are nonexistent, one should know that that attention is a nonentity because feelings conditioned by corporeally compounded sensory contact are nonentities, one should know that that attention is without an essential nature because feelings conditioned by corporeally compounded sensory contact are without an essential nature, one should know the emptiness of that attention because of the emptiness of feelings conditioned by corporeally compounded sensory contact, one should know that that attention is void because feelings conditioned by corporeally compounded sensory contact are void, and one should know that that attention will not cause full awakening because feelings conditioned by corporeally compounded sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because feelings conditioned by mentally compounded sensory contact are nonexistent, one should know that that attention is a nonentity because feelings conditioned by mentally compounded sensory contact are nonentities, one should know that that attention is without an essential nature because [F.268.b] feelings

conditioned by mentally compounded sensory contact are without an essential nature, one should know the emptiness of that attention because of the emptiness of feelings conditioned by mentally compounded sensory contact, one should know that that attention is void because feelings conditioned by mentally compounded sensory contact are void, and one should know that that attention will not cause full awakening because feelings conditioned by mentally compounded sensory contact will not fully awaken. [B18]

- 13.336 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because the earth element is nonexistent, one should know that that attention is a nonentity because the earth element is a nonentity, one should know that that attention is without an essential nature because the earth element is without an essential nature, one should know the emptiness of that attention because of the emptiness of the earth element, one should know that that attention is void because the earth element is void, and one should know that that attention will not cause full awakening because the earth element will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the water element is nonexistent, one should know that that attention is a nonentity because the water element is a nonentity, one should know that that attention is without an essential nature because the water element is without an essential nature, one should know the emptiness of that attention because of the emptiness of the water element, one should know that that attention is void because the water element is void, and one should know that that attention will not cause full awakening because the water element will not fully awaken. Venerable Śāradvatīputra, [F.269.a] one should know that that attention is nonexistent because the fire element is nonexistent, one should know that that attention is a nonentity because the fire element is a nonentity, one should know that that attention is without an essential nature because the fire element is without an essential nature, one should know the emptiness of that attention because of the emptiness of the fire element, one should know that that attention is void because the fire element is void, and one should know that that attention will not cause full awakening because the fire element will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the wind element is nonexistent, one should know that that attention is a nonentity because the wind element is a nonentity, one should know that that attention is without an essential nature because the wind element is without an essential nature, one should know the emptiness of that attention because of the emptiness of the wind element, one should know that that attention is void because the wind element is void, and one should know that that attention will not cause

full awakening because the wind element will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the space element is nonexistent, one should know that that attention is a nonentity because the space element is a nonentity, one should know that that attention is without an essential nature because the space element is without an essential nature, one should know the emptiness of that attention because of the emptiness of the space element, one should know that that attention is void because the space element is void, and one should know that that attention will not cause full awakening because the space element will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent [F.269.b] because the consciousness element is nonexistent, one should know that that attention is a nonentity because the consciousness element is a nonentity, one should know that that attention is without an essential nature because the consciousness element is without an essential nature, one should know the emptiness of that attention because of the emptiness of the consciousness element, one should know that that attention is void because the consciousness element is void, and one should know that that attention will not cause full awakening because the consciousness element will not fully awaken.

- 13.337 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because ignorance is nonexistent, one should know that that attention is a nonentity because ignorance is a nonentity, one should know that that attention is without an essential nature because ignorance is without an essential nature, one should know the emptiness of that attention because of the emptiness of ignorance, one should know that that attention is void because ignorance is void, and one should know that that attention will not cause full awakening because ignorance will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because formative predispositions are nonexistent, one should know that that attention is a nonentity because formative predispositions are nonentities, one should know that that attention is without an essential nature because formative predispositions are without an essential nature, one should know the emptiness of that attention because of the emptiness of formative predispositions, one should know that that attention is void because formative predispositions are void, and one should know that that attention will not cause full awakening because formative predispositions will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because consciousness is nonexistent, one should know that that attention is a nonentity [F.270.a] because consciousness is a nonentity, one should know that that attention is without an essential nature because consciousness is without an essential nature, one should know the

emptiness of that attention because of the emptiness of consciousness, one should know that that attention is void because consciousness is void, and one should know that that attention will not cause full awakening because consciousness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because name and form are nonexistent, one should know that that attention is a nonentity because name and form are nonentities, one should know that that attention is without an essential nature because name and form are without an essential nature, one should know the emptiness of that attention because of the emptiness of name and form, one should know that that attention is void because name and form are void, and one should know that that attention will not cause full awakening because name and form will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the six sense fields are nonexistent, one should know that that attention is a nonentity because the six sense fields are nonentities, one should know that that attention is without an essential nature because the six sense fields are without an essential nature, one should know the emptiness of that attention because of the emptiness of the six sense fields, one should know that that attention is void because the six sense fields are void, and one should know that that attention will not cause full awakening because the six sense fields will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because sensory contact is nonexistent, one should know that that attention is a nonentity [F.270.b] because sensory contact is a nonentity, one should know that that attention is without an essential nature because sensory contact is without an essential nature, one should know the emptiness of that attention because of the emptiness of sensory contact, one should know that that attention is void because sensory contact is void, and one should know that that attention will not cause full awakening because sensory contact will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because sensation is nonexistent, one should know that that attention is a nonentity because sensation is a nonentity, one should know that that attention is without an essential nature because sensation is without an essential nature, one should know the emptiness of that attention because of the emptiness of sensation, one should know that that attention is void because sensation is void, and one should know that that attention will not cause full awakening because sensation will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because craving is nonexistent, one should know that that attention is a nonentity because craving is a nonentity, one should know that that attention is without an essential nature because craving is without

an essential nature, one should know the emptiness of that attention because of the emptiness of craving, one should know that that attention is void because craving is void, and one should know that that attention will not cause full awakening because craving will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because grasping is nonexistent, one should know that that attention is a nonentity because grasping is a nonentity, one should know that that attention is without an essential nature because grasping is without an essential nature, one should know the emptiness [F.271.a] of that attention because of the emptiness of grasping, one should know that that attention is void because grasping is void, and one should know that that attention will not cause full awakening because grasping will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the rebirth process is nonexistent, one should know that that attention is a nonentity because the rebirth process is a nonentity, one should know that that attention is without an essential nature because the rebirth process is without an essential nature, one should know the emptiness of that attention because of the emptiness of the rebirth process, one should know that that attention is void because the rebirth process is void, and one should know that that attention will not cause full awakening because the rebirth process will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because birth is nonexistent, one should know that that attention is a nonentity because birth is a nonentity, one should know that that attention is without an essential nature because birth is without an essential nature, one should know the emptiness of that attention because of the emptiness of birth, one should know that that attention is void because birth is void, and one should know that that attention will not cause full awakening because birth will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because aging and death are nonexistent, one should know that that attention is a nonentity because aging and death are nonentities, one should know that that attention is without an essential nature because aging and death are without an essential nature, one should know the emptiness of that attention because of the emptiness of aging and death, one should know that that attention is void because aging and death are void, [F.271.b] and one should know that that attention will not cause full awakening because aging and death will not fully awaken.

- 13.338 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because the perfection of generosity is nonexistent, one should know that that attention is a nonentity because the perfection of generosity is a nonentity, one should know that that attention is without an essential

nature because the perfection of generosity is without an essential nature, one should know the emptiness of that attention because of the emptiness of the perfection of generosity, one should know that that attention is void because the perfection of generosity is void, and one should know that that attention will not cause full awakening because the perfection of generosity will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the perfection of ethical discipline is nonexistent, one should know that that attention is a nonentity because the perfection of ethical discipline is a nonentity, one should know that that attention is without an essential nature because the perfection of ethical discipline is without an essential nature, one should know the emptiness of that attention because of the emptiness of the perfection of ethical discipline, one should know that that attention is void because the perfection of ethical discipline is void, and one should know that that attention will not cause full awakening because the perfection of ethical discipline will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the perfection of tolerance is nonexistent, one should know that that attention is a nonentity because the perfection of tolerance is a nonentity, one should know that that attention is without an essential nature because the perfection of tolerance is without an essential nature, one should know the emptiness of that attention [F.272.a] because of the emptiness of the perfection of tolerance, one should know that that attention is void because the perfection of tolerance is void, and one should know that that attention will not cause full awakening because the perfection of tolerance will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the perfection of perseverance is nonexistent, one should know that that attention is a nonentity because the perfection of perseverance is a nonentity, one should know that that attention is without an essential nature because the perfection of perseverance is without an essential nature, one should know the emptiness of that attention because of the emptiness of the perfection of perseverance, one should know that that attention is void because the perfection of perseverance is void, and one should know that that attention will not cause full awakening because the perfection of perseverance will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the perfection of meditative concentration is nonexistent, one should know that that attention is a nonentity because the perfection of meditative concentration is a nonentity, one should know that that attention is without an essential nature because the perfection of meditative concentration is without an essential nature, one should know the emptiness of that attention because of the emptiness of the perfection of

meditative concentration, one should know that that attention is void because the perfection of meditative concentration is void, and one should know that that attention will not cause full awakening because the perfection of meditative concentration will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent [F.272.b] because the perfection of wisdom is nonexistent, one should know that that attention is a nonentity because the perfection of wisdom is a nonentity, one should know that that attention is without an essential nature because the perfection of wisdom is without an essential nature, one should know the emptiness of that attention because of the emptiness of the perfection of wisdom, one should know that that attention is void because the perfection of wisdom is void, and one should know that that attention will not cause full awakening because the perfection of wisdom will not fully awaken.

- 13.339 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of internal phenomena is nonexistent, one should know that that attention is a nonentity because the emptiness of internal phenomena is a nonentity, one should know that that attention is without an essential nature because the emptiness of internal phenomena is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of internal phenomena, one should know that that attention is void because the emptiness of internal phenomena is void, and one should know that that attention will not cause full awakening because the emptiness of internal phenomena will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of external phenomena is nonexistent, one should know that that attention is a nonentity because the emptiness of external phenomena is a nonentity, one should know that that attention is without an essential nature because the emptiness of external phenomena is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of external phenomena, one should know that that attention is void because the emptiness of external phenomena is void, and one should know that that attention will not cause full awakening because the emptiness of external phenomena will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because [F.273.a] the emptiness of external and internal phenomena is nonexistent, one should know that that attention is a nonentity because the emptiness of external and internal phenomena is a nonentity, one should know that that attention is without an essential nature because the emptiness of external and internal phenomena is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of external and internal phenomena, one

should know that that attention is void because the emptiness of external and internal phenomena is void, and one should know that that attention will not cause full awakening because the emptiness of external and internal phenomena will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of emptiness is nonexistent, one should know that that attention is a nonentity because the emptiness of emptiness is a nonentity, one should know that that attention is without an essential nature because the emptiness of emptiness is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of emptiness, one should know that that attention is void because the emptiness of emptiness is void, and one should know that that attention will not cause full awakening because the emptiness of emptiness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of great extent is nonexistent, one should know that that attention is a nonentity because the emptiness of great extent is a nonentity, one should know that that attention is without an essential nature because the emptiness of great extent is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of great extent, one should know that that attention is void because the emptiness of great extent is void, and one should know that that attention will not cause full awakening because the emptiness [F.273.b] of great extent will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of ultimate reality is nonexistent, one should know that that attention is a nonentity because the emptiness of ultimate reality is a nonentity, one should know that that attention is without an essential nature because the emptiness of ultimate reality is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of ultimate reality, one should know that that attention is void because the emptiness of ultimate reality is void, and one should know that that attention will not cause full awakening because the emptiness of ultimate reality will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of conditioned phenomena is nonexistent, one should know that that attention is a nonentity because the emptiness of conditioned phenomena is a nonentity, one should know that that attention is without an essential nature because the emptiness of conditioned phenomena is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of conditioned phenomena, one should know that that attention is void because the emptiness of conditioned phenomena is void, and one should

know that that attention will not cause full awakening because the emptiness of conditioned phenomena will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of unconditioned phenomena is nonexistent, one should know that that attention is a nonentity because the emptiness of unconditioned phenomena is a nonentity, one should know that that attention is without an essential nature because the emptiness of unconditioned phenomena is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of unconditioned phenomena, [F.274.a] one should know that that attention is void because the emptiness of unconditioned phenomena is void, and one should know that that attention will not cause full awakening because the emptiness of unconditioned phenomena will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of the unlimited is nonexistent, one should know that that attention is a nonentity because the emptiness of the unlimited is a nonentity, one should know that that attention is without an essential nature because the emptiness of the unlimited is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of the unlimited, one should know that that attention is void because the emptiness of the unlimited is void, and one should know that that attention will not cause full awakening because the emptiness of the unlimited will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of that which has neither beginning nor end is nonexistent, one should know that that attention is a nonentity because the emptiness of that which has neither beginning nor end is a nonentity, one should know that that attention is without an essential nature because the emptiness of that which has neither beginning nor end is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of that which has neither beginning nor end, one should know that that attention is void because the emptiness of that which has neither beginning nor end is void, and one should know that that attention will not cause full awakening because the emptiness of that which has neither beginning nor end will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of nonexclusion [F.274.b] is nonexistent, one should know that that attention is a nonentity because the emptiness of nonexclusion is a nonentity, one should know that that attention is without an essential nature because the emptiness of nonexclusion is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of nonexclusion,

one should know that that attention is void because the emptiness of nonexclusion is void, and one should know that that attention will not cause full awakening because the emptiness of nonexclusion will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of inherent nature is nonexistent, one should know that that attention is a nonentity because the emptiness of inherent nature is a nonentity, one should know that that attention is without an essential nature because the emptiness of inherent nature is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of inherent nature, one should know that that attention is void because the emptiness of inherent nature is void, and one should know that that attention will not cause full awakening because the emptiness of inherent nature will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of all phenomena is nonexistent, one should know that that attention is a nonentity because the emptiness of all phenomena is a nonentity, one should know that that attention is without an essential nature because the emptiness of all phenomena is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of all phenomena, one should know that that attention is void because the emptiness of all phenomena is void, and one should know that that attention will not cause full awakening because the emptiness [F.275.a] of all phenomena will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of intrinsic defining characteristics is nonexistent, one should know that that attention is a nonentity because the emptiness of intrinsic defining characteristics is a nonentity, one should know that that attention is without an essential nature because the emptiness of intrinsic defining characteristics is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of intrinsic defining characteristics, one should know that that attention is void because the emptiness of intrinsic defining characteristics is void, and one should know that that attention will not cause full awakening because the emptiness of intrinsic defining characteristics will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of that which cannot be apprehended is nonexistent, one should know that that attention is a nonentity because the emptiness of that which cannot be apprehended is a nonentity, one should know that that attention is without an essential nature because the emptiness of that which cannot be apprehended is without an essential nature, one should know the emptiness of that attention because of the

emptiness of the emptiness of that which cannot be apprehended, one should know that that attention is void because the emptiness of that which cannot be apprehended is void, and one should know that that attention will not cause full awakening because the emptiness of that which cannot be apprehended will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of nonentities is nonexistent, one should know that that attention is a nonentity because the emptiness of nonentities is a nonentity, one should know that that attention is without an essential nature because the emptiness of nonentities is without an essential nature, one should know [F.275.b] the emptiness of that attention because of the emptiness of the emptiness of nonentities, one should know that that attention is void because the emptiness of nonentities is void, and one should know that that attention will not cause full awakening because the emptiness of nonentities will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of essential nature is nonexistent, one should know that that attention is a nonentity because the emptiness of essential nature is a nonentity, one should know that that attention is without an essential nature because the emptiness of essential nature is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of essential nature, one should know that that attention is void because the emptiness of essential nature is void, and one should know that that attention will not cause full awakening because the emptiness of essential nature will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the emptiness of an essential nature of nonentities is nonexistent, one should know that that attention is a nonentity because the emptiness of an essential nature of nonentities is a nonentity, one should know that that attention is without an essential nature because the emptiness of an essential nature of nonentities is without an essential nature, one should know the emptiness of that attention because of the emptiness of the emptiness of an essential nature of nonentities, one should know that that attention is void because the emptiness of an essential nature of nonentities is void, and one should know that that attention will not cause full awakening because the emptiness of an essential nature of nonentities will not fully awaken.

13.340 “Venerable Śāradvatīputra, one should know that that attention is nonexistent [F.276.a] because the applications of mindfulness are nonexistent, one should know that that attention is a nonentity because the applications of mindfulness are nonentities, one should know that that attention is without an essential nature because the applications of

mindfulness are without an essential nature, one should know the emptiness of that attention because of the emptiness of the applications of mindfulness, one should know that that attention is void because the applications of mindfulness are void, and one should know that that attention will not cause full awakening because the applications of mindfulness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the correct exertions are nonexistent, one should know that that attention is a nonentity because the correct exertions are nonentities, one should know that that attention is without an essential nature because the correct exertions are without an essential nature, one should know the emptiness of that attention because of the emptiness of the correct exertions, one should know that that attention is void because the correct exertions are void, and one should know that that attention will not cause full awakening because the correct exertions will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the supports for miraculous ability are nonexistent, one should know that that attention is a nonentity because the supports for miraculous ability are nonentities, one should know that that attention is without an essential nature because the supports for miraculous ability are without an essential nature, one should know the emptiness of that attention because of the emptiness of the supports for miraculous ability, one should know that that attention is void because the supports for miraculous ability are void, and one should know that that attention will not cause full awakening because the supports [F.276.b] for miraculous ability will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the faculties are nonexistent, one should know that that attention is a nonentity because the faculties are nonentities, one should know that that attention is without an essential nature because the faculties are without an essential nature, one should know the emptiness of that attention because of the emptiness of the faculties, one should know that that attention is void because the faculties are void, and one should know that that attention will not cause full awakening because the faculties will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the powers are nonexistent, one should know that that attention is a nonentity because the powers are nonentities, one should know that that attention is without an essential nature because the powers are without an essential nature, one should know the emptiness of that attention because of the emptiness of the powers, one should know that that attention is void because the powers are void, and one should know that that attention will not cause full awakening because the powers will not fully awaken. [F.277.a] Venerable Śāradvatīputra, one should know

that that attention is nonexistent because the noble eightfold path is nonexistent, one should know that that attention is a nonentity because the noble eightfold path is a nonentity, one should know that that attention is without an essential nature because the noble eightfold path is without an essential nature, one should know the emptiness of that attention because of the emptiness of the noble eightfold path, one should know that that attention is void because the noble eightfold path is void, and one should know that that attention will not cause full awakening because the noble eightfold path will not fully awaken.

- 13.341 “Venerable Śāradvatīputra, one should know that that attention is nonexistent because the truths of the noble ones are nonexistent, one should know that that attention is a nonentity because the truths of the noble ones are nonentities, one should know that that attention is without an essential nature because the truths of the noble ones are without an essential nature, one should know the emptiness of that attention because of the emptiness of the truths of the noble ones, one should know that that attention is void because the truths of the noble ones are void, and one should know that that attention will not cause full awakening because the truths of the noble ones will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the meditative concentrations are nonexistent, one should know that that attention is a nonentity because the meditative concentrations are nonentities, one should know that that attention is without an essential nature because the meditative concentrations are without an essential nature, one should know the emptiness of that attention because of the emptiness of the meditative concentrations, one should know [F.277.b] that that attention is void because the meditative concentrations are void, and one should know that that attention will not cause full awakening because the meditative concentrations will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the immeasurable attitudes are nonexistent, one should know that that attention is a nonentity because the immeasurable attitudes are nonentities, one should know that that attention is without an essential nature because the immeasurable attitudes are without an essential nature, one should know the emptiness of that attention because of the emptiness of the immeasurable attitudes, one should know that that attention is void because the immeasurable attitudes are void, and one should know that that attention will not cause full awakening because the immeasurable attitudes will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the formless absorptions are nonexistent, one should know that that attention is a nonentity because the formless absorptions are

nonentities, one should know that that attention is without an essential nature because the formless absorptions are without an essential nature, one should know the emptiness of that attention because of the emptiness of the formless absorptions, one should know that that attention is void because the formless absorptions are void, and one should know that that attention will not cause full awakening because the formless absorptions will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the liberations are nonexistent, one should know that that attention is a nonentity because the liberations are nonentities, one should know that that attention is without an essential nature because the liberations [F.278.a] are without an essential nature, one should know the emptiness of that attention because of the emptiness of the liberations, one should know that that attention is void because the liberations are void, and one should know that that attention will not cause full awakening because the liberations will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the serial steps of meditative absorption are nonexistent, one should know that that attention is a nonentity because the serial steps of meditative absorption are nonentities, one should know that that attention is without an essential nature because the serial steps of meditative absorption are without an essential nature, one should know the emptiness of that attention because of the emptiness of the serial steps of meditative absorption, one should know that that attention is void because the serial steps of meditative absorption are void, and one should know that that attention will not cause full awakening because the serial steps of meditative absorption will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because emptiness is nonexistent, one should know that that attention is a nonentity because emptiness is a nonentity, one should know that that attention is without an essential nature because emptiness is without an essential nature, one should know the emptiness of that attention because of the emptiness of emptiness, one should know that that attention is void because emptiness is void, and one should know that that attention will not cause full awakening because emptiness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because signlessness is nonexistent, one should know that that attention is a nonentity because signlessness is a nonentity, one should know that that attention is without an essential nature because signlessness is without an essential nature, one should know the emptiness of that attention because of the emptiness of signlessness, one should know that that attention is void because signlessness is void, and one should know that that attention will not cause full awakening because signlessness will not fully awaken.

Venerable Śāradvatīputra, one should know that that attention is nonexistent because wishlessness is nonexistent, [F.278.b] one should know that that attention is a nonentity because wishlessness is a nonentity, one should know that that attention is without an essential nature because wishlessness is without an essential nature, one should know the emptiness of that attention because of the emptiness of wishlessness, one should know that that attention is void because wishlessness is void, and one should know that that attention will not cause full awakening because wishlessness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the extrasensory powers are nonexistent, one should know that that attention is a nonentity because the extrasensory powers are nonentities, one should know that that attention is without an essential nature because the extrasensory powers are without an essential nature, one should know the emptiness of that attention because of the emptiness of the extrasensory powers, one should know that that attention is void because the extrasensory powers are void, and one should know that that attention will not cause full awakening because the extrasensory powers will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the meditative stabilities are nonexistent, one should know that that attention is a nonentity [F.279.a] because the meditative stabilities are nonentities, one should know that that attention is without an essential nature because the meditative stabilities are without an essential nature, one should know the emptiness of that attention because of the emptiness of the meditative stabilities, one should know that that attention is void because the meditative stabilities are void, and one should know that that attention will not cause full awakening because the meditative stabilities will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the dhāraṇī gateways are nonexistent, one should know that that attention is a nonentity because the dhāraṇī gateways are nonentities, one should know that that attention is without an essential nature because the dhāraṇī gateways are without an essential nature, one should know the emptiness of that attention because of the emptiness of the dhāraṇī gateways, one should know that that attention is void because the dhāraṇī gateways are void, and one should know that that attention will not cause full awakening because the dhāraṇī gateways will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the powers of the tathāgatas are nonexistent, one should know that that attention is a nonentity because the powers of the tathāgatas are nonentities, one should know that that attention is without an essential nature because the powers of the tathāgatas are without an essential nature, one should know the emptiness of that

attention because of the emptiness of the powers of the tathāgatas, one should know that that attention is void because the powers of the tathāgatas are void, and one should know that that attention will not cause full awakening because the powers of the tathāgatas will not fully awaken. Venerable Śāradvatīputra, one [F.279.b] should know that that attention is nonexistent because the fearlessnesses are nonexistent, one should know that that attention is a nonentity because the fearlessnesses are nonentities, one should know that that attention is without an essential nature because the fearlessnesses are without an essential nature, one should know the emptiness of that attention because of the emptiness of the fearlessnesses, one should know that that attention is void because the fearlessnesses are void, and one should know that that attention will not cause full awakening because the fearlessnesses will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the kinds of exact knowledge are nonexistent, one should know that that attention is a nonentity because the kinds of exact knowledge are nonentities, one should know that that attention is without an essential nature because the kinds of exact knowledge are without an essential nature, one should know the emptiness of that attention because of the emptiness of the kinds of exact knowledge, one should know that that attention is void because the kinds of exact knowledge are void, and one should know that that attention will not cause full awakening because the kinds of exact knowledge will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because great loving kindness is nonexistent, one should know that that attention is a nonentity because great loving kindness is a nonentity, one should know that that attention is without an essential nature because great loving kindness is without an essential nature, one should know the emptiness of that attention because of the emptiness of great loving kindness, one should know that that attention is void because great loving kindness is void, and one should know that that attention will not cause full awakening because great loving kindness will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because great compassion is nonexistent, one should know that that attention is a nonentity because great compassion is a nonentity, one should know that that attention is without an essential nature because great compassion is without an essential nature, one should know the emptiness of that attention because of the emptiness of great compassion, one should know that that attention is void because great compassion is void, and one should know that that attention will not cause full awakening [F.280.a] because great compassion will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the distinct

qualities of the buddhas are nonexistent, one should know that that attention is a nonentity because the distinct qualities of the buddhas are nonentities, one should know that that attention is without an essential nature because the distinct qualities of the buddhas are without an essential nature, one should know the emptiness of that attention because of the emptiness of the distinct qualities of the buddhas, one should know that that attention is void because the distinct qualities of the buddhas are void, and one should know that that attention will not cause full awakening because the distinct qualities of the buddhas will not fully awaken.

- 13.342 Venerable Śāradvatīputra, one should know that that attention is nonexistent because omniscience is nonexistent, one should know that that attention is a nonentity because omniscience is a nonentity, one should know that that attention is without an essential nature because [F.280.b] omniscience is without an essential nature, one should know the emptiness of that attention because of the emptiness of omniscience, one should know that that attention is void because omniscience is void, and one should know that that attention will not cause full awakening because omniscience will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because the knowledge of the aspects of the path is nonexistent, one should know that that attention is a nonentity because the knowledge of the aspects of the path is a nonentity, one should know that that attention is without an essential nature because the knowledge of the aspects of the path is without an essential nature, one should know the emptiness of that attention because of the emptiness of the knowledge of the aspects of the path, one should know that that attention is void because the knowledge of the aspects of the path is void, and one should know that that attention will not cause full awakening because the knowledge of the aspects of the path will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent because all-aspect omniscience is nonexistent, one should know that that attention is a nonentity because all-aspect omniscience is a nonentity, one should know that that attention is without an essential nature because all-aspect omniscience is without an essential nature, one should know the emptiness of that attention because of the emptiness of all-aspect omniscience, one should know that that attention is void because all-aspect omniscience is void, and one should know that that attention will not cause full awakening because all-aspect omniscience will not fully awaken. Venerable Śāradvatīputra, one should know that that attention is nonexistent [F.281.a] because enlightenment is nonexistent, one should know that that attention is a nonentity because enlightenment is a nonentity, one should know that that attention is without an essential nature because enlightenment is without an

essential nature, one should know the emptiness of that attention because of the emptiness of enlightenment, one should know that that attention is void because enlightenment is void, and one should know that that attention will not cause full awakening because enlightenment will not fully awaken.

13.343 “Venerable Śāradvatīputra, for this reason one should know that bodhisattva great beings are indeed inseparable from paying attention to great compassion.”

13.344 The Blessed One then congratulated Venerable Subhūti: “Excellent, Subhūti, excellent. The perfection of wisdom should be taught to bodhisattva great beings just as you, Subhūti, through the mighty power of the tathāgatas, teach it. Bodhisattva great beings should indeed train in the perfection of wisdom, just as you teach it.”

13.345 When Venerable Subhūti had spoken this chapter of the perfection of wisdom,⁶²⁸ this world system of the great trichilocosm shook in six ways. That is to say, it shook, shuddered, and juddered. It rocked, reeled, and tottered. It quivered, careened, and convulsed. It trembled, throbbed, and quaked. It rumbled, roared, and thundered. It faltered, lurched, and staggered.⁶²⁹ As its eastern sides plunged down, its western sides reared up; as its eastern sides reared up, its western sides plunged down; [F.281.b] as its northern sides plunged down, its southern sides reared up; as its northern sides reared up, its southern sides plunged down; as its center plunged down, its edges reared up; and as its edges plunged down, its center reared up.

13.346 At that time, the Blessed One smiled. Then Venerable Subhūti asked the Blessed One, “Blessed Lord, what is the reason and what are the circumstances for your smile?”

13.347 Venerable Subhūti having asked this, the Blessed One then said to him, “Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the eastern direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the southern direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the western direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom [F.282.a] in this world system of Patient Endurance, in immeasurable and countless world systems of the northern direction, too, the tathāgatas,

arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the northeastern intermediate direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the southeastern intermediate direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the southwestern intermediate direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable [F.282.b] and countless world systems of the northwestern intermediate direction, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the direction of the nadir, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the direction of the zenith, too, the tathāgatas, arhats, perfectly complete buddhas teach this very perfection of wisdom to bodhisattva great beings.”

13.348 When this teaching on the perfection of wisdom was being delivered, twelve billion gods and human beings developed the tolerance for phenomena that are nonarising, Also, when the blessed lord buddhas taught this perfection of wisdom in world systems in all the ten directions, an immeasurable, countless number of beings set their minds on unsurpassed, perfectly complete enlightenment.

13.349 *This completes the thirteenth chapter, “Subhūti,” from The Perfection of Wisdom in One Hundred Thousand Lines.*

ab.

ABBREVIATIONS

- Bṭ1* Anonymous/Daṃṣṭrāsena. *shes rab kyi pha rol tu phyin pa 'bum gyi rgya cher 'grel* (Śatasāhasrikāprajñāpāramitābṛhaṭṭikā) [Bṛhaṭṭikā]. Toh 3807, Degé Tengyur vols. 91–92 (shes phyin, na, pa).
- Bṭ3* Vasubandhu/Daṃṣṭrāsena. *'phags pa shes rab kyi pha rol tu phyin pa 'bum dang / nyi khri lnga sgong pa dang / khri brgyad stong pa rgya cher bshad pa* (Āryaśatasāhasrikāpañcaviṃśatisāhasrikāṣṭādaśa-sāhasrikāprajñāpāramitābṛhaṭṭikā) [Bṛhaṭṭikā]. Degé Tengyur vol. 93 (shes phyin, pha), folios 1b–292b.
- C* Choné (*co ne*) Kangyur and Tengyur.
- D* Degé (*sde dge*) Kangyur and Tengyur.
- Edg* Edgerton, Franklin. *Buddhist Hybrid Sanskrit Dictionary*. New Haven, 1953.
- Eight Thousand* Conze, Edward. *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary*. Bolinas, Calif.: Four Seasons Foundation, 1973.
- Ghoṣa* Ghoṣa, Pratāpachandra, ed. *Śatasāhasrikā Prajñāpāramitā*. Asiatic Society of Bengal. Calcutta, 1902–14.
- Gilgit* *Gilgit Buddhist Manuscripts* (revised and enlarged compact facsimile edition). Vol. 1. by Raghu Vira and Lokesh Chandra. Bibliotheca Indo-Buddhica Series No. 150. Delhi 110007: Sri Satguru Publications, a division of Indian Books Center, 1995.
- K* Peking (*pe cing*) 1684/1692 Kangyur
- LSPW* Conze, Edward. *The Large Sutra on Perfection Wisdom*. Berkeley and Los Angeles, California: University of California Press, 1975. First paperback printing, 1984.
- MW* Monier-Williams, Monier. *A Sanskrit-English dictionary: Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages*. Oxford: Clarendon Press, 1899.

- Mppś* Lamotte, Étienne. *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñā-pāramitā-śāstra)*. Vol. I and II: Bibliothèque du Muséon, 18. Louvain: Institut Orientaliste, 1949; reprinted 1967. Vol III, IV and V: Publications de l'Institut Orientaliste de Louvain, 2, 12 and 24. Louvain: Institut Orientaliste, 1970, 1976 and 1980.
- Mppś English* Gelongma Karma Migme Chodron. *The Treatise on the Great Virtue of Wisdom of Nāgārjuna*. Gampo Abbey Nova Scotia, 2001. English translation of Étienne Lamotte (1949–80).
- Mvy* *Mahāvīyutpatti (bye brag tu rtogs par byed pa chen po)*. Toh. 4346, Degé Tengyur vol. 306 (bstan bcos sna tshogs, co), folios 1b-131a.
- N* Narthang (*snar thang*) Kangyur and Tengyur.
- PSP* *Pañcaviṃśatisāhasrikā Prajñāpāramitā*. Edited by Takayasu Kimura. Tokyo: Sankibo Busshorin 2007–9 (1-1, 1-2), 1986 (2-3), 1990 (4), 1992 (5), 2006 (6-8). Available online (input by Klaus Wille, Göttingen) at GRETEL (<http://gretel.sub.uni-goettingen.de/gretel.html#orgb860d6d>).
- S* Stok Palace (*stog pho brang bris ma*) Kangyur.
- Skt* Sanskrit.
- Tib* Tibetan.
- Toh* Tōhoku Imperial University *A Complete Catalogue of the Tibetan Buddhist Canons. (bkaḥ-hgyur and bstan-hgyur)*. Edited by Ui, Hakuju; Suzuki, Munetada; Kanakura, Yenshō; and Taka, Tōkan. Tohoku Imperial University, Sendai, 1934.
- Z* Zacchetti, Stefano. *In Praise of the Light*. Bibliotheca Philologica et Philosophica Buddhica, Vol. 8. The International Research Institute for Advanced Buddhology. Tokyo: Soka University, 2005.
- le'u brgyad ma* *shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa (Pañcaviṃśatisāhasrikāprajñāpāramitā)* [Haribhadra's "Eight Chapters"]. Toh 3790, vols. 82–84 (*shes phyin, ga, nga, ca*). Citations are from the 1976–79 Karmapae chodhey gyalwae sungrab partun khang edition, first the Tib. vol. letter in italics, followed by the folio and line number.

n.

NOTES

- n.1 Evidence mentioned in the traditional histories for the same teaching to have been recorded in sūtras of different length is that the interlocutors are the same, and that all versions contain the same prophecy made about Gaṅgadevī, related in chapter 43 of the present text. See Butön, folios 73.b–74.a.
- n.2 The six “mother” Prajñāpāramitā sūtras (*yum drug*), so called because they include all eight implicit topics of the *Abhisamayālaṅkāra*, are the five long sūtras (in one hundred thousand, twenty-five thousand, eighteen thousand, ten thousand, and eight thousand lines, Toh 8–12), along with the *Verse Summary* (*Ratnagaṇaśaṅcayagāthā*, Toh 13), which is said to have been taught subsequently in the Magadha dialect.
- n.3 Butön, folio 99.b; translation in Stein and Zangpo, p. 229.
- n.4 See *The Perfection of Wisdom in Twenty-Five Thousand Lines* (Toh 9) [introduction](https://read.84000.co/translation/toh9.html#introduction) (<https://read.84000.co/translation/toh9.html#introduction>), and *The Perfection of Wisdom in Eighteen Thousand Lines* (Toh 10) [introduction](https://read.84000.co/translation/toh10.html#introduction) (<https://read.84000.co/translation/toh10.html#introduction>).
- n.5 See the 84000 Knowledge Base page on the Degé Kangyur’s [Perfection of Wisdom](https://read.84000.co/knowledgebase/perfection-wisdom-kangyur.html) section (<https://read.84000.co/knowledgebase/perfection-wisdom-kangyur.html>).
- n.6 See Falk 2011; Falk and Karashima (2012 and 2013); and Salomon 2018, pp. 335–58.
- n.7 This hypothesis, favored by most modern scholars as well as by traditional Nepalese exegetes, is also supported by the fact that one of the seven Chinese translations of the *Eight Thousand*, the *Dao xing jing* (道行經), or *Dao xing banruo jing* (道行般若經; Taishō 224), was the earliest ever of the

Prajñāpāramitā texts to be translated (by Lokakṣema and others in 179 CE)—a century before the first “long” group of sūtras was brought to China from Khotan. Nevertheless, traditional scholarship in both China and Tibet favored the idea that the *Eight Thousand* was an abridgement or extract of the long sūtras. See Zacchetti 2015, p. 177.

- n.8 See von Hinüber 2014 and Zacchetti 2015, p. 187. Critical editions of parts of the manuscript have been published by Conze (1962 and 1974), Zacchetti (2005), and Choong (2006).
- n.9 See Conze 1978, pp. 34–35 and 40, and Conze 1974.
- n.10 See Zacchetti 2005, pp. 19–22.
- n.11 See Suzuki and Nagashima 2015.
- n.12 Since the longer texts are prose works, “line” (*śloka*) in this context is simply a unit of measure of thirty-two syllables, rather than implying a verse couplet as in some other contexts.
- n.13 According to Zacchetti (2015, p. 176), the mentions come in a list of Prajñāpāramitā scriptures at the beginning of the *Jin’gang xian lun* (金剛仙論, Taishō 1512 (<https://cbetaonline.dila.edu.tw/en/T1512>)).
- n.14 This point was emphasized by Zacchetti (2005, pp. 42–50), and is further discussed in Zacchetti 2015, pp. 185–87.
- n.15 *Da banruoboreboluomiduo jing* (大般若波羅蜜多經, Taishō 220 (<https://cbetaonline.dila.edu.tw/en/T0220>)).
- n.16 For a more detailed account of the successive Chinese translations of *The Perfection of Wisdom in Twenty-Five Thousand Lines*, see the introduction to *The Perfection of Wisdom in Twenty-Five Thousand Lines* (Toh 9), i.11–i.21.
- n.17 More so than the Sanskrit of the *Twenty-Five Thousand* matches the Tibetan of the Kangyur version, for the case of the *Twenty-Five Thousand* is complicated by the existence of two different versions in Tibetan, one in the Kangyur (Toh 9) and the other in the Tengyur (Toh 3790); the Sanskrit matches the “eight-chapter” Tengyur version most closely. For more detail, see the introduction to *The Perfection of Wisdom in Twenty-Five Thousand Lines* (Toh 9), i.35–i.39.
- n.18 See Martin 2012. The blog posts of Dan Martin (Yerushalmi) on the topic of these early, imperial period translations have been most helpful in our explorations of it. Note that the word *bla*, which has many possible

connotations, could also be understood as meaning “early” or “primary.” In Ngawang Zangpo 2010, *bla ’bum* is rendered “Master Copy.”

- n.19 Although given the clan name Nyang (*nyang*) in Butön’s *History*, in the *Padma Kathang* (*pad+ma bka’ thang*, a fourteenth-century treasure text revealed by Orgyen Lingpa), and in a number of later works, other early texts say he was of the Lang (*rlangs* or sometimes *glang*) family. Alaksha Tendar mentions both clan names (folio 5.b). Khampa Gocha was among the earliest ordained Tibetan monks (but not one of the “seven men who were tested”). He is also sometimes referred to as Lang Khampa Lotsāwa, and may (according to Amyé Shab) be the same person as Lang Sugata Gocha (*rlangs su ga ta go cha*) or Lang Déwarshepa Gocha Sungpa (*rlangs bde bar gshegs pa go cha bsrungs pa*); see van der Kuijp 2013, pp. 178–79.
- n.20 Butön, folio 146.a. See also Nishioka, p. 68, # 105.
- n.21 A draft translation of the relevant passage is provided by Martin 2012.
- n.22 Rongtönpa, folios 3.a–3.b; Minling Terchen, folio 198.a; Alaksha Tendar, folios 5.b–6.b; Kongtrul, p. 227.
- n.23 Degé *dkar chag*, chapter 3, 1.107; chapter 4, folios 117.a–117.b.
- n.24 Narthang *dkar chag rgyas pa*, folio 24.a et seq., or Pedurma vol. 106, pp. 113–18 (the latter being considerably easier to read). See bibliography entry under Olkha Lelung Lobsang Trinlé.
- n.25 The Narthang catalog agrees on folio 24.a, but the summarized list of six manuscripts on folio 25.a (see below) suggests that the first translation was made in the reign of Tridé Tsuktsen, Tri Songdetsen’s father.
- n.26 The Tibetan word *dum bu*, literally “piece” or “portion” is used in these descriptions, and although it may denote volumes, the meaning may be some other physical division into parts.
- n.27 According to most accounts, although Rongtönpa’s (folio 3.a) could be read as referring rather to the queen’s blood being used. The Tibetan *mtshal* (meaning “vermilion,” or just “red”) added to *khrag* (“blood”) most likely serves simply as an honorific, or denotes red ink made with blood, or might possibly even imply that vermilion was added to blood to make red ink.
- n.28 See the introduction to *The Aparimitāyurjñāna Sūtra* (2) (Toh 675), i.8.
- n.29 See van Schaik 2002.

- n.30 The translations of these often-cryptic names are tentative. They are made on the assumption that each starts with a king's name or moniker.
- n.31 The Tibetan *bye* in this name could also be understood to mean "sand" or "million."
- n.32 Presumed to be Namdé Ösung (*gnam sde 'od srungs*), a son of Langdarma; for details see Dungkar's dictionary, p. 1217.
- n.33 Narthang catalog, folio 25.a. The mention of here of a "Darma" sponsoring the production of a *Hundred Thousand*, if it refers to Langdarma, is one among other pieces of historical evidence suggesting that Langdarma may not have been as hostile to Buddhism as the widespread traditional account relates.
- n.34 Rongtönpa, folios 3.b.5–4.a.2.
- n.35 We have so far been unable to identify this person further, or the period in which he lived; his revised version seems to be anterior to Ngok's revision, but the chronology needs further investigation.
- n.36 Rongtönpa had already said earlier (folio 3.a) that there were many copies of even the first, shortest translation to be found in Central Tibet. Indeed, Martin 2012 reports on the finding in Drepung by the contemporary Tibetan scholar Kawa Sherab Sangpo of one such "red manuscript" four-volume set.
- n.37 Narthang catalog, folio 25.a.7.
- n.38 Rongtönpa, folios 4.a.6–4.b.6.
- n.39 Degé Kangyur *dkar chag*, F.117.a. The absorptions mentioned in the *dkar chag* are (1) *shes rab sgron ma*, (2) *snang ba gsal ba*, and (3) *zla ba'i sgron me*.
- n.40 Rongtönpa, folio 5.a.4.
- n.41 Rongtönpa, folios 3.b–4.a. One clue that the seventeen versions he mentions belong to the imperial period and precede Ngok's revision is that the tenth was produced by Lhalung Pelkyi Dorje (*lha lung dpal gyi rdo rje*), presumably the same as the well-known ninth-century figure said to have assassinated Langdarma (see Treasury of Lives (<https://treasuryoflives.org/biographies/view/Lhalung-Pelgyi-Dorje/9618>)).
- n.42 Narthang catalog, folio 25.a.7. From the sequence of the passage concerned it would seem that this version must have appeared before the time of the thirteenth-century Chomden Rikpai Raltri (*bcom ldan rig pa'i ral gri*, 1227–

1305). The best known Yarlung Jowo is Shākya Rinchen Dé, fifteenth-century author notably of a history, but not known for his work on the editing or production of Kangyurs. He is therefore probably not the person referred to here, nor is it likely to be the famous Yarlung Lotsāwa Drakpa Gyaltsen (1242–1346). Another Yarlungpa is mentioned as a Narthang scholar who may have been responsible for an early Tengyur or its catalog. See Schaeffer and van der Kuijp 2009, p. 36, and Almogi 2021, pp. 177–78.

- n.43 Rongtönpa, folio 5.b.
- n.44 Neither of the two copies of the Hemis Kangyur, the fifth of the Kangyurs that add the extra chapters, is complete enough at the end of the final volume to show whether or not there was a colophon.
- n.45 'di ni bsam yas dang lha sa'i rig zing mtshams mi 'da' la sogs pa la gtugs nas/ zhus dag lan bcu drug byas pa'i rgyan gong gi 'bum nag mtshams mi 'da' la phyi mo byas nas/ dag par gtugs pa'i 'bum sdig ma 'dres zhes bya ba'i gser 'bum bcu gnyis dum/ lo tsa ba chen po thams cad mkhyen pa bu ston rin chen grub kyi thugs dam la phyi mo bgyis nas/ mkhas chen rin chen rgyal mtshan pas bzhengs pa la ma phyi bgyis pa'o. In Tibetan literature overall, such a large number of figures with the name Rinchen Gyaltsen are recorded that it would be difficult to identify this one with certainty. However, if the moniker "great scholar" is taken as a specific one, there was a fifteenth-century scholar at Sangphu referred to as *mkhas dbang rin chen rgyal mtshan*.
- n.46 On the differences between the Kangyur and Tengyur versions, see the introduction to *The Perfection of Wisdom in Twenty-Five Thousand Lines*, [i.35–i.39](#).
- n.47 See the introduction to *The Perfection of Wisdom in Twenty-Five Thousand Lines*, [i.111–i.113](#).
- n.48 In the *Twenty-Five Thousand*, ch. 26 has the title "The Hells," and ch. 27 "The Purity of All the Dharmas."
- n.49 The reservation here is that, at a fine-grain level, the *Abhisamayālaṃkāra* only fits the order of the *Twenty-Five Thousand* fully in the version of the sūtra in the Tengyur (Toh 3790) and not in the Kangyur version (Toh 9); see [n.46](#).
- n.50 On Smṛtijñānakīrti, see his biography in [Treasury of Lives](#) (<https://treasuryoflives.org/biographies/view/Smrtijñānakīrti/P4849>).
- n.51 For an explanation of these various names (a complex topic), see [i.7–i.13](#).
- n.52 This commentary has been translated and published by 84000, and will be linked to the present text. See *The Long Explanation of the Noble Perfection of*

Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines (<https://read.84000.co/translation/toh3808.html>) (Toh 3808), 2022; details of its authorship attribution, etc., can be found in the introduction.

- n.53 This commentary (Toh 3807) is currently being translated by 84000 and, when ready, will be linked to the present text. For its authorship attribution, see as follows: Denkarma folio 5.a; see also Hermann-Pfandt 514. Phangthangma, p. 54; see also Kawagoe 767. Chomden Rikpai Raltri, folio 70.b.3; see also Schaeffer and van der Kuip 2009, p. 263. Butön, folio 156.a.
- n.54 For details of these Tibetan lineages of prajñāpāramitā study, see Kongtrul, pp. 227–28, translated in Stein and Zangpo 2013, pp. 258–60; see also Brunnhölzl 2010, vol. 1, pp. 43–46.
- n.55 Dolpopa explicitly emphasized the importance, in his opinion, of the *Byhaṭṭīkā* commentarial tradition over that of the *Abhisamayālaṅkāra*.
- n.56 *bka' yang dag pas*, here and in the *Twenty-Five Thousand*, is one Tibetan rendering in the canonical texts of the Skt. *samyagājñā*, the other being the more widespread *yang dag pa'i shes pas* (“by perfect understanding”), as in the equivalent phrase in the *Eighteen Thousand*, 1.2 and as recommended in *Mahāvīyutpatti* 1087. See also *The Jewel Cloud* (Toh 231), 1.2 and n.21. Vetter, p. 67, n. 53, says it “deviates from the translation” of it as a verb (*kun shes pa*, “fully understand”).
- n.57 Bṭ1: “It means thus, in the order explained above, those who possess the inspired eloquence that was unimpeded are simply in possession of the good quality of being extremely skillful at the ‘inexhaustible’ many types of means for teaching the doctrine to beings.” Vetter, p. 29, n. 66, says “one would rather expect a *kṣaya* belonging to *pratisaṃvid*,” suggesting as an alternative translation “had comprehended the teaching, the inexhaustible mode of the detailed and thorough knowledges.”
- n.58 Edgerton s.v. *kuhana*: “hypocrisy, specifically display of behavior designed to stimulate laymen to give gifts.”
- n.59 “Realized and integrated” renders *rtogs pa khong du chud pa*. Cp. Kimura, 1–1:1, *gambhīradharmakṣāntipāraṅgatair*; Ghoṣa, Gilgit *gambhīradharmakṣānti-paramagatim gatair*, “gone to the furthest state that is a forbearance for the profound ultimate attribute.”
- n.60 By contrast, Bṭ1 renders this compound “they had overcome karma and afflicted mental states so they had overcome the hostile forces” and says it “means they had eliminated the enemy—karma and afflicted mental states.”

- n.61 Bṭ1: “ ‘Difficult for all śrāvakas and pratyekabuddhas to understand’ teaches that śrāvakas and pratyekabuddhas cannot understand the knowledge, aspiration, and range of practice of those bodhisattvas.” So too Vetter, p. 70.
- n.62 The correct reading is uncertain. Kimura, 1–1:1 *anantakalpakoṭīniḥsaraṇakuśalair*; Gilgit 1v2–3 (Zacchetti, p. 366; Vetter, p. 72), *anantakalpa(ko)[ṭī]nirdeśajñāna-nirḥsaraṇakuśalair*; Ghoṣa p. 4 *anantakalpakoṭīnirdeśajñātibhiḥ saraṇyākuśalair*? Edg s.v. *niḥsaraṇa*, citing Mvy 853, which cites this same passage (like Kimura) only with *niḥsaraṇa* (as in Bṭ3, 20a4 (1.110), *nges par ’byung ba*), suggests *ye shes kyi* (not *ye shes kyi*s) might go with *’byung ba*; cp. *yid ’byung ba* (*nirvid*) (“disgust,” “renunciation”) in the sense of a mental emancipation from something otherwise believed to be real and a problem. Bṭ1, p. 650, also has *kyi ’byung* (“of”) and, like Bṭ3, says the *’byung ba* here rendered “emancipation” means just that the bodhisattvas “have finished with and gone beyond” eons of teaching and working for beings, so, because of their practice of perseverance, at this level are effortless.
- n.63 This and the next are in an inverted order in D, which has not been followed here.
- n.64 Here and in the *Twenty-Five Thousand*, D reads *shes pa phra ba*, whereas the *Ten Thousand* has *phra ba mkhyen pa*. The *Long Explanation* (Toh 3808 1.123) here lists various aspects of this “subtle knowledge” or “knowledge that engages in subtlety” (which it renders as *ye shes phra ba*) with regard to conduct and so forth.
- n.65 Gilgit (Zacchetti, p. 367) and Ghoṣa, p. 5, *pratītyanirdeśakuśalair*; Vetter: “skilled in teaching dependent on the audience.” The *brten pa rtogs pa* is a *don ’gyur*. Emend Urga *bden pa* to *brten pa*. Bṭ1 glosses *bden pa* (emend to *brten pa*) *rtogs pa* with *gzhan gyis rtogs par bya ba’i phyir bstan pa*.
- n.66 Gilgit, Ghoṣa omit. Bṭ1 glosses it with “...stopping those actions and afflicted mental states of self and others through skillful means.”
- n.67 Bṭ1: “They do not ultimately view such scriptural doctrine as an existing thing, but conventionally, on account of their skill in the ‘ways of the doctrine,’ the various forms of teaching the levels and perfections and dharmas on the side of awakening and so on, they are fearless and are not scared, whatever the audience, when they differentiate and teach those doctrines.”
- n.68 This renders Gilgit *yathātmayāvātāraṇākuśalaiḥ*. Bṭ1 says this “teaches the skill in entry into the range of the knowledge of the tathāgatas. The range of the

knowledge of the tathāgatas, furthermore, is twofold: the correct comprehension of the ultimate nature of things and the correct comprehension of the conventional nature of things. As for the correct comprehension of the ultimate nature, ultimately all phenomena are simply just the true nature, beyond causal signs and ideas. As for the correct comprehension of the conventional nature, it is the unsurpassed conduct of the blessed buddhas—bringing beings to maturity, purifying a buddhafiield, and so on. That is the meaning of being skilled in bringing about correct comprehension of the range of the tathāgatas.”

- n.69 Ghoṣa, p. 6, *sarvabuddhotpādopasaṃkramaṇakuśalair*; Bṭ1, p. 660: “This is teaching that having traveled to whichever world system in which the buddhas appear, they are skilled in worshiping and serving them.”
- n.70 Ghoṣa, p. 6, *aparimitabuddhādhyeṣaṇakuśalair*; Bṭ1, p. 660: “This means that having gone into the presence of all those blessed lord buddhas, as many as there are, maintaining themselves in innumerable, immeasurable world systems, they request them to turn the wheel of the Dharma, and request those thinking to enter into final nirvāṇa to stay for a long time.”
- n.71 Bṭ1, p. 661: “This teaches that they possess the result from having completed the meditative stabilities that are the cause of the extrasensory powers. It means they are skilled, through the power of having earlier meditated on many types of meditative stabilities, at reveling in the various types of miraculous powers and working in various ways for the welfare of beings.”
- n.72 Ghoṣa, p. 6, and Kimura, 1–1:1, Sārthavāha. This is also the form found in the *Twenty-Five Thousand*.
- n.73 This name is not attested, except perhaps in Gilgit, 1v11, where the illegible letter that Zacchetti, p. 367, n. 6, renders as *pā* (following Ghoṣa’s *bhadrapāla*) may in fact be *ba*.
- n.74 Here and in the following the names have been rendered as ending in *-mati* in accord with the Tib *blo gros*, not as expected with the Skt possessive ending *-matin*.
- n.75 *mthu dam pas rnam par gnon pa* in place of *rab kyi rtsal gyis rnam par gnon pa*.
- n.76 Ghoṣa, p. 6; Kimura, 1–1:2, has Anupamacintin.
- n.77 Gilgit, 2r3, Vyūharāja (*rnam par bkod pa’i rgyal po*).
- n.78 *dgongs pa* is honorific for *dran pa*; cf. Bṭ1, p. 662, *dran pa mngon du gzhaḡ pa bstan pa’i phyir*.

- n.79 'phrul gyi spyan is the pre-reform translation of *divyacakṣus* ("divine eye").
- n.80 For all the parts of the body mentioned in this paragraph, the Tib reads 'od zer bye ba khrag khrig brgya stong drug cu drug cu. The translation does not repeat *drug cu* ("sixty") because it signifies that sets of that number of rays of light are emitted from each one of the paired parts of his body or individual members in the list. Ghoṣa omits *ṣaṣṭiṣaṣṭi* each time.
- n.81 On the specific number *hundred thousand ten million billion* see the enumeration spelled out in detail, beginning from one and going up to an *anabhilāpyānabhilāpya*, below (2.164).
- n.82 In both the Skt and Tib, in each of the six sets of three words the same verb is used with the same prefixes indicating greater intensity.
- n.83 This reading (also in the *Twenty-Five Thousand* and the Tengyur version of the *Twenty-Five Thousand*) appears to render *mṛduka* and *snigdha* not literally, but in accord with what they are attempting to convey; cf. Mppś (English translation), pp. 376–77, "the Buddha first shows his miraculous power to the beings of the *trisāhasramahāsāhasralokadhātu*; then, when their minds are softened (*mṛduka*, *snigdha*), he preaches the Dharma to them. This is why he shakes the earth in six ways." Bṭ1, p. 667: "Even when it shakes in six ways, beings do not become alarmed, scared, and so on, and the mountains, ground, vegetation, and so on become easily traversable, verdant, and delightful." On *nyams su bde ba* cf. Negi s.v. *nyams bde ba*.
- n.84 *log par ltung / lhung ba, vinipāta*.
- n.85 This D reading, absent from K, N, and so on, is supported by both Ghoṣa and Gilgit and in large part by the *Eighteen Thousand*.
- n.86 This renders Ghoṣa, p. 21, *prakṛtyātmabhāvaḥ* (*prakṛtyā ātmabhāvaḥ*), literally "his own body, in its basic nature." Cf. Kimura, 1–1:6, *ātmabhāvaṃ prakṛtam*, "an ordinary body" (Zacchetti, pp. 266–67, n. 202, citing Lamotte, vol. 1, p. 517, "corps ordinaire").
- n.87 This renders Ghoṣa, p. 21, *śuddhāvāsakāyikādevanikāyā ābhāsvarā brahmakāyikāḥ*; cp. Kimura, 1–1:6, *śubhakṛtsnā ābhāsvarā brahmakāyikā*. Here and in the *Twenty-Five Thousand* the name *kun snang dang ba* (*ābhāsvara*) refers to the third of the three divisions of the gods of the second meditative concentration in the form realm. The rendering 'od gsal ba (*ābhāsvara*) is more frequent; *dang ba* is perhaps *gdangs* for *svara*. That the order is unusual here is corroborated by the detailed explanation in Mppś (English translation), pp. 409–12.

- n.88 Nakamura (2014, p. 516) renders these “strewing [flowers] near [to Buddha], strewing [flowers] in front [of Buddha] and strewing [flowers] all around [Buddha].” The Tib says, literally, “strew down on, strew over, and strew right over.”
- n.89 Again, in each of the three words the same verb is used with prefixes indicating greater intensity. *Ghoṣa*, p. 22, *lambante sma pralambante sma abhipralambante sma*.
- n.90 This is the spelling, not *bṛha(t)* in *Ghoṣa* (the only place these divisions are attested to our knowledge).
- n.91 A literal rendering is “in the form of a youth” (*kumārabhūta*). Bṭ1, pp. 674–74: They are “bodhisattvas seated in the presence of the Blessed One Śākyamuni, among whom some naturally have few attachments and from first producing the thought are celibate and have completed the ten levels, and some are bodhisattvas who have attained a standing on the eighth level and above free from effort and conceptualization. They are like young princes, and they are suitable to be given the empowerment as the regent (*rgyal tshab*) of a blessed lord buddha, a Dharma king, because they are standing at the level of a successor of a Dharma king.”
- n.92 *der nyams par gyur ta re* renders *Ghoṣa*, p. 30, *ma tatra kṣanethāḥ*.
- n.93 “Since” renders *upādāya*, rendered *phyir* in Tib, in the sense that the perfection comes after what is preceded by it (*phyi ru*).
- n.94 “False imagination” renders *yongs su rtog pa*. Kimura, 1–1:28, *vikṣiptacittān*; *Ghoṣa*, p. 56, *avikṣepāśaṅkaraṇatām* (“no disturbance and nothing that makes you anxious”); Gilgit (Zacchetti), p. 376, *dhyānamadānāsvādanatām*, and the *Twenty-Five Thousand* and the *Eighteen Thousand*, which share the same reading, all differ.
- n.95 Emend *skye ba*, “birth,” to C *skyo ba* (*Ghoṣa*, Kimura, Gilgit *udvega*), “disillusionment.”
- n.96 Kimura, 1–1:29, *aśuci* (“uncleanliness”).
- n.97 This renders *advaya* (in all editions of the *Hundred Thousand*) in place of *Ghoṣa*, Kimura, and Gilgit *anvaya*; *Twenty-Five Thousand*, ka 28a7 (2.5), *rjes su ’gro ba*; *Eighteen Thousand*, ka 12a5 (2.4), and Bṭ1, p. 703, *rjes su rtogs pa*.
- n.98 *Ghoṣa* *yathāruta*; Gilgit *yathāva(t)*; Bṭ1, p. 705, and Bṭ3 4.55: “have an understanding and knowledge of all the languages and speech of hell

beings, animals, ghosts, gods, humans, and Brahmā deities.”

- n.99 Cf. the entry on *vitakka* by Bhikkhu Anālayo in *Encyclopedia of Buddhism*, edited by G.P. Malalasekera et al, vol. 8 (2009), pp. 14–15 s.v. *vitakka* and *jhāna*. The “initial application of mind” (Tib *rnam par rtog pa*; Skt *vitarka*) and “sustained application of mind” (Tib *rnam par dpyod pa*; Skt *vicāra*) are necessary before reaching the stillness of the second meditative concentration. These are not gross conceptual states that give rise to lust or hatred. The author makes a rather nice association of the two terms with the way the mind works when somebody is going to say something. It may be fully articulated within the mind before it is said, or it may not be. In both cases there is a deep mental effort, as it were, not a gross level of thinking, necessary to get out what you want to say, and in that sense there is a level of effort in the first concentration absent on the higher levels.
- n.100 This renders PSP, 1–1:30, *anājñātamañjñāsyāmīndriya*, “the faculty of coming to understand what one has not yet understood” (cf. *Abhidharmakośa* 2.4), but both Ghoṣa and Gilgit have *ājñāsyāmīndriya*, “the ‘I will come to know’ faculty.”
- n.101 The translators read *ājñātāvīndriya*.
- n.102 Ghoṣa, p. 67, and Gilgit *sarvavākāravāropetaṃ sarvavajñajñānam abhisamboddhukāmena*. Cp. Kimura, 1–1:30 (*le’u brgyad ma*, 27b7), which has been edited to perfectly fit with the *Abhisamayālaṅkāra*: *sarvajñatām jñānena darśanena cāvalokyātikramitukāmena bodhisattvena mahāsattvena prajñāpāramitā bhāvayitavyā, mārgajñatām paripūrāyitukāmena sarvākārajñatām anuprāptukāmena*.
- n.103 Bṭ1, p. 722: “This teaches the result of the bodhisattvas’ knowledge of all aspects of the path, because bodhisattvas perfect the knowledge of all aspects of the path, and having understood the thoughts and behavior of beings, establish what is beneficial for beings.”
- n.104 The compound *sarvavāsanānusandhikleśaprahāṇa* as a *dvandva* means “abandon all propensities, connections, and afflicted mental states,” as in the explanation at Bṭ3 4.80 and Bṭ1, p. 722: “It teaches the result of the knowledge, furnished with the best of all aspects, of a knower of all aspects. Propensities left by action, propensities left by afflicted mental states, and propensities left by life [Bṭ3 “birth”] are the three sorts of propensities; connections to action, connections to afflicted mental states, and connections to life are the three sorts of connections, because the connections on account of dependent origination are three. The meaning is that they ‘want to abandon’ all ‘propensities,’ all ‘connections,’ and all ‘afflicted mental states.’

" See *The Precious Discourse on the Blessed One's Extensive Wisdom That Leads to Infinite Certainty* (Toh 99), 3.162, and Mppś (English translation) vol. 5, p. 2029, n. 399.

- n.105 This scripture sometimes says "five" and sometimes "six" extrasensory powers (*abhijñā*). Bṭ1 says the sixth is "knowledge of the extinction of contaminants/inflows."
- n.106 Bṭ1, p. 725: "It says this because bodhisattvas are focused on the welfare of all beings. So, because they have to work for their welfare, they correctly understand what thoughts they are thinking and what conduct they have faith in and so on."
- n.107 This differs slightly from both the *Twenty-Five Thousand* 2.9, and the *Eighteen Thousand* 2.7. Cf. PSP, 1–1:32, and *le'u brgyad ma*, ga 28b7 ff.
- n.108 Only *D Hundred Thousand* has this reading, supported by Z, p. 377, *sthātukāmena*; the *Twenty-Five Thousand*, *Eighteen Thousand*, and *le'u brgyad ma* have *spyod*.
- n.109 This renders *spos*.
- n.110 Domits.
- n.111 Ghoṣa, Gilgit, and PSP omit.
- n.112 At *Twenty-Five Thousand* 2.19 the same Tib is rendered into English as "all worlds within the whole infinity of the realm of phenomena and the very reaches of the realm of space."
- n.113 This renders *snying po byang chub*. The *bodhimaṇḍapa* is the "choice ring" (like the cream, which is the essence of the milk, that makes a rim on a bucket) within which enlightenment occurs.
- n.114 *sems bskyed pa gcig gis*. In other instances in the text, *sems bskyed pa* (*cittotpāda*) has been interpreted as an abbreviated form of the technical term *byang chub kyi sems bskyed pa* (*bodhicittotpāda*), and thus *sems bskyed pa* has been rendered "setting of the mind on enlightenment," but in the present context this term seems more likely to mean simply "just by having the thought."
- n.115 Bṭ1, p. 732: "Who want to understand the ultimate and conventional aspect and defining characteristic of all conditioned and unconditioned phenomena." The *Twenty-Five Thousand*, ka 32a3 (2.26), adds *de bzhin nyid*.

- n.116 Bṭ1, p. 732: “It is true that there is no difference in the real nature but it is still divided threefold on account of a differentiation of its basis and the entry into it. The entry into it is threefold because of the entry into by the bodhisattvas’ knowledge of all aspects of paths, the blessed lord buddhas’ all-aspect omniscience, and the śrāvakas’ and pratyekabuddhas’ omniscience. Among them, the thoroughly established nature of inner and outer phenomena such as forms and sounds and so on is called ‘the real nature of all phenomena’; the unmistakable real nature, the one and only real nature, suchness, the unchanging real nature, and the genuine, definitive real nature *are* the real nature of all phenomena, and are simply synonyms for the unmistakable realization by the bodhisattvas’ knowledge of all aspects of paths. So, it is teaching that they want to comprehend by entering into it with the bodhisattvas’ knowledge of all aspects of paths.”
- n.117 Alternatively, the *dharmadhātu* is the “dharma constituent” under which rubric all phenomena are subsumed. Bṭ1, p. 733: “The essential nature of the *dharmakāya* (‘body of qualities/ultimate attributes’) is the basis of all the dharmas (‘qualities’), the powers, the fearlessnesses, and so on, of a buddha, hence it is called the ‘realm of phenomena/dharma constituent.’ So it is saying that those who want to comprehend such a realm of phenomena /dharma constituent by entering into it as knowers of a tathāgata’s all-aspect omniscience should train in the perfection of wisdom.”
- n.118 Bṭ1, p. 733: “The nirvāṇa without any remaining aggregates of the śrāvakas and pratyekabuddhas is called *the suchness at the very limit of reality*. So it means that those who want to comprehend such a suchness at the very limit of reality by entering into it with a śrāvaka’s or pratyekabuddha’s omniscience should train in the perfection of wisdom. It is teaching that they want to attain the qualities of an eighth-level bodhisattva.”
- n.119 This renders *asaṃkhyeya* and *aprameya*, two fabulously high numbers.
- n.120 Ghoṣa *oṣadhi*.
- n.121 This renders the Tib literally, but it makes better sense to take the earlier words in the Skt compounds (which both end in *saṃcaya*, “collection”)—the trees and so on, and the rocks and so on—as incorporated in the last words (“forests” and “land”).
- n.122 “Such that” renders the *zhes* (*iti) at the end; the *Twenty-Five Thousand* supplies ‘*dod pas*, “wanting” or “wishing that.”
- n.123 The translators read *eva* in place of Ghoṣa, p. 90, *evam*. “Based on” renders *gnas pas* (*niśrāya*).

- n.124 The translators perhaps read a form of *saṃbhū* in place of *Ghoṣa*, p. 91, *samāpad*.
- n.125 Alternatively, *sarvavadharmmaprajñānatānupalambhayogena* means “by way of not apprehending a wisdom that knows all phenomena.”
- n.126 Bṭ1, p. 736: “The attributes (*guṇa*, *yon tan*) are twofold: ultimate attributes and conventional attributes. The ultimate attribute is the intrinsically pure nature of the dharma body. The conventional attributes are the powers, fearlessnesses, eighteen distinct qualities, and so on.
- n.127 Bṭ1, p. 736: “ ‘Conditioned phenomena’ (*saṃskṛta*) are made (*kṛta*) from the coming together and assembly (*saṃ-*) of causes and conditions. There are contaminated and uncontaminated ones. Of them, the *contaminated* are phenomena included in the three realms. The *uncontaminated* are in essence the path of the noble ones. The correct knowledge of those phenomena in their ultimate and conventional modes insofar as it has got to the limit of, has comprehended, them, is ‘perfection’ that has ‘gone beyond.’ ”
- n.128 Bṭ1, p. 736: “The *contaminated* are form and so on, those in regard to which afflicted mental states arise. The *uncontaminated* are the levels, the perfections, the nirvāṇas and so on, which is to say, those in regard to which afflicted mental states do not emerge.”
- n.129 Bṭ1, p. 737: “Virtuous phenomena are nonattachment, nonconfusion, nonhatred and so on. Nonvirtuous phenomena are attachment, confusion, hatred and so on.”
- n.130 Bṭ1, p. 737: “Ordinary phenomena are from the end of the level of practice on account of belief on down. Extraordinary phenomena are from the first level on up to the buddha level.”
- n.131 Bṭ1, p. 737: “The material phenomena appear and are to be seen and are obstructing. Immaterial phenomena (without form) do not appear and are not to be seen and are not obstructing.”
- n.132 Bṭ1, p. 737: “Determinate phenomena—phenomena that can be prophesied/are objects of moral inquiry (*vyākṛta*)—are what are suitable to be prophesied, such as, ‘With a thought without attachment, without hatred, and without confusion, the practices of generosity, discipline, and so on cause obtaining a high status and many enjoyments.’ and so on. Indeterminate phenomena—phenomena that cannot be prophesied /are not objects of moral inquiry—are the results of the practice of art and music

and so on, in regard to which there is no certainty at all about whether they will bring happiness or suffering.”

- n.133 Bṭ1, p. 737: “The phenomena that are certain (*niyata*) are the certainties of being in a śrāvaka, a pratyekabuddha, or a bodhisattva lineage. Phenomena that are not certain are those that come about relative to spiritual friends and bad friends.”
- n.134 Bṭ1, pp. 737–38: “The phenomena to do with escaping (*’byung ba*, Ghoṣa, Gilgit *nairyānika*) are those with the nature of escaping from the three realms: the śrāvaka results of stream enterer and so on; the levels of bodhisattvas, the first level and so on; the thirty-seven dharmas on the side of awakening [note that Āryavimuktisena (Pensa, p. 20) only lists this]; and the perfections and so on that serve to cause the attainment of nirvāṇa. Those to do with no escaping are the opposite of these, the phenomena that serve to cause saṃsāra.” “To do with escaping” or “causes emergence” is the definition of the truth of the path, the fourth of the four truths of the noble ones.
- n.135 Bṭ1, p. 738: “The phenomena that aid getting worse (*’grib pa’i tshul can*; Ghoṣa, Gilgit *hānabhāgīya*) are afflictive obscurations and obscurations to knowledge. Phenomena [that aid getting] better (*khyad par gyi tshul can*, *viśeṣabhāgīya*) are those that serve to counteract those two obscurations.”
- n.136 “Attributes,” used here in place of “phenomena,” renders the same word (*chos*, *dharma*).
- n.137 Bṭ1, p. 738: “The phenomena of ordinary beings are the experiences (*spyod pa*) of the mistaken view of the impermanent as permanent, suffering as happiness, the unclean as clean, and the selfless as a self. The phenomena of the noble ones are the opposite of those: the views of impermanence, suffering, uncleanliness, and selflessness.”
- n.138 Bṭ1, p. 738: “The phenomena of those in training are the phenomena from stream enterer to non-returner, and of those not in training—the phenomenon that is the result of a worthy one.”
- n.139 Bṭ1, p. 738: “The phenomena of śrāvakas are the entry in, and so on, by way of the four truths of the noble ones, and the phenomena of pratyekabuddhas are the entry in, and so on, by way of the realization of dependent origination.”
- n.140 Bṭ1, p. 738: “The phenomena of bodhisattvas are a bodhisattva’s practices from the level of practice on account of belief up to the tenth level. The phenomena of buddhas are in the form of the result of those included in the

buddha level: the five transcendental knowledges, the powers, the fearlessnesses, and so on.”

- n.141 Bṭ1, p. 739: “ ‘Want to go beyond all phenomena’ summarizes all the phenomena spoken of before, which is to say, the correct realization of the ultimate and conventional characteristic marks of all the phenomena spoken of before.”
- n.142 “The very limit of nonarising” renders *ma skye ba’i mthar phyin pa*; Ghoṣa, Gilgit *anutpattikoṭim anuprāptukāmena*. Bṭ1: “These are explaining that bodhisattvas at the tenth level, in order to attain the good quality of realizing the ultimate characteristic mark of all the phenomena spoken of earlier, have to practice the perfection of wisdom, which is to say, the ultimate characteristic mark is called ‘suchness,’ ‘the very limit of nonarising,’ and ‘the very limit of reality.’ It means they want to go to the very limit of those.”
- n.143 Bṭ1, p. 739: “Because of their transcendental knowledge, force, and miraculous power, the bodhisattvas abiding on the tenth level are distinguished as superior to śrāvakas and pratyekabuddhas, so being the main, the supreme, the best ones they ‘have precedence.’ So, those who want to attain such a quality should train in the perfection of wisdom. That is the meaning.”
- n.144 Bṭ1, pp. 739–40: “Through their force of the empowerment and miraculous powers attained by bodhisattvas on the tenth level, even in one moment, minute, and second, they have the capacity to offer unsurpassed, inconceivable service.”
- n.145 *nang gi ’khor du ’gyur pa*, =*adhyātmaparivāra*? Ghoṣa *atyantaparivāra*, Gilgit *abhyantaparivāra*. Bṭ1, p. 740: “Bodhisattvas on the tenth level, because they are obstructed by a single birth on the buddha level and because they are simply a cut of the sheerest cloth (*dar las chod pa tsam*) away from the transcendental knowledge of a knower of all, are close by in the circle of a buddha, so they are ‘in the intimate retinue.’ ”
- n.146 Bṭ1, p. 740: “Because bodhisattvas on the tenth level have become like buddhas, they are the place worshiped and respected by those among the gods who have the greatest force and magical power—Indra, Brahmā, and so on. So it means wanting to have a retinue of many like those.
- n.147 Gilgit (Zacchetti, p. 383): *dane ’navagr̥hītācittena*.
- n.148 Bṭ1, p. 741: “The bodhisattvas at the tenth level are unobstructed when it comes to explaining the doctrine and applying themselves to the welfare of

beings. What they apply themselves to is achieved so it is not in vain. Their establishing beings in the five bases of meritorious action is not in vain.”

- n.149 Tib *sngon gyi sbyor ba dang ldan pa* is a literal rendering of *pūrvavayogasahagatā* (*caryā*), “together with, connected with the past” (= “formerly”).
- n.150 Gilgit, p. 383, *ṛddhividhivikurvitaṃ*; Ghoṣa, p. 99, *ṛddhivikurvutim*.
- n.151 “Retain” renders *yang dag par gzung, sandhāraya* (“to bear [in mind] perfectly”).
- n.152 Tib *dbyang kyis bsnyad pa*; literally “the melodious narrations.”
- n.153 This renders Tib *ched du brjod pa* literally. Skt *udāna* also means those statements made by all the buddhas (about impermanence, attachment, the path, and so on) that cause pleasure to rise up in the hearer.
- n.154 Ghoṣa *sattvebhyo ’kṣuṇṇadharmmaṃ deśayeyaṃ* (“a doctrine that has not been stomped down on”); Gilgit omits. Tib *kṣud* (“to tread down on”). Bṭ1, p. 745: “Having taught that those who want to obtain the qualities and greatness of bodhisattvas on the tenth level should then persevere at the perfection of wisdom, to teach that those who want to obtain the qualities and greatness of buddhas should persevere at the perfection of wisdom, it says ‘who want to train in the tathāgatas’ way of carrying themselves’ and so on...An ‘elephant’ is *nāga* in Sanskrit and *nāga* also refers to the best, the most excellent, the chief [MW s.v. *nāga*, “the best or most excellent of any kind”], and also refers to an elephant, a snake, and a buddha. In this context, the manner or method of the seeing of the blessed lord buddhas is to ‘look down as an elephant looks.’ [The following is also at Bṭ3 4.175] They do not look up at what is above, look down at what is below, look to the sides at what is to the right or left, twist their neck to look at what is behind, concentrate to look at what is far off, or look without concentrating at what is close by. This says that however they are carrying themselves and however they are looking, they ‘look down as an elephant looks’ because they look at all beings and all dharmas in all world systems.”
- n.155 The meditative stability “that has stretched out like a lion” or “yawned like a lion” is described in detail in 8.443.
- n.156 Bṭ1, p. 746: This “teaches the result of bringing to maturity. Having trampled with an overwhelming presence, through the force of that they have established [beings] in the good doctrine; they have brought them to maturity.”

- n.157 Here and below, the reference to “thousand-spoked wheels” on the soles of the feet is a reference to the image or motif of a thousand-spoked wheel on the soles of the Buddha’s feet.
- n.158 Add *brjod du med pa’am*; Ghoṣa *anabhilāpya*.
- n.159 These are the names in Ghoṣa. Edgerton s.v. *ṛhatphala* treats *ṛha(t)* as an alternative for *ṛhat* (“big”).
- n.160 Delete *shing* (“tree”) that is not supported by either Gilgit *bodhimaṇḍam upasamkkrameyam* or Ghoṣa, p. 113, *bodhimaṇḍam upasaṃkramyayām*, and makes better sense of the following paragraph where both have *bodhivṛkṣatale* (“on the ground of the Bodhi tree”). Kimura 1–1:49 keeps *bodhimaṇḍadrūmamūlam* (“foot of the tree at the seat of enlightenment”) for both and changes the verb from “approach” to “spread out the mat at.”
- n.161 These are the names in Ghoṣa. Edgerton s.v. *ṛhatphala* treats *ṛha(t)* as an alternative for *ṛhat* (“big”).
- n.162 This is problematic. “Is without an entourage of queens” is supported by Gilgit 16v5 *bodhisattvasyāmaithunasam̐yoga-prasthānatāyai* and made explicit by Haribhadra at PSP, 1–1:52, *maithunadharmaparivarjanena* (“given up his entourage of queens”), and most tellingly the following *lhag bcas (te)* that strongly suggests the reason for the gods being overjoyed. Alternatively, keeping in mind the *dbul bar bya’o* rendered “we will give” [the begging bowls] just above, it may have the sense of “we will have presented them an entourage of queens,” supported by Ghoṣa, p. 116, *bodhisattvasya maithunasam̐yogaprasthānatāyai*. Here the *la don (de la)* and the absence of a *byed sgra (-s)* ending on the word preceding *dbul* might support this alternative translation, based on the thought that, of the twelve deeds, the gods are overjoyed at the marriage deed of Śākyamuni as the prince Siddhārtha prior to the great renunciation. Cf. Bṛ1, pp. 749–50: “ ‘Still, in order to establish beings in awakening these [bodhisattvas] practice celibacy. They do not engage in any sexual acts,’ and so on, teaches the pure aspiration and pure behavior of bodhisattvas practicing like that. As for ‘Blessed One, do bodhisattva great beings definitely have a father, a mother, a wife, sons, and daughters?’ and so on, having given the above description of the good qualities of the bodhisattvas, following on from the sons and daughters of good families having made the commitment to be the mother and father and so on of those bodhisattvas, and the Four Great Kings making the commitment to supply the entourage of queens, in response to Śāradvatī-putra’s inquiry about whether bodhisattvas definitely have to have girls and so on, the Blessed One explains that actual bodhisattvas do not enjoy the

five sorts of sense objects out of attachment, but abiding in conventional truth, without attachment, and with skillful means, through the four ways of gathering a retinue they gather beings together and use the five sorts of sense objects in order to establish them in the doctrine.”

- n.163 “Enjoyment” renders *rnam par spyod pa*. Ghoṣa, p. 117, and Gilgit, p. 387, *vilārapratilabhda*.
- n.164 K and N, supported by Ghoṣa and Gilgit, only have these first two alternatives, probably supported by Bṭ1, p. 750: “teaches that...‘they practice,’ and ‘they do not practice’ cannot ultimately be apprehended.” The translation here follows D that is *Eighteen Thousand*.
- n.165 Alternatively, “physical forms are not empty of emptiness, and emptiness is not other than form.”
- n.166 The Skt versions have *darśana* (“the seeing”); Tib *mthong ba* could also mean that. “Not really exist” renders *yod pa ma yin pa (asat)*.
- n.167 Here *sgyu ma* (“illusion”) is rendering *kṛtrimam*, more usually *bcoś ma* (“fabricated,” “artificial”).
- n.168 Z, p. 206, n. 45: “Because naming is artificial in the cases of (of: with regard to) each single dharma; they [i.e. the states described in the preceding paragraph], having been imagined, are designated with an accidental appellation that is falsely imagined, and on the basis of [this] appellation they are clung to.”
- n.169 This renders *mngon par zhen*. Although this is the expected translation, here and in the *Twenty-Five Thousand* the translators usually render forms of *abhiniviś* with *mngon par ’chags*. An alternative translation: “From convention they are settled down on as real.”
- n.170 An alternative translation: “They do not falsely project them, and they are not settled down on as real.”
- n.171 Gilgit, 18r9–10; Ghoṣa omits.
- n.172 The translators render *svabhāva* by *ngo bo* here to differentiate it from *prakṛti*; just below where the distinction is not necessary, they use *rang bzhin* for *svabhāva*. Ghoṣa, p. 129, *anutpādaprakṛtikāḥ svabhāvaśūnyāḥ*.
- n.173 The translators render the gerundives in *-tava* by *bzla’o* and here, the future first person singular *-syāmi*, with *bzla bar bya’o*.

- n.174 The *Twenty-Five Thousand*, ka 47a (2.95), has *byang chub* ("path of enlightenment"). Bṭ1 (p. 755) glosses "bodhisattva" as "enlightenment."
- n.175 "Practice" renders *chos* (*dharma*).
- n.176 This is also the reading in the *Stok Twenty-Five Thousand*, ka 61b2; the *Eighteen Thousand*, supported by Ghoṣa, p. 132; and Z, p. 391. Kimura and the D *Twenty-Five Thousand* differ.
- n.177 "There are" renders *yod pas*, likely a rendering of *āgamyā* ("thanks to").
- n.178 In the translation of the *Twenty-Five Thousand*, "discerned" takes *yod pa* to be the Tib translation of Gilgit, Kimura, and Ghoṣa's *prajñāyante*.
- n.179 Z suggests "metaphorically" as a translation for *paryāyeṇa* (*rnam grangs kyis*). In the *Twenty-Five Thousand* this is rendered "in a manner."
- n.180 LSPW uses "endeavor" and "join" for *yuj* and its derivatives; *brtson* does mean "to endeavor, make an effort," but as Z notes, Kumārajīva's Chinese translation of this includes the meaning "compliant with," that is, fitting, or logically established.
- n.181 "Flowing along together" renders *lhan cig kun tu rgyu* (*saha samavasaratīti*).
- n.182 "Does not obstruct" renders *thogs par byed pa* (*rūpayati*) (more usually *gzugs su yod pa/rung ba*), the Abhidharma definition of form; each of the following is the definition of the respective aggregate.
- n.183 "Without conjunction or disjunction" ('*du ba dang 'bral ba*) (=there is nothing together and there is nothing apart) renders *ayogāviyoga* (a secondary formation from *yuj* cognate with English "yoke," and from which English gets the loan word "yoga"). The passive past participle *yukta* of the same root (*yuj*) has been rendered "engaged." The sense of *yuj* is of different things coming or being together. The Tib renders *yoga/viyoga* here with the nonvoluntary/intransitive forms of coming/being together and separating/being separate. In the immediately following sections *yojayati* ("they cause X to engage with Y" or "they associate X with Y") is a causal formed from the same root. The Tib renders it with the voluntary/transitive form of '*du* (*bsdud*) and the voluntary/transitive '*byed* ("to make separate").
- n.184 "Yogic practice" renders *rnal 'byor*, *yoga*.
- n.185 Bṭ1, pp. 761–62: "From 'Śāradvatīputra, bodhisattva great beings who practice accordingly are said to engage with the perfection of wisdom, but, even though they practice the perfection of wisdom in that manner, they do

not observe that they are either “engaged” or “not engaged” with physical forms’ up to ‘In this way, Śāradvatīputra, because all phenomena are without conjunction or disjunction, bodhisattva great beings are said to engage with the perfection of wisdom’ is an explanation presenting in a different form their entering into the defining mark of engagement on account of having abandoned the notion that they are engaging or not engaging, because they themselves have no notion that they are those who are doing something and because they do not have the wrong view of a self. From ‘Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither cause emptiness to engage with nor to disengage from emptiness,’ up to ‘They neither cause wishlessness to engage with nor to disengage from wishlessness, nor the yogic practice of wishlessness’ is the three gateways to liberation. It teaches the defining mark of engaging as the abandonment of the notion of causing engagement or causing disengagement. Were there to be some attribute ‘emptiness’ that is an existent thing it might be possible to cause engagement and cause disengagement with something other than that emptiness, but because some attribute ‘emptiness’ that is an existent thing is not established at all they do not cause emptiness to engage with emptiness, nor disengage from it. Take ‘nor the yogic practice of emptiness with the emptiness meditative stability. It is saying that the meditative stability that is an existent thing also does not exist, so they do not cause the meditative stability to engage with it or disengage from it. Construe signlessness and wishlessness in the same way. ‘If you ask why, it is because there is neither conjunction nor disjunction in emptiness,’ and so on, teach the reason why the three gateways to liberation are not existent things.” Cf. Bṛ3 4.293.

- n.186 “Enter into” (*jug*) and the immediately following “understanding” (*khong du chud*) both render forms of the same verb *avatṛ* (Z, p. 394; PSP 1–1:66).
- n.187 This means the emptiness of the defining marks particular to specific dharmas. This emptiness comes after “the emptiness of all phenomena” in the list of emptinesses. Bṛ1, p. 762: “It teaches that they neither engage with nor disengage from the five aggregates and so on, because their own intrinsic defining characteristics are not established.”
- n.188 “Associate with” (*sbyor*) and the earlier “cause to engage” (*bsdud*) render the same word *yojayati*, a causal form of *yuj*. Each of the phenomena, starting with physical forms, is a basis for designating a “bodhisattva.” The negation is of the bodhisattva, at any level, and when enlightened, causing the engagement of any of the phenomena, that are the basis on which they are

labeled a person, with its definition, for instance, or with a particular time period and so on.

- n.189 Z, p. 394 (22v11), [try]*adhvasamatāśūnyatām upādāya*. Ghoṣa, p. 168, “because of the sameness of the [three] times” (*adhvasamānatā upādāya*); PSP, 1–1:67, “because of the emptiness of time” (*adhvaśūnyatām upādāya*).
- n.190 PSP, 1–1:67, *evaṃ yujyamānaḥ*; Gilgit, Ghoṣa *evaṃ yukta* (*Eighteen Thousand*, ka 31b3 (3.36), *brston*), “engage.”
- n.191 Ghoṣa, p. 168, and Z, p. 395 *sarvajñatā*; the *Twenty-Five Thousand*’s *rnam pa thams cad mkhyen pa* is Kimura, 1–1:67, *sarvākārājñatā*.
- n.192 Here, and in all the following, the *eva* (Tib *nyid*: “the very,” “the actual”) has not been rendered separately in English.
- n.193 Ghoṣa, p. 175, *adhyātmaśūnyatām eva*. It is not possible to write *stong pa nyid nyid* in Tib.
- n.194 This is the reading in all versions, including the *S Hundred Thousand*, ka 180a7. It is also the reading in the following *mtshan ma med pa* section. In the *smon pa med pa* section that follows that, however, it reverts to listing all the fruits, starting from the fruit of having entered the stream, and leaves out “omniscience” (*sarvajñatā*).
- n.195 “Stable” and “unstable,” or “secure” and “insecure,” render *sāra* and *durbala*. The *Eighteen Thousand*, 33a7 (3.41), has *snying po can* and *nyam chung ba*, “strong” or “weak.”
- n.196 Gilgit, 24v8, but with *nopaiti*; the *Eighteen Thousand*, 33b2 (3.42), has *khas mi len* (“does not assert”) (since the plural “bodhisattva great beings” is used, this is “do not assert”) in place of *mi dmigs pa* (“does not apprehend”). Ghoṣa omits.
- n.197 Gilgit, 25r4–5, and the *Eighteen Thousand*, 3.43 put “the emptiness of nonarising” after “the emptiness of all phenomena” in the list of emptinesses. (In the *Eighteen Thousand* these are actually rendered “the emptiness of all dharmas” followed by “the emptiness of the unproduced.”) They both, together with Ghoṣa, p. 250, omit “the emptiness of nonceasing.” Kimura, 1–1:72, tacks on the emptinesses of *bhāva*, *abhāva*, *svabhāva*, and *parabhāva* in place of these two emptinesses. The order in the list, from “the perfection of generosity” down to “the very limit of reality,” is problematic.

- n.198 “Different sorts of miraculous ability,” the different kinds of them, or performances of them, renders *rdzu 'phrul gyi rnam pa*; *Ghoṣa*, p. 252, and Kimura, 1–1:72, *ṛddhividhi*.
- n.199 This renders *Ghoṣa*, p. 252, *sarvākāraṇi sarvābhijñā upalapsyate*, not as “all extrasensory powers” but as “extrasensory powers that know all.”
- n.200 “Have been born” renders *skyes par gyur pa* (*upapanna*).
- n.201 The reading here, Gilgit, 25v4–5, *pradakṣiṇībhavanti* (*mthun par 'grub po*), is discussed by Z, p. 232, n. 142; Bṭ1, p. 772, glosses “without being falsely imagined” as “establish without hesitation or doubt.”
- n.202 Dutt, p. 55, and *Ghoṣa*, p. 256, *doṣa*; Z, p. 398, *roga* (“sickness”).
- n.203 Bṭ1, p. 774, says “conjoin” and “separate,” and “come together” and not “come together” are synonyms.
- n.204 Here the “phenomenon” (*dharma*) is a property—specifically, something’s emptiness—and the “phenomena” in “realm of phenomena” means the totality of all those properties taken together. Everything (confusingly called *sarvadharmāḥ*, “all phenomena,” by which is meant *sarvadharmiṇaḥ*, “all things that have a property”) has the property of, or is qualified by, its emptiness.
- n.205 This borrows from Z’s translation, p. 359, n. 178.
- n.206 The *Twenty-Five Thousand*, 2.155, renders this, “This is because they do not observe anything at all by which anything could be comprehended, and also because they do not engage with the notion that the realm of phenomena is empty, and nor do they engage with the notion that it is not empty.” Taking the thing that has a phenomenon = property (*dharma*), or the thing that has a property/phenomenon (*dharmin*) as the realm of phenomena, and taking empty and not empty as the possible properties qualifying it, in the absence of the thing being qualified (or because the thing being qualified and the qualification are ultimately the same) they could not “associate” or join the two together.
- n.207 It is not clear whether the emphasis is on the fact that beings, as the object of empathy, are unproduced, or that bodhisattvas as practitioners of the perfection of wisdom are unproduced, an ambiguity retained in LSPW and Z’s translation “through the fact of the nonproduction of a being.” The *Twenty-Five Thousand*, 2.160, has “based on [the truth that] beings are nonarising.”

- n.208 Gilgit, 27r9, and Kimura 1–1:79. Ghoṣa, p. 266, has “perfection of wisdom” in place of “emptiness.”
- n.209 This renders *ārāgayati, bsnyen bkur byed par 'gyur*.
- n.210 This last statement from PSP, 1–1: 80, *tasyāpi pañutarāṇīndriyāṇi bhavanti*, is only found in D. All the other editions of the *Hundred Thousand*, as well as D *Twenty-Five Thousand*, ka 2.163, omit. Gilgit, 27v7, and Ghoṣa, p. 266, omit.
- n.211 PSP, 1–1: 80, *avipramuṣita*; LSPW, “of which he never loses sight”; Ghoṣa, p. 267, *avipranaṣṭa*.
- n.212 This is a slightly abbreviated version of the passage associated with the (candidate for) stream enterer at PSP, 1–1: 81: *santi śāradvatīputra bodhisattvā mahāsattvāḥ prajñāpāramitāyāṃ caranto ghaṇamānā vyāyacchantāḥ sattva-paripākāyopāyakausālyabalena srotaāpattiphalaṃ sāṅgāt kurvanti, na ca tena manyante* (where *ghaṇamānā vyāyacchantāḥ?* is rendered at *le'u brgyad ma*, ga 69a1–2, as *sbyor ba la brtson par byed pa la*, “persevering at the practice”). This is omitted from Gilgit, Ghoṣa, the other editions of the Kangyur, and from the *Twenty-Five Thousand*, 2.165, and the *Eighteen Thousand*, 3.59.
- n.213 *tshe'i tshul bzhin du gnas*, literally “remaining in the mode of a life”; the *Eighteen Thousand*, 3.66, has “for as long as they live.”
- n.214 Gilgit, 29r1. Cp. Ghoṣa, p. 271, probably a mistake.
- n.215 Kimura, 1–1:82, *tataś cyut[v?]ā*; Ghoṣa, p. 271, and Gilgit, 29r5, omit.
- n.216 Tib *rnam par mnan pa* means “to press down on,” but Gilgit, 29b4-5, *viṣkadya viṣkandya*; Ghoṣa, p. 273, *viṣkadya*; Kimura, 1–1, *avaskandakena*. The *Eighteen Thousand*, ka 40b2 (3.75), *thod rgal du* means “leaping above.”
- n.217 PSP, 1–1: 84, *cakravartino bhūtvā*; *Twenty-Five Thousand* 2.187 omits.
- n.218 PSP, 1–1: 84, *mañimuktāsuvarṇarūpyapavāda*.
- n.219 Ghoṣa, p. 276, and Gilgit, 30r6.
- n.220 *le'u brgyad ma*, ga 72a1–5, and PSP 1–1: 84–85: *yāvad daśakuśalakarmapathēṣu sattvān pratiṣṭhāpya brahmakāyikeṣu yāvad akaniṣṭhēṣu deveṣūpapadyamānā nānā-buddhakṣetreṣv anuttarāṃ samyaksambodhim abhisambudhyante. ity akaniṣṭhaparamaḥ. santi śāradvatīputra bodhisattvā mahāsattvā ye catvāri dhyānāni niṣpādyā dhyānebhyaḥ parihīṇāḥ prathamāṃ dhyānam āsādyā* (the translators read *āsvādyā*, ro myongs) *brahmakāyikeṣu deveṣūpapadyante, te punar dhyānāni niṣpādyākaniṣṭhēṣūpapadya nānābuddhakṣetreṣv anuttarāṃ samyaksambodhim*

abhisambudhyante. iti plutaḥ. santi śāradvatīputra bodhisattvā mahāsattvā ye brahmalokāc cyutvā śuddhāvāseṣūpapadyante, te śuddhāvāsānām ekaṃ vā dve vā sthāne vilanḡhyākaniṣṭheṣu deveṣūpapadya nānābuddhakṣetreṣv anuttarāṃ samyaksaṃbodhim abhisambudhyante. Haribhadra connects this with the first two of the three *akaniṣṭhaparama* (“those intent on Akaniṣṭha”), namely, the *pluta* (“floaters”) and *ardhapluta* (“floaters over half”). This is omitted from Gilgit, Ghoṣa, the other editions of the Kangyur, and the *Twenty-Five Thousand* and *Eighteen Thousand*.

- n.221 This line takes up again from the *le’u brgyad ma*, ga 72b5, and PSP, 1-1: 85 *ekajātipratibaddhāś ca bodhisattvā mahāsattvās tatra tatra buddhakṣetreṣūpapadya nānābuddhakṣetreṣv anuttarāṃ samyaksaṃbodhim abhisambudhyante*, which Haribhadra connects with the *sarvasthānacyuta* (“those who die in every place”), the third of the three divisions of the *akaniṣṭhaparama* (“those intent on Akaniṣṭha”). The reader is supposed to connect this last sentence with all ten directions. It is omitted from Gilgit, Ghoṣa, the other editions of the *Hundred Thousand* in the Kangyur, and from the *Twenty-Five Thousand* and *Eighteen Thousand*, as are the following two paragraphs also found at PSP, 1-1: 86, and the *le’u brgyad ma*, ga 72b6-7.
- n.222 Dhas omitted the *snyoms par ’jug pa* (PSP, 1-1: 86, *dhyānārūpyasamāpattīr*) as has *le’u brgyad ma*, ga 72b6, where this is rendered *gzugs med par sgrub par byed pa*.
- n.223 Cf. Ghoṣa, p. 280, and Gilgit, 30v9, *durgativinipātaṃ prapātanti*; PSP, 1-1: 86, *apāyadurgativinipāteṣu*; and *le’u brgyad ma*, ga 73a7, *ngan song ngan ’gro log par ltung ba rnams su*.
- n.224 Alternatively, “Śāradvatīputra, there are bodhisattva great beings standing in the six perfections who illuminate the darkness of beings with wrong views with the illumination of the buddhadharmas, and they never separate themselves from the illumination of the buddhadharmas up until they fully awaken to unsurpassed, perfect, complete awakening.”
- n.225 This is PSP, 1-1: 87-88. Haribhadra, having connected the immediately preceding passage with “candidates for arhatship” (*arhattvapratipannaka*), connects this with pratyekabuddhas. Again, it is omitted from Gilgit, Ghoṣa, the other editions of the Kangyur, and the *Twenty-Five Thousand* 2.197 and *Eighteen Thousand* 3.96.
- n.226 Ghoṣa, p. 281, and Gilgit, 31r5, *ayaṃ śāradvatīputra bodhisattvānāṃ mahāsattvānāṃ [sam]udayo buddhadharmmeṣu*. PSP, 1-1: 87, omits.

- n.227 “Basic” means an immorality not contingent on a prior commitment to a code of conduct.
- n.228 Ghoṣa, p. 286, *ātmabhāva*; alternatively, “become possessed of the sort of personality.”
- n.229 According to traditional Indian cosmology, our human world of Patient Endurance (*sahāloka dhātu*, *mi mjed ’jig rten gyi khams*) is said to comprise four continents (*caturdvīpa*, *gling bzhi*), namely Pūrvavideha (*lus ’phags*) in the east, Jambudvīpa in the south, Aparagodānīya (*ba glang spyod*) in the west, and Uttarakuru (*sgra mi snyan*) in the north. A single world system (*cakravāla*) extends from the realms of the hells, anguished spirits, and animals, through the human abodes, and through the celestial domains of the six god realms belonging to the realm of desire, the seventeen god realms of the realm of form, and the four activity fields of the realm of formlessness. In association with the four meditative concentrations, this single world system multiplies incrementally: the thousandfold world system (*sāhasraloka dhātu*, *stong ’gi ’jig rten gyi khams*) comprises one thousand such parallel worlds, the millionfold world system (*dvisāhasramadhyamaloka dhātu*, *stong gnyis pa ’jig rten gyi khams ’bring po*) one thousand of those, and the great billionfold world (*trisāhasra-mahāsāhasraloka dhātu*, *stong sum gyi stong chen po’i ’jig rten gyi khams*) one thousand of those yet again. For an analysis of the divergent traditions associated with this cosmology, see Kloetzli 1983, pp. 23–90.
- n.230 “All within range” has been added to the English translation here and below to make the meaning easier to understand.
- n.231 “Know” is supplied from Kimura 1–1:94–5; Ghoṣa, p. 297, *jānāti / yat kañcit samudayadharmanī sarvaṃ taṃ nirodhadharmmeti viditvā*.
- n.232 This is the forbearance (*kṣānti*, *bzod pa*) for the truth that phenomena are nonarising, the realization that whatever the attainment, it has no intrinsic nature. An alternative translation is “receptiveness.”
- n.233 This is the vow, while sitting under the Bodhi tree at the site of awakening, not to arise from meditation until perfectly and completely awakened.
- n.234 Gilgit, 34r12, and Dutt *āsannasthāyin*. *Twenty-Five Thousand*, ka 75a3 (2.230); *Eighteen Thousand*, ka 48b5, (3.123); and *le’u brgyad ma*, ga 81a7, *nye bar gnas*. Ghoṣa, p. 300, *āsattvasthāyin*; Edg, s.v. *āsattvasthāyin*, “abiding until the coming into existence” of the buddhas.
- n.235 Here, “in their final rebirth” renders *srid pa tha ma pa*, *caramabhavika*. A *srid pa* (*bhava*) is “an existence”; elsewhere rendered “process of rebirth” or just

“existence.”

- n.236 Ghoṣa, p. 301, *janayitrī* (“genetrix”).
- n.237 Edg, s.v. *pratyanubhavati* (2) says “uncertain whether mg. is *experiences, enjoys ... or gets*”; cf. *Daśabhūmikasūtra* (Rahder, pp. 34–36).
- n.238 The reading here has “broad” (*yangs pa*) without the *Twenty-Five Thousand*, ka 77a4-5, (2.236) “narrow” (*dog pa’i sems la dog dog pa’i sems*).
- n.239 Gilgit, 35v2, has “collected” and “distracted” (*saṃkṣipta* and *vikṣipta*), and “circumscribed” and “expanded” (*parīta* and *vipula*), followed by “has gotten bigger” (*mahadgata*) and “immeasurable” (*apramāṇa*), apparently as opposites. The *Twenty-Five Thousand* 2.236 renders “has gotten bigger” (*che bar gyur pa*) by “evolving.” Kimura, 1–1:99, does not have *apramāṇa*.
- n.240 This renders *rnam pa dang bcas* (*sākāra*) *gtan tshigs dang bcas* (Kimura, 1–1:100, *sādrśa*; Gilgit, 35v11, *sodeśa*; Ghoṣa, p. 304, *soddeśa*) *ngan rtags dang bcas* (*sadoṣa*?). The *Twenty-Five Thousand* 2.237 accepts the variant reading found in KPD, vol. 26, n. 2 (Yongle and Peking), *don rtags* (*sanirdeśaṃ*), and renders it “indications.”
- n.241 Bṭ1, p. 807: “Take ‘unlimited’ (*ananta*) with having forsaken the two limits (extremes) of superimposition and overnegation. They do not superimpose that there is ultimately an existent thing, and do not conventionally overnegate as nonexistence. ‘Because their minds are unattached (*anavagṛhītacittatām upādāya*)’ means they do not have a wrong view of, or settle down on, all three—the giver, the recipient, and the material gift— as existent things. Put it together as this: when they give without superimposing and overnegating, and when the three circles [i.e., the giver, the recipient, and the material gift] are purified, they cleanse the path to the knowledge of all aspects.”
- n.242 Emend (or read) the *Twenty-Five Thousand*, ka 80b5 (2.245), *dben* to (or as) *dpen*.
- n.243 Ghoṣa, p. 308, and Gilgit, 37r11–12, *yathāprāvṛtaiś cīvarair bhagavantam abhicchādayanti sma*; Kimura, 1–1:103, *yathāvṛtaiś cīvarair abhicchādayām āsur*. Tib renders *abhicchādaya* with *yon du gsol ba*, in the sense of making a payment for a received teaching. The sense of the Skt *abhicchādaya* (“to cover”) is to cover or shower someone with gifts. All the Skt versions have nuns (*bhikṣuṇī*, *dge slong ma*) rather than monks, which makes good sense.
- n.244 The Skt editions all have *Mahāketu*, not *Mahāśrī*; *dpal* is not attested as rendering *ketu* (the expected rendering is the *Eighteen Thousand*, ka 53b3 (3.-

147), *me tog*) in any of the reference works consulted. It is presumably an old translation, but has been translated literally.

- n.245 In the *Daśabhūmika*, *myi sgul ba* (Acala?) is the rendering not of Akṣobhya but of Avicālya.
- n.246 This is a literal translation. The *Twenty-Five Thousand* (2.248) renders this, “Let us generate the merits through which we will be reborn in those buddhafiels.”
- n.247 Emend *D thug* to *K thub*; Gilgit, 38r6, *anavamardanīya*; Ghoṣa, p. 311, *anavamṛdya*; Lokesh Candra, Sanskrit Tibetan Dictionary, International Academy of Indian Culture, 2007, s.v. *anavamṛdya*.
- n.248 Tib *de’i slad du* is an honorific form of *de’i phyir* that means both “because of/on account of that/those” and “to that end” (*Twenty-Five Thousand* 2.255 (ka 82b4)) depending on context. Gilgit, 38r6, and Kimura, 1–1:105, *tair*; *Eighteen Thousand*, ka 54b (4.2), *de dag gis*, *Large Sutra*, p. 93; Ghoṣa, p. 311, *tena*.
- n.249 *Twenty-Five Thousand* 2.265 omits.
- n.250 Bṭ1, p. 812: “For the happiness of perfect separation” means, at the time of nirvāṇa, excellently separated from both afflictive obstruction and obstruction to knowing; Edgerton, s.v. *viśaṃyoga*.
- n.251 *Twenty-Five Thousand* 2.272 renders these “coral flowers, large coral flowers, crocuses, and mangosteen leaves.”
- n.252 In place of *dpung pa’i rus pa*, *Eighteen Thousand* 6.16 has *lag pa*, “arm.”
- n.253 It is “outer” in the sense of the environment seen from the perspective of a perceiving subject.
- n.254 Emend *kyis* to *kyi*.
- n.255 Ghoṣa, p. 334, *tadyathāpi nāma subhūte atītānāṃ buddhānāṃ bhagavatāṃ yāvad eva nāma mātraṃ tiṣṭhati*; Kimura, 1–1:114, omits.
- n.256 The “phenomena” are the aggregates, sense fields, and sensory elements listed in the previous paragraphs. To not “mentally construct” or “conceptualize” any phenomenon means without projecting onto any of them an intrinsic nature or absolute truth. The earlier list of phenomena is now expanded to include all the dharmas, including those associated with bodhisattvas and buddhas.

- n.257 Ghoṣa, p. 372, *samyakprahāṇabhāvanāyāi* supports reading *phyir* as a dative of purpose but it accidentally omits *smṛtyupasthāna*.
- n.258 Ghoṣa, p. 381, *tathā hi te sarvavadharmā na saṃvidyante / yañ cābhiniṣeta / yena vābhiniṣeta / yatra vābhiniṣeta*. Bṭ1, p. 823: “This means that the name that might be attached, the attachment on account of which it might be attached, and the thing that it might be attached to—they all do not ultimately exist.”
- n.259 Again, this rendering of *skyon med pa* incorporates the creative etymology of *nyāma* from *ni* plus *āma* (“raw”). If derived from *niyāma* it is “the secure state of a bodhisattva.”
- n.260 See [3.4](#), when Subhūti asks his opening questions.
- n.261 Bṭ1, p. 825, glosses “in physical forms” (*gzugs la, rūpe*) and “in a bodhisattva” with “basis and based on” (*gzhi dang gnas*).
- n.262 *gzugs med pa zhig*; PSP, 1-1: 132, *arūpo*, Ghoṣa, p. 382, *ārūpi*.
- n.263 In the Tibetan corresponding to this paragraph, both for this text and for the Twenty-Five Thousand ([3.180](#)), the many instances of Sanskrit *dhātu* have been translated as the Tibetan *dbyings* rather than *kham*s, which would be much more usual in the context of the basic constituents of a sentient being including the sensory elements, etc. We have nevertheless interpreted *chos kyi dbyings* (*dharmadhātu*) in this passage as referring to the sensory element of mental phenomena rather than to the “realm of phenomena” in its wider sense; see the glossary definition for “realm of phenomena.” It is not clear why the Tibetan translators preferred the term *dbyings* here.
- n.264 Ghoṣa, p. 471, and Kimura, 1–1:146, *prajñāpayitum* is rendered *gdags* (“to designate”) but can be rendered literally by “make known”; a *prajñāpti* (*gdags pa*) is a “designation,” “representation,” or “concept.”
- n.265 *byang chub kyi sems*, Gilgit, 472, *bodhicitta*, in place of the *Twenty-Five Thousand*’s ([3.181](#)) *byang chub sems dpa’i sems* (“the mind of bodhisattvas”). Kimura, 1–1:147, omits.
- n.266 Here the *Twenty-Five Thousand* ([4.2](#)) adds *na ba*, “ill health.”
- n.267 “Shoulder ornament” renders *dpung rgyan* (*keyūm*), “upper arm bracelet,” which is a royal insignia of victory.
- n.268 *skyon chen po. le’u brgyad ma* has *rtse mo’i skyon*; the *Eighteen Thousand* has *skyon gyi spyi gtsug*. Edg, s.v. *mūdhāma*, comments on Ghoṣa’s reading *skyon med pa*,

nyāma. Note that when *nyāma* is understood as *niyāma* it means “secure,” “fixed,” “definite.”

- n.269 Here “immaturity,” *skyon chen po* (*mūdhāma*), is contrasted with the “maturity,” *skyon med pa* (*nyāma, niyāma*), that comes below.
- n.270 “Maturity” renders *skyon med pa*.
- n.271 Alternatively, *dharmatrṣṇā* may mean “craving for the dharmas” listed below.
- n.272 “Impediment” renders *gcod pa*; Gilgit, 52v12, *nīcaraṇa*?
- n.273 All the Tib editions of the *Hundred Thousand* omit *sems*; Ghoṣa, Kimura, and Gilgit all have *citta*, as does the *Twenty-Five Thousand* (“mindsets of the śrāvakas and pratyekabuddhas”).
- n.274 The absence of *thams cad shes pa* here, not just from D but from all the other versions (including *gser bri ma*, kha 79a) is noteworthy. Below (kha 9b (5.389)) *thams cad shes pa* is included in the list.
- n.275 Alternatively, “a direct eyewitness to the attributes who witnesses with the body,” as in the *Vṛtti* of Ārya Vimuktisena (Pensa edition, p. 44): “Non-returners who have attained the cessation absorption are called those who witness with the body because they witness a nirvāṇa-like dharma with their body. Why do they witness with their body? Because it is produced based on the body, since they are without thought (*cittābhāva*).”
- n.276 “Without afflicted mental states” renders *araṇa*; *raṇa* generally means “conflict,” so a more literal translation of *araṇa* would be “without conflict.” The translation reflects the Tibetan, which is *nyon mongs pa med pa*.
- n.277 “Even” renders *kyang* (*api*). “Those” is only added because of the requirements of English syntax, but this reading is corroborated by Gilgit, 53r10: *śrāvabhūmāv api śikṣitukāmenāyusmansubhūte iyaṃ eva prajñāpāramitā prayatnataḥ*, etc. However, Kimura, 1–1:155, *śrāvabhūmāv api āyusman subhūte śikṣitukāmena bodhisattvena mahāsattvena iyaṃ eva prajñāpāramitā*; Ghoṣa, p. 503, *śrāvabhūmāv api śikṣitukāmenāyusman subhūte bodhisattvena mahāsattvena*; and the *Eighteen Thousand* (7.30) explicitly say “bodhisattva great beings,” a reading with substantively different implications.
- n.278 This is the same as *Eighteen Thousand* 8.1; *Twenty-Five Thousand* 5.1 omits.
- n.279 This renders Gilgit, 53v3, and Ghoṣa, p. 504, *na sthitam na viṣṭhitam nādhiṣṭhitam*, literally “do not stand, do not *not* stand, and do not stand above.” Kimura, 1-1:156, differs. Bṛ1, p. 851, explains the three words as

follows: “ ‘Blessed Lord, even those names are unstable, intangible, and powerless’ and so on. Even those names *bodhisattva* and *perfection of wisdom* are not real bases fit to be spoken, so it is teaching the elimination of the two extremes of ‘stable’ and ‘unstable.’ Were a real basis to exist, there are two alternatives: it would, as a conditioned phenomenon like a physical form and so on, be stable in a place or region, or, as an unconditioned phenomenon like space and so on, not be stable in a place or region. Hence, it is teaching that, insofar as those names are without real bases, they are not stable, and hence they are also not *not* stable. ‘Intangible’ means they are not even unstable. ‘Powerless’ means they are not, having eliminated both the extremes of stable and unstable, powerful [=super-stable (*adhiṣṭhita*)], stable, as a real basis that is not stable and is not *not* stable. Thus, having briefly taught the elimination of the overreification and overnegation from the perspective of both a *bodhisattva* and a *perfection of wisdom* that have or do not have a real basis, and the practice separated from grasping at the two extremes of the name *bodhisattva* and the name *perfection of wisdom* being stable and not stable,” etc.

- n.280 The order of terms beginning with “realm of phenomena” is the order found at Ghoṣa, p. 544, and Kimura, 1–1:159 (*dharmadhātu, tathāgata / tathatā, bhūtakoti, dharmasthititā, dharmmaniyāmatā*). *Twenty-Five Thousand* 5.12 follows the order at Kimura, 1–2:56, but with *dharmadhātu* given twice in the same list.
- n.281 The reading in Ghoṣa is *kiṃ na tad ity ucyate* (“Why is it not called that?”), and *na* should probably be emended to *ca*.
- n.282 *Twenty-Five Thousand*, ka 130a (5.13), has *btags par bstan* (“teach to be a designation”) in place of *brtags par bstan*.
- n.283 Here “reason” renders *don gyi dbang*. It intends the nexus between a basis of designation (in this case all the phenomena beginning with physical forms) and a thing designated (in this case the *bodhisattva*, or, more exactly, the term *bodhisattva*), each avoiding overreification and overnegation, respectively.
- n.284 *Twenty-Five Thousand*, ka 135a (5.22), adds the meditative stabilities and the extrasensory powers here; Ghoṣa, p. 565, omits.
- n.285 N, K; D omits.
- n.286 Bṭ1, p. 878: “There, in ‘they should not dwell in syllables,’ they should not dwell by viewing the *syllables*, the seed syllables *a* and so on, as existent things. ‘They should not dwell in syllable accomplishments.’ *Syllable*

accomplishment is the production of the knowledge that causes the realization of the meaning, *anutpāda* ('nonproduction'), after resorting to the seed syllable *a*, and so on, used as a dhāraṇī. This teaches that they should not stand there either. That dhāraṇī knowledge is a product of such explanations as 'a is the door to all dharmas because they are unproduced from the very beginning.' That statement of the seed syllable, furthermore, becomes a condition for full awakening when certain bodhisattva great beings with sharp faculties resort to and have meditated on the single meaning of nonproduction. It becomes a condition for full awakening when those with middling faculties resort to two syllables and have become familiar with two statements. And it becomes a condition for full awakening when many statements become a condition for full awakening when those with dull faculties resort to them and have become familiar with them. Hence it says 'they should not dwell in singular expressions, dual expressions, or plural expressions.' "

- n.287 "The notion that physical forms are impermanent" renders Ghoṣa, p. 568, *rūpam anityam iti*.
- n.288 The inclusion of *thams cad shes pa nyid* in the list here is noteworthy. Ghoṣa, p. 601, omits.
- n.289 The list omits *thams cad shes pa nyid* ("omniscience").
- n.290 "Investigate" renders Ghoṣa, p. 613, *vyupaparīkṣa*. The Tibetan is *brtag* (the future tense form of *rtog pa*). For an alternate rendering, see *Twenty-Five Thousand* 5.49: "determine that all phenomena are the emptiness ... determine that there is no mental wandering."
- n.291 *D tshad ma mchis par nges pa*. Ghoṣa, p. 613, *niyata (nges pa)*. The "immeasurable" here is enlightenment.
- n.292 Ghoṣa, p. 615, and Kimura, 1–1:172, *sarvvajñajñāne*.
- n.293 The list omits *thams cad shes pa nyid*.
- n.294 LSPW, p. 135; *Twenty-Five Thousand* 5.55; *le'u brgyad ma*, ga 145b1; PSP, 1-1: 173; and Ghoṣa, p. 633, *apārapāragatām*.
- n.295 Ghoṣa, p. 681, *satatasamitam (khor zug rtag par)*; cf. Jäschke s.v. *khor mo yug*.
- n.296 Bṭ1, p. 904: "Because of philosophical error they have a philosophical view of, and are *intent on* [or *believe in*], a physical form that is an existing thing. Because of *perceptual* error, they grasp the mental image of good or bad and

so on. Because of mental error they are attached to [or settle down on] and possess the functioning reality (*dn̄gos po*) of physical form. ‘They engage in the conditioning of physical forms.’ This means that when they thus, because of such philosophical error, perceptual error, and mental error, see a physical form that is an existing thing and practice like that, they make a physical form a conditioned thing that will arise and cease and so on and do not practice the perfection of wisdom.” Bṭ3 4.612, explaining the three in the different order found at *Eighteen Thousand*, ka 88a (9.6), says: “ ‘Possess’ (*gnas*, *adhisthā*), ‘form a notion’ (*kun tu shes*, *saṃjñā*), and ‘believe’ (*mos*, *adhimuc*) in form. They ‘possess’ because of mental (*citta*) error, ‘form a notion’ (*‘du shes*, *saṃjñā*) because of perceptual error, and ‘believe’ (*lta ba*, *dr̥ṣṭi*) because of philosophical error.” See also Bṭ3, n.592.

- n.297 “Actualize” renders *mngon du bya ba*. *Ghoṣa*, p. 764, *sākṣāt karttuṃ* (“directly witness”).
- n.298 This renders the Tib based on Gilgit, 59v10–11, and *Ghoṣa*, p. 765, where there are just the separate statements (*rūpaṃ*) *na carati* and (*rūpaṃ*) *asya nimitte na carati*. Alternatively, the *lhag bcas* in *mi spyod de* and the *cing* in *mi spyod cing* may suggest “they do not engage with physical forms, which is to say (*de*), they do not engage with mental images of physical forms; (*cing*) they do not engage with the notion that physical forms are permanent,” and so on, making clear that permanence and so on are the *nimittas*.
- n.299 The eighteen sensory elements (*dhātu*) begin here because the set of twelve sense fields (*āyatana*), which come after the five aggregates (*skandha*), are complete.
- n.300 The presence of *thams cad shes pa nyid* (*sarvajñatā*) here is noteworthy.
- n.301 The translators evidently read *upalabh* in place of *upe* or understood *upe* as *upalabh*. The Mvy does not attest *dmigs* as a translation of *upe* in any of its forms.
- n.302 This renders *de*; *Twenty-Five Thousand*, ka 152a (6.14), *cing*. Cf. Gilgit, 60r11–12, *anupādattā*; *Ghoṣa*, p. 825, and Kimura, 1–1:182, (*tena*) *anupāttaḥ*.
- n.303 *Twenty-Five Thousand* 6.16 has *ngo bo nyid med pa* (“are without intrinsic nature”).
- n.304 Alternatively, “assured of the crest of the victory banner.”
- n.305 This meditative stability named *excellently well established* and the following meditative stabilities named *well-engaging king of meditative stabilities*, *diffusion*

of light rays, without mistakes, because of the diffusion of light rays not making mistakes, and power of effort (*rab tu bde bar gnas pa, ting nge 'dzin gyi rgyal po bde bar 'jug pa, 'od zer rab tu 'gyed pa, 'khrul pa med pa, 'od zer rab tu 'gyed pas 'khrul pa med par byed pa*, and *brtson pa'i stobs*) are probably the result of a cascade of copying errors. They are missing from the list in the *Twenty-Five Thousand*; from Gilgit, 60v4–5, Ghoṣa, p. 826, and Kimura, 1–1:183; and are not found in the Mvy. In the later list (8.109) they are missing from Ghoṣa, p. 1267, and are omitted from the Choné Kangyur.

- n.306 *Eighteen Thousand 7.8, rājamudra*. Missing from the *Twenty-Five Thousand's* list, and from Gilgit, 60v6, Ghoṣa, p. 826, and Kimura, 1–1:183.
- n.307 *Eighteen Thousand 7.8, trimaṇḍalapariśuddha*. Missing from the list in the *Twenty-Five Thousand*, and from Gilgit, 60v6, Ghoṣa, p. 826, and Kimura, 1–1:183.
- n.308 This and the next are missing from the list in the *Twenty-Five Thousand*. They may simply be intended or accidental alternative renderings of *siṃha-vijṛmbhita*, which can mean a lion's yawn and a lion's stretch. Mvy gives forms of *prasṛ* like *prasāraṇa* ("spreading," "stretching out," "extending") for forms of *rkyong*, and gives *glal* as rendering forms of *(vi)jṛmbh*.
- n.309 Myv attests both *snrel zhi* and *snrel gzhi*. Mvy *snrel zhi snyoms par 'jug pa* renders *vyāstakrantakasamāpatti. dag yig gsar bsgrigs*, Zi ling: Mtsho sngon mi rigs dpe bskrun khang, 2003, glosses this as "crowning" (*thod rgal ba'i don*), equating *vyatyasta* with *vyāstakrantaka* = *vyākrantaka* or *vyutkrānta*.
- n.310 This is missing from the list in the *Twenty-Five Thousand*, and from Gilgit 60v7–8, Ghoṣa p. 826, and Kimura 1-1:183.
- n.311 This is missing from the list in the *Twenty-Five Thousand*.
- n.312 Skt MSS have *śuddhāvāsa* (*pure abode*) or *śuddhābhāsa* (*pure illumination*); however, Kimura gives *śuddhasāra* in a later list, and this is the reading adopted here.
- n.313 This is missing from the list in the *Twenty-Five Thousand*.
- n.314 This renders *D jig pa, C 'jigs pa* ("fearless"), also in the *Twenty-Five Thousand*, perhaps reading *vibhaya* in place of Gilgit, 60v10, and Ghoṣa *vivarṇa*; Kimura *vivṛta*.
- n.315 This is missing from the list in the *Twenty-Five Thousand*.
- n.316 This is missing from the list in the *Twenty-Five Thousand*. Gilgit, Ghoṣa, and Kimura omit.

- n.317 This renders *dharmodgata* (*chos kyis 'phags pa*); cf. the *Twenty-Five Thousand's chos kyis 'phags pa*, g.1083.
- n.318 This and the following two meditative stabilities are missing the list in the *Twenty-Five Thousand*, and from Gilgit, Ghoṣa, and Kimura.
- n.319 This, *rnam par nges pa* (**viniścaya*), and the following meditative stability are missing from the list in the *Twenty-Five Thousand*.
- n.320 Alternatively, *where objective supports have been cut off*. Gilgit, 60v14, *āraṃbanaccheda*; Ghoṣa, p. 831, and Kimura, 1–1:184, *āvāraṇa* (“obscuration”).
- n.321 This meditative stability named *entering into names and signs* and the following named *free from activity* are missing from the list in the *Twenty-Five Thousand*.
- n.322 *nges par gnas pa*, Kimura (consistently with *tathatā*) *sthitaniścita*. Cf. the *Twenty-Five Thousand* and *Eighteen Thousand*, ka 152ab (15.105), *sems med par gnas pa*, and Ghoṣa, p. 832, *sthitaniścitta*, (*abiding without mentation*).
- n.323 This renders *gnas su bya ba med pa*, *niradhiṣṭhāna* (*without anything to serve as a foundation*).
- n.324 This is missing from list in the *Twenty-Five Thousand*.
- n.325 This compound is rendered slightly differently in the *Twenty-Five Thousand* (g.213).
- n.326 This and the next six meditative stabilities are missing from the list in the *Twenty-Five Thousand*. The name of the bodhisattva Ratnagarbha is rendered *rin chen snying po* (“Jewel Heart”).
- n.327 This renders *mngon par dmigs pa med pa*; alternatively, *without a manifest objective support*.
- n.328 This is missing from the list in the *Twenty-Five Thousand*.
- n.329 This is missing from the list in the *Twenty-Five Thousand*.
- n.330 This and the next four are missing from the list in the *Twenty-Five Thousand*.
- n.331 This differs slightly from the name in the list in the *Twenty-Five Thousand* (g.1116).
- n.332 This and the next two are missing from the list in the *Twenty-Five Thousand*.
- n.333 This assumes *kun tu rtog pa* is derived not from *saṃklp* but from *saṃvīks*.

- n.334 This is missing from the list in the *Twenty-Five Thousand*.
- n.335 I.e., of all phenomena.
- n.336 “Fixated” renders *chags par bya ba*, Ghoṣa p. 842 *abhiniviṣṭāḥ*.
- n.337 Skt *vid* means both “exist” and “know”; *saṃvid* has the same two meanings, perhaps intensified (“completely exist” or “completely know”). In Skt, therefore, the sentence means, at one and the same time: “As they are not known, so are they known. Thus, not being known, one says ‘ignorance,’ ” and, “As they do not exist, so do they exist. Thus, not existing, one says ‘not existing.’ ”
- n.338 Ghoṣa, p. 863, adds “great loving kindness” here.
- n.339 Gn1, p. 916: “when ordinary foolish people mistakenly see the nonexistent as existent they imagine and become fixated on all sorts of various things.”
- n.340 Ghoṣa, p. 877, *niryāti* (“are not emancipated in” or “do not go forth to”); Kimura, 1–1:190, *niryāsyati*. The Tib *’byung ba* has been rendered both by “go forth [to]” and by “emancipated [in],” depending on the context.
- n.341 Ghoṣa, p. 905, *saṃjñāsamajñāprajñaptivyavahāraḥ*. Āryavimuktisena (Pensa 69, translated Sparham vol. 1, p. 75) says, “A *saṃjñā* (=notion, name) is the word for the causal sign (*nimitta*) of something; a *samajñā* (=symbol, denomination, literally ‘same knowledge’) is the word for the knowledge ‘me’ that goes in tandem with (*sameta*) the something (as in ‘I see the form with my eye,’ etc.). A *prajñapti* (=designation) is the representation (*vijñāpana*) within which there is settling on known and knowledge as object and subject. A *vyavahāra* (term, conventional expression) is [the Bodhisattva as mere] different (*vividha*) activity (*vyavahāra*) connected with things received or not received from others.”
- n.342 “Denomination” renders *nāmaprajñapti*, *ming du gdags pa*; cp. *dharmaprajñapti* (“designation for something”). The idea is that a name, as much as the named, is also just designated.
- n.343 “Are in their essential nature no essence” renders *dnegos po ma mchis pa’i rang bzhin*, *abhāvasvabhāvaḥ*. In the list of emptinesses this *abhāvasvabhāvaḥ* is consistently rendered *dnegos po med pa’i ngo bo nyid* (“essential nature of nonentities”).
- n.344 “Find agreeable” renders *mos pa (rocana)*; Conze has “find pleasure in.”

- n.345 Cp. *Ghoṣa*, p. 923, *tasyā yā teṣāṃ sarvāṅkārājñatāpratīsaṃyuktānāṃ manasikārāṇāṃ anutsarjanatā anikṣiptadhuratā iyaṃ bodhisattvasya mahāsattvasya vīryapāramitā*.
- n.346 “Deny any opportunity for ... to impede” (*bgegs su 'gyur ba ... skabs* [alternatively] *go mi 'byed pa, na ... tad; avakāśaṃ dadati ... ye paripanthakārāḥ*).
- n.347 This renders the past passive participle in active voice. Literally it says they have “been fully taken hold of” (*yongs su zin pa, parigṛhīta*), which in this context means that the bodhisattvas have been guided or mentored by a learned compassionate guru teaching the two truths, and by skillful means and great compassion (*saṃparigraha*). Cf. *Abhisamayālaṅkāra* 1.37.
- n.348 Here the first “unconditioned” renders *asaṃskṛta* and the second *anabhisamskāra* (“not an enactment”). *Ghoṣa*, p. 994, *asaṃskṛta-śūnyatānabhisamskāreti*.
- n.349 Gilgit, 66r11, *smṛtyupasthānabhāvatāyai dharmam deśayati*; *Ghoṣa*, p. 1001, accidentally omits this statement here but attaches it to the end of the rest of the correct exertions and so on; Kimura, 1–2:11, omits.
- n.350 *Ghoṣa*, p. 1036, as expected, has *mahāmaitrī* (“great loving kindness”) here, but both D and S omit it.
- n.351 The *Hundred Thousand* and the *Twenty-Five Thousand* both render Kimura, 1–2:12, *apagatasarvāṅkārājñatāpratīsaṃyuktair manasikārairiḥ prajñāpāramitāṃ bhāvayati upalabhate, tayā ca prajñāpāramitayā manyate*, literally “bereft of attentions connected with all-aspect omniscience they contemplate the perfection of wisdom and apprehend it, and on account of that perfection of wisdom give rise to conceit.”
- n.352 *Ghoṣa* *prajñāpāramitāyāṃ carann anupāyakuśalo veditavyaḥ*.
- n.353 *ngo bo dmigs pa*.
- n.354 This renders *Ghoṣa*, p. 1185, *virecayati vichandayati*; cp. Kimura, 1–2:14, just *vivecayati*.
- n.355 *rang bzor byas pa* (“made up by [the forgers] themselves”); *Ghoṣa*, p. 1185, *kuvitarkā* (“from bad ideas”); Kimura and Gilgit, 67a5, *kavikṛtāny* (“composed by poets”).
- n.356 Kimura, 1–2:14; *Ghoṣa*, p. 1186; and Gilgit, 67.9, *upadīś, ācakṣ*. Although here, and at *Twenty-Five Thousand*, ka 175b (7.57), *bdud (māra)* is qualified by the plural marker *dag*, only in the *Twenty-Five Thousand* are those doing the revealing and explaining qualified by the plural marker *'di dag ni*. The

reading here (except for the first plural marker) follows the Skt that has the evil associate not teaching others that such fake buddhas are indeed fake, not the fake buddhas not revealing themselves to be fake.

- n.357 The Choné and Yungdrung versions of the *Hundred Thousand* omit these five aggregates, as do all other versions, including S. *Twenty-Five Thousand* 7.61 starts with *mig*, “eyes.”
- n.358 Here *'dems* is an incompleting voluntary form of *gdam*; Ghōṣa, p. 1190, *avadaty anuśāsti*.
- n.359 “Basis” (*gnas*) and “word” (*tshig*) both render *pada*. “Actual entity denoted by / that is a word” renders *padārtha*. “Is without a basis / footing / place” renders *padam na vidyate*. Cf. Kimura, 1–2:17, *padam na vidyate nopalabhyate* (“a basis does not exist and cannot be apprehended”). The Sanskrit terms *padārtha* and its negative or opposite *apadārtha* are crucial to an understanding of the text. The Sanskrit *pada*, starting from its basic meaning of a footstep or track, also means a mark, standpoint, token, portion, sign, a matter, or a word; *artha* (or *ārtha*) has an even wider range of meanings including aim, purpose, cause, motive, use, object, and meaning. The Tibetan translators of this text and of the *Hundred Thousand* have rendered the two compounds as *tshig gi don* and *tshig gi don med pa*, of which the literal translations in English might be “the meaning of the word” and “the absence of meaning of the word.” However, *don* here must be understood as referring not to “meaning” in the sense of a definition of some kind, but rather to the actual thing denoted by the word. Note that the Tibetan of the *Eighteen Thousand* (11.2 et seq.) renders the two compounds *gzhi'i don* and *gzhi med pa'i don*, i.e., using a different interpretation of *pada* and a different analysis of the second compound.
- n.360 The *Twenty-Five Thousand* omits these six elements, as does Ghōṣa, p. 1195, and Bṭ1, na p. 946.
- n.361 Here “without any basis” renders *padam na vidyate*, “because ... are nonexistent” renders *avidyamānatvāt*, and “there is no actual entity denoted by the word” renders *padārtho na vidyate*.
- n.362 This is the twentieth of the twenty “sub-eons” making up the third (eon of destruction) of the four subdivisions of a “great eon” (*mahākalpa*). The other three major divisions of a great eon are the eon of arising, of duration, and (after the eon of destruction), of voidness.

- n.363 “False” renders *asadbhūtātā* (*a-sadbhūta-tā* = *yang dag pa ma yin pa*), rendered into Tib here as *myed pa yang dag pa nyid* (= *asad-bhūta-tā*), literally “the fact that they are really nonexistent.”
- n.364 “Bases [of meritorious deeds] from having carried out one’s assigned duty” tentatively renders *nyams su blang ba dang ldan pa’i* [*bsod nams kyi las kyi*] *ngos po*, based on *Ghoṣa*, p. 1258, *vaiyāvṛttasahagatam*; cf. Edgerton *vaiyāpatya*. Although *Gilgit*, 70r2, and *PSP*, 1-2: 24, *upāyakauśalam* is supported by *Eighteen Thousand* 11.36 and *le’u brgyad ma*, ga 181b5, *thabs mkhas pa* (“skillful in what is connected with one’s assigned duties”), *Ghoṣa*’s *auśadhika* (“[bases of meritorious deeds] to do with medicines”) is a good reading.
- n.365 “Verbal abuse” renders *zhe gcod pa* (elsewhere *tshig tsub pa*) (*paruṣa/pāruṣya*). Shouting at the person so much it upsets them.
- n.366 “Perverse pride” renders *log pa’i nga rgyal*, *mithyāmāna. bod rgya tshig mdzod chen mo*, s.v. *log pa’i nga rgyal*, “being full of oneself because of seeing what is bad in oneself as good.”
- n.367 “Indeterminate” renders *lung du ma bstan pa*, “not taught in the scripture [as virtuous or nonvirtuous].”
- n.368 This translation is based on the *catasrah arūpyasamāpattaya*[h] (*Gilgit* 70r8). Tib *gzugs myed pa bzhir skyes pa* (“born in the four formless states”) appears to be a mistaken reading of *samāpatti* as meaning *utpatti*.
- n.369 Earlier (2.13) the translators rendered these terms slightly differently.
- n.370 Earlier (2.12) the translators again have rendered these terms slightly differently.
- n.371 “With certainty” renders *nges pa* (*niyata*) in the sense of destined to progress to and attain their respective goals. Bṭ1, p. 959: “Thus it says ‘beings with certainty’ of the great number of beings, each ascertained as being in different lineages.” “Lead ... to consummation” renders *phul byed par ’gyur bas* (*agratām kariṣyati*); cf. *LSPW*, pp. 168–69, “cause to achieve ... the highest.” Edgerton s.v. *kṛ* says “Sometimes the Caus. of $\sqrt{kṛ}$ is used for the simple verb or without a causal signification.” This would then mean “is the culmination.” The first way of rendering this means the Blessed One thinks bodhisattvas are called great beings because they bring all the beings destined to different goals to the culmination or highest state (*phul, agratā*). The second means he thinks they are called great beings because they are the foremost or the culmination of all those progressing to different goals. Cf. *Abhisamayālaṅkāra* 1.42 that glosses this part of the Sūtra with *samuddeśa* (“the

motivating aims”) and says the first of the aims is *sarvasattvāgratācitta* (“[setting] the mind on the consummation of all beings”).

- n.372 “Equanimity” (*sems mnyam pa nyid, samacittatā*) here means a mind that sees all beings in the same way.
- n.373 “Unadulterated” (*ma ’dres pa, avyavakīrṇa*) means not influenced by the thoughts of personal freedom that śrāvakas and pratyekabuddhas have.
- n.374 Gilgit, 71r14, *ekanaya*.
- n.375 “On top of that” renders *gong du*. *Ghoṣa mahāsattvenāttaryavaṃ [uttaram evaṃ?] cittam*.
- n.376 “Led to consummation” renders *phul du ’gyur pa* as meaning *phul byed du ’gyur pa* based on *Ghoṣa*, p. 1266, *sarvasattvānām agryatām kārayiṣyati*. Literally, the Tib suggests it is the mind of the bodhisattva that is in the consummate state, rather than being in that state because of leading all beings to it.
- n.377 “Practice and engage in having an appreciation” renders *mos pa’i rnal ’byor la brtson pa, ārāmatāyogānuyukta*; alternatively, (*Eighteen Thousand*, ka 118b (11.67)) “be preoccupied with delight (*kun tu dga’ ba’i*) in.” Āryavimuktisena (AAV, cf. Sparham 2006–11 vol. 3, p. 69) says, “It uses both the word *yoga* and *anuyoga* (“yoga that follows”) to indicate [those who] practice (*yoga*), and then again engage in (*anuyoga*) the truth of suffering and origin, and the truth of cessation and path, respectively, in a temporal sequence.”
- n.378 On the meditative stabilities at this point, omitted from *Ghoṣa*, p. 1267, see n.-305.
- n.379 *Ghoṣa*, K, N, and C omit.
- n.380 *Ghoṣa*, K, N, and C omit.
- n.381 Alternatively, “that has followed the stream” (*śroto’ nugata*).
- n.382 This renders *seng ge rnam par bsgying pa*. Emend *Ghoṣa*, p. 1267, *siṃhavikrīḍita* to *siṃhavijṛmbhita*.
- n.383 *Ghoṣa*, K, N, and C omit this and the following one.
- n.384 *Ghoṣa*, K, N, and C omit.
- n.385 Alternatively, *nyon mongs pa, raṇa* means “conflict.”

- n.386 Ghoṣa, K, N, and C omit.
- n.387 Ghoṣa, K, N, and C omit.
- n.388 Ghoṣa again has *vivarṇa*.
- n.389 Ghoṣa, K, N, and C omit.
- n.390 Ghoṣa, K, N, and C omit.
- n.391 Ghoṣa, K, N, and C omit this and the following two meditative stabilities.
- n.392 Ghoṣa, K, N, and C omit this and the following meditative stability.
- n.393 Again, Ghoṣa, p. 1268, reads *āvaraṇa* (“obscuration”) in place of *ālambana*.
- n.394 Ghoṣa, K, N, and C omit this and the following meditative stability.
- n.395 Ghoṣa, p. 1268, *sthitaniścitta*.
- n.396 Ghoṣa, K, N, and C omit this **sthitaniścita*.
- n.397 Ghoṣa, K, N, and C omit.
- n.398 Ghoṣa, K, N, and C omit.
- n.399 Ghoṣa, K, N, and C omit this and the next six meditative stabilities.
- n.400 K, N, and C omit. Ghoṣa, p. 1269, *sarvāṅkāraṇavaropeta*.
- n.401 Following this in the earlier list 6.163 (kha 184b) but missing here is *flash of lightning that does not cause pain*.
- n.402 Ghoṣa, K, N, and C omit.
- n.403 This and the preceding one are the meditative stabilities at Ghoṣa, p. 835, *araṇa-samavasaraṇa*, and *araṇa-saraṇa-sarvva-samavasaraṇa*. Here the list at Ghoṣa, p. 1269, has only *araṇasarvasamarasaraṇe*!
- n.404 Ghoṣa, K, N, and C omit this and the next four meditative stabilities.
- n.405 D adds another meditative stability called *dispelling the defects of speech* here. Ghoṣa, K, N, and C omit it.
- n.406 Ghoṣa, K, N, and C omit this and the next two meditative stabilities.
- n.407 The sentence found here in *Twenty-Five Thousand* 8.64 is, “So if one were to ask why, it is because that mind is not mind and there is indeed no attachment to that which is not mind” (*de ci’i phyir zhe na / ‘di ltar sems ni sems*

ma mchis pa ste/ sems ma mchis pa de la yangs chags pa med do). This is cited below (8.144).

- n.408 Here “physical forms would therefore be without attachment” (*gzugs kyang chags pa myed do, rūpam asaktam*) means that physical forms are not things that anybody could get attached to.
- n.409 K, N. D omits “great loving kindness.”
- n.410 In both the *Eight Thousand* (W83) and *Twenty-Five Thousand* (PSP, 1-2: 33) Subhūti says the line cited here: *acittatoāt tatrāpi citte asakta iti*; Lhasa Kangyur *brgyad stong* 17a7, *sams med pa'i phyir sams de la ma chags shing* [*yongs su ma zin*]. The earlier line in the *Twenty-Five Thousand* (ka 192a6 (8.64)) differs slightly: *de ci'i phyir zhe na/ 'di ltar sams ni sams ma mchis pa ste/ sams ma mchis pa de la yangs chags pa med do* (“So if you ask why, it is because that mind is not mind and there is indeed no attachment to that which is not mind”). Either this line has dropped out earlier from the *Eighteen Thousand* and the *Hundred Thousand*, or this is a cross-reference to another scripture.
- n.411 “Nonexistent physical forms” renders *gzugs myed pa*, construing the compound *arūpam* as a *tatpuruṣa* (in Whitney’s nomenclature, a “descriptive compound”). The negative prefix *a-* is descriptive of *rūpam*, hence “a nonexistent form” is a type of form. Bṭ1 says: “It teaches that there the nonexistent mind is called *nonexistent mind* because of the nonexistence, in the mind of the realm of phenomena, the intrinsic defining characteristic of which is a thoroughly established phenomenon, of imaginary mind. In ‘but nonexistent physical forms also would be without attachment to physical forms,’ the nonexistent physical forms are called *nonexistent physical forms* because the physical forms of the realm of phenomena, the intrinsic defining characteristics of which are thoroughly established phenomena, are not imaginary existent physical forms. Hence, nonexistent physical forms, the intrinsic nature of which are thoroughly established phenomena, are ‘without attachment to’ imaginary ‘physical forms.’ If the compound were to be construed as a *bahuvrīhi* (‘possessive compound’) it would mean ‘[physical form, ultimately, the emptiness of it] in which there is no physical form.’ ”
- n.412 “Mounted upon” renders *yang dag par gnas pa*. Both the *Hundred Thousand*, the *Twenty-Five Thousand*, and the *Eighteen Thousand* render Kimura, 1-2:44, and Ghoṣa, p. 1329 *samārūḍha* as *yang dag par gnas*; also, earlier, Kimura 1-2:33, Ghoṣa, p. 1298, and Gilgit, 74r9, *samārūḍha*. The *Hundred Thousand* and the *Twenty-Five Thousand* also appear to render this word occasionally by *gnas*

alone; *le'u brgyad ma*, ga 200a1, *zhugs*, and ga 200a2, *'dzeg pa*;
Abhisamayālaṃkāra, 1.45d, *adhirohinī*; and *mngon rtogs rgyan*, ka 4a6, *'dzegs*.

- n.413 Ghoṣa, p. 1303, *adhivāsanatā*; Gilgit, 73v9, omits. Kimura, 1–2:35, has *vyupaparīkṣaṇā*, as does Ghoṣa, p. 1325, below, rendered at 8.233 (F.109.a) just by *rtog pa*. Āryavimuktisena (AAV, Sparham 2006–11 vol. 1, p. 95): “They have perfection of patience armor when they endure, find pleasure in, and thoroughly investigate the dharmas of the knowledge of all aspects (they endure it at the initial occurrence, find pleasure from the second instant, etc., and thoroughly investigate by investigating from various angles).”
- n.414 “Overwhelm” renders *zil gyis gnon* (*abhibhū*); alternatively, “eclipse” or “tower over.”
- n.415 Ghoṣa, p. 1311, *udānam udānayanti / nāmadheyañ ca kīrttayanti śabdām udīrayanti / ghoṣam anuśrāvayanti*.
- n.416 Cf. 8.83.
- n.417 This is the same as 8.83.
- n.418 Ghoṣa, p. 1315, *ākāśākāraliṅganimittaiḥ*.
- n.419 Ghoṣa, p. 1324, *brjod*, *ākhyā* (“describe”); *'chad*, *deśaya* (“explain”); *ston*, *prakāśaya* (“teach”); *'grel*, *visarjaya* (“interpret”); *rnam par 'byed*, *uttānīkṛ* (“analyze”); *gsal bar byed*, *vivañc* (“elucidate”).
- n.420 Ghoṣa, p. 1325, has *sarvajñatā* (“omniscience”) in place of “meditative concentrations,” and *pariṇāmayati* (“dedicate [the merits] to”) in place of “descend to.”
- n.421 “Definitively discern” renders *rab tu rtog* (*pratyavekṣ*); alternatively, “understand analytically,” “contemplate.”
- n.422 Bṭ1, p. 1014: “the mind is ‘undistracted’ by grasping at signs with respect to all phenomena, and absorbed.”
- n.423 In both Skt and Tib the subject of the verb “engage” (*pravṛt*, *'jug*) is “understanding”; thus, literally, this says “understanding does not engage with.”
- n.424 “Undivided” renders *ma 'dres pa*, *avyavakīrṇa*; literally “not mixed with anything else.”

- n.425 Here the translators render *bhāvanā vibhāvanā* by *bsgom par rnam par bsgom pa*. LSPW, p. 184, “a development in the sense of annihilation,” renders *le’u brgyad ma*, ga 200b1, *bsgom pa rnam par gzhiḡ pa’i don du*; the *Eighteen Thousand* renders it variously as “investigation” or “disintegration” of meditation.
- n.426 Cf. 1.10.
- n.427 K, N. D omits the eighteen emptinesses.
- n.428 This is related to the earlier list that was introduced by *de ni* (Ghoṣa, p. 1401, *yad*)—all the phenomena that are ultimately unfettered and unliberated (the portal of the Dharma)—the objects in which the bodhisattvas “dwell.”
- n.429 Ghoṣa, p. 1405, *niyojayiṣyati*; Kimura, 1–2:58, *parinirvāpayiṣyaty*.
- n.430 Below, 10.1, this question “because of just what” (*ci tsam gyis na*) is introduced simply by “how” (*ji ltar na*).
- n.431 “Go forth” renders *’byung* (*niryā*). It also means “to emerge from,” “to be emancipated from,” “escape,” and, later in this text, “the absence of a vehicle.”
- n.432 “Nature” here renders *prakṛti*, rendered “inherent nature” when one in the list of emptinesses.
- n.433 This translates D without emendation. Bṭ1, pp. 1034–35, says “ ‘the emptiness of that emptiness that is the emptiness of phenomena.’ That emptiness that is the emptiness when you say ‘phenomena are empty’ is also nonexistent as an inherent nature of emptiness, so, it, empty of an inherent nature, is called ‘the emptiness of emptiness.’ ” K, N have *de* in place of D *des*. Cf. Gilgit, 83v7–8, *tatra katamā śūnyatā śūnyatayā sarvadharmāṇāṃ śūnyatā / tayā śūnyatayā śūnyā śūnyatā iyaṃ ucyate śūnyatāśūnyatā*, “Here, what is the emptiness of the emptiness on account of the emptiness of all phenomena? The emptiness empty of that emptiness. This is called ‘the emptiness of emptiness.’ ”
- n.434 This definition of a physical form (*rūpa*) relates the word to a causal form of the verb *rup*; MW “to suffer violent pain.”
- n.435 “Poisonous” renders *gdug pa*; Ghoṣa, p. 1410, *āśṭviṣa* (“snake poison”).
- n.436 “Gateway to arising” renders *skye ba’i sgo* (= *āpattidvāra*?); cf. Ghoṣa, p. 1410, *āpaddvāra* (“gateway to misfortune”).
- n.437 “Not growing fainthearted” renders *thub pa myed pa* (*anavasadya*).

- n.438 “Becoming completely collected” renders *yang dag par ’dus pa* (*saṃgraha*).
- n.439 “Emergence” renders *’byung ba*. Ghōṣa’s *nairyāṇika* is the definition of the truth of the path that “causes emergence” in the sense that it causes emancipation. It is not likely that *’byung ba* here means actual emancipation.
- n.440 “A liberation” renders *rnam par grol ba* (*vimokṣa*), of which there are eight. It is defined as “liberating” (*rnam par ’grel pa, vimocanā*).
- n.441 The translators read *niścita* (“ascertained”) in place of Ghōṣa *nicita*.
- n.442 “Direct perception” renders *mngon sum* (*pratyakṣa*); alternatively, in reference to the object of knowledge, *pratyakṣa* means “directly appearing,” “obvious.”
- n.443 “Union” renders *’dus pa* (*sāmyogika*); *Eighteen Thousand*, ka 146a (15.29), *’dus pa las byung ba’i chos* (“a phenomenon that has arisen from a union”) is a better translation.
- n.444 These four render *bhāva* (“entity”), *abhāva* (“nonentity”), *svabhāva* (“essential entity” or, more literally, “entity from itself”), and *parabhāva* (“entity on account of something else”), respectively.
- n.445 It is noteworthy here that the Tibetan translators render Ghōṣa, p. 1411, *svabhāva ucyate prakṛtir aviparītaṃ* as *rang bzhin zhes bya ba ni ngo bo nyid ma nor ba*, using *rang bzhin* to render *svabhāva* and *ngo bo nyid* to render *prakṛti*, the opposite of the usual usage of these two terms in this text.
- n.446 “Ranges over” renders *spyod*. The translators perhaps read *anucarati* in place of Ghōṣa, p. 1415; Kimura, 1–2:65; and Gilgit, 85r4, *anubhavati* (“experiences”).
- n.447 Ghōṣa, p. 1415; Kimura, 1–2:66; Gilgit, 85r8; and the *Eighteen Thousand*, ka 148b, omit this meditative stability; the *Twenty-Five Thousand*, 226a (8.248), has “all phenomena are sealed with the unchanging seal.”
- n.448 Ghōṣa, p. 1416, *yatra samādhau niyatvā na bhidyate* (“having become certain with respect to this meditative stability they are not split apart”); *Eighteen Thousand* 15.45 “meditative stabilities are not broken apart.” Cf. Kimura, 1–2:66, “are not split apart by any meditative stability.” Bṭ1, pp. 1044–45, “because it is not destroyed by the sides opposing...”
- n.449 Ghōṣa, Kimura *rājasupratīṣṭhānena* (“like a king who has been well consecrated”).
- n.450 There is no explanation of this in Bṭ1.

- n.451 “Well-founded” renders *’dzugs*; in the earlier lists *’jug* and *’jugs*.
- n.452 There is no explanation of this and the following two meditative stabilities in Bṭ1.
- n.453 Gilgit, 85v3, *mudram[=ām] ādhārayati*. Bṭ1, p. 1047: “ ‘If, among them, you ask what is the meditative stability named *sealed with the seal*, abiding in that meditative stability they are sealed with the seal of all meditative stabilities.’ When they are absorbed in that meditative stability they realize that the import of all the meditative stabilities is that all phenomena are, from the beginning, unarisen, and because it does not deviate from that meaning as it has been realized, like affixing a seal it is called ‘sealed with the seal.’ ”
- n.454 There is no explanation of this in the *Twenty-Five Thousand* or Bṭ1, and Ghoṣa, p. 1417; Kimura, 1–2:67; and Gilgit, 85v5, omit it.
- n.455 Bṭ1, p. 1048: “ ‘If, among them, you ask what is the meditative stability named *permeation of space*, abiding in that meditative stability space is permeated extensively with all the meditative stabilities.’ It is called ‘permeation of space’ because, when they are absorbed in this meditative stability, space is permeated with the forces and various miraculous displays of all the meditative stabilities, or, because the force of this meditative stability, like space, expands and permeates all meditative stabilities.”
- n.456 Ghoṣa, p. 1417; Gilgit, 85v6; and Kimura, 1–2:67, omits. Bṭ1, p. 1048: “ ‘If, among them, you ask what is the meditative stability named *vajra maṇḍala*, abiding in that meditative stability they apprehend the maṇḍalas of all meditative stabilities.’ It is called ‘vajra maṇḍala’ because, when they are absorbed in this meditative stability, there is the achievement of the collection of meditative stabilities, which, like a vajra, cannot be pierced by hindrances like Māra and so on. Take ‘maṇḍala’ here in this context as a collection or many gathered together.”
- n.457 The other lists, and Bṭ1, omit this meditative stability. Ghoṣa, p. 1417, and Gilgit, 85v6, have *raṇajaha* here; Kimura, 1–2:67, differs.
- n.458 “Slip in” renders *’dzul*. There is no explanation of this meditative stability in Bṭ1.
- n.459 There is no explanation of this meditative stability in Bṭ1.
- n.460 Jäschke, s.v. *lham me (snang)*, *lhan ne (snang)*, and *lhang nge (snang)*, all as different forms of the same word meaning “clear and distinct.”

- n.461 Ghoṣa, p. 1418, and Gilgit, 85v9, *yatra samādhau sthitasya na cittam na cetasikā dharmmā pravarttante*.
- n.462 There is no explanation of this meditative stability in Bṭ1.
- n.463 There is no explanation of this and the next meditative stability in Bṭ1.
- n.464 There is no explanation of this and the next meditative stability in Bṭ1.
- n.465 Ghoṣa, p. 1420, *samantāloko nāma*; Bṭ1 *kun tu lta ba* (“total seeing,” “observing everything”).
- n.466 There is no explanation of this and the next two meditative stabilities in Bṭ1.
- n.467 There is no explanation of this and the next meditative stability in Bṭ1.
- n.468 Kimura, 1–2:71; there is no explanation of this and the next meditative stability in Bṭ1.
- n.469 This reading is corroborated by the explanation at Bṭ1, pp. 1061–62, and Gilgit, 86v11, *cāraṇa na samanupaśyati*.
- n.470 There is no explanation of this meditative stability in Bṭ1.
- n.471 There is no explanation of this meditative stability in Bṭ1.
- n.472 “Stretch” renders *rgyud* (Bṭ1, p. 1064, *rgyu?*), apparently for *pariccheda*.
- n.473 There is no explanation of this meditative stability in Bṭ1.
- n.474 There is no explanation of this and the next seven meditative stabilities in Bṭ1.
- n.475 The *S Hundred Thousand*, nga 137a4–5, Kimura, Ghoṣa, Gilgit, the *Twenty-Five Thousand*, the *Eighteen Thousand*, and Bṭ1 all have this and following meditative stability in a different order.
- n.476 There is no explanation of this in Bṭ1.
- n.477 Here the Skt *dhāraṇīmati* also means “possessing dhāraṇīs.”
- n.478 Bṭ1, p. 1069: “Take ‘contradiction’ as obstruction on the side opposing meditative stability; take ‘refutation’ as hindrance that blocks meditative stability.”
- n.479 *S Hundred Thousand*, nga 137a4–5, *gdung ba med pa’i glog gi ’od* (“nonafflictive lightning light”). Bṭ1, p. 1071, gives an explanation. Kimura, 1–2:74; Ghoṣa, p. 1425; and Gilgit, 87v10, all omit, and have *mahāvīyūha* for the next entry, *rgyan*

chen po.

- n.480 There is no explanation of this in Bṭ1.
- n.481 Bṭ1, p. 1073: “They do not even apprehend the foundation of all meditative stabilities—the transcendental knowledge that is the transformation of the basis-of-all consciousness (*kun gzhi rnam par shes pa*) devoid and purified of the object that is grasped and the subject that grasps.”
- n.482 There is no explanation of this and the next four meditative stabilities in Bṭ1.
- n.483 Again, D includes a second meditative stability here, *dispelling defects of speech*, with exactly the same explanation. There is no explanation of it in Bṭ1.
- n.484 There is no explanation of this and the next two meditative stabilities in Bṭ1.
- n.485 This renders Gilgit, 88r13, *saṃghāṭīcīvarapātradharaṇe*. The Sanskrit *saṃghāṭīcīvara* is rendered *sbyar ma*, more usually *rnam sbyar* (as at *Eighteen Thousand ka* 156a, (16.5)). The idea is that when they go out to beg with a begging bowl, they also wear *uttarāsaṅga*. The modern Tibetan *chos gos* (“religious garb”) that renders *cīvara* (“the robes”) usually refers exclusively to the outer robe (*uttarāsaṅga*).
- n.486 The *klama* in Ghōṣa, p. 1429, *śayitanidrāklamapratiṇodite* is rendered *mya myo* (perhaps *rmya*, “to feel dull,” “to lose energy”).
- n.487 A more literal translation is “... mindful when breathing in, they are mindful, fully aware ‘I am breathing in.’ ”
- n.488 “Epidermal skin, inner skin, flesh” renders *bags pa* (= *pags pa*), *glog pa* (= *slog pa*), and *sha*. Ghōṣa, p. 1439 *tvak carma māṃsā*. The differences likely derive from observations of the outer covering of a body made while skinning an animal.
- n.489 “Viscera” renders *nang grol*. *Eighteen Thousand ka* 157a1 (16.9) *glang pa* (Mvy *audarīyaka*, “pertaining to the abdomen”); Ghōṣa, p. 1431, *udarayantram* (?) suggests the abdominal walls. Kimura, 1–2:77, *udaraṇi* (“stomach”).
- n.490 “Filthy excretions” renders *dri ma* (*malā*), explained by Monier-Williams, s.v. *malā*, as “any bodily excretion or secretion.”
- n.491 *rab rib snang ba*, perhaps reading *timirabhāsa* in place of Ghōṣa, p. 1434, *tirobhūtāni* (“indistinct”), and Kimura, 1–2:80, *tirovārṣikāṇi*, which might be rendered “in which the years have disappeared.”

- n.492 Cf. Ghoṣa, p. 1434, *pūtīni cūrṇakajātāni pṛthivyāṃ pāṃśunā samasamībhūtāni*. Tib zogs (*ma*) renders *pūti*; *samasamībhūtāni*, “have become the same and equal to.”
- n.493 “Scrutiny” renders *dpyod pa* (*mīmāṃsā*), which refers to the investigation of a topic.
- n.494 “Analysis of phenomena” renders *dharmapracicaya* (*chos rnam par ’byed pa*), which is another word for “wisdom” (*prajñā*).
- n.495 “Understood analytically” renders *pratyavekṣ*, here rendered just by *rtog*; Edgerton s.v. *pratyavekṣaṇā*, “intellectual mastery.”
- n.496 Bṭ1, p. 1090: “Having thus understood analytically that all phenomena are empty of their own defining characteristics and signless, they are not attached to and do not wish for anything at all. They cultivate a single-pointed stability of mind without ‘conditioning’ afflictive states of mind—karma that becomes the cause for birth in the three realms in order to obtain the pleasures of the three realms in future lives when reborn in the three realms. This is ‘called *the meditative stability of wishlessness*.’ ”
- n.497 In the enumeration of the eleven knowledges in the second chapter (2.10-2.11), the eighth knowledge is “knowledge of nonduality.”
- n.498 “Continuum of suffering existence” renders the Tib *srid pa’i rgyud*.
- n.499 Ghoṣa, p. 1441, *yat pratipakṣajñānam*; Kimura, 1–2:82, *yat pratipatparijayajñānam*; Gilgit, 90v6–7, *yat pratipajñānam paricayajñānam*. LC gives *yongs su byang ba* as well as *’dris pa* as translations of *parijaya* (“mastery”).
- n.500 “Transcendental knowledge” renders the Tib *ye shes*.
- n.501 Cf. ka 40.a and ga 62.a. The Tib translation here of *ājñāta* as *yongs su shes pas pas rtogs pa* is apparently based on *ājñāta*, “fully comprehended/er,” and *vid*, “knower, realizer,” in place of the possessive *-vin*.
- n.502 Bṭ1, p. 1093: “Take ‘have not appeared’ (*anavabhāsa*) as the nonapprehending and absence of appearing of imaginary phenomena—object grasped and subject grasping and so on—when entering into the first level from the level of practice on account of belief (*adhimuktīcaryābhūmi*).”
- n.503 “Those with physical forms observe physical forms” renders the Tib *gzugs can gyis gzugs rnams mthong ba*. Alternatively, and more interpretively, this might be rendered “those with [perceptions of] physical forms observe physical forms.”

- n.504 Bṭ1, p. 1101: “The knowledge of whatever good and bad actions that beings did in the past, whatever ones they are doing in the present, and whatever ones they will do in the future by way of body, speech, and mind, as well as the nonerroneous knowledge of whatever maturations will come about from them, is called ‘the power of knowing the maturations of actions.’ ‘The undertakings of actions’ refers to what is experienced as pleasant in the present and as suffering in the future, or what is experienced as unpleasant at the present time but will be experienced as pleasant in the future. ‘The aspect of location’ refers to the places where the actions of beings were done and the objects [on which the actions were carried out], and the places where the maturations will come about and the objects [that will be experienced]. This is ‘as it pertains to place.’ (This is not a quote in the text.) ‘The aspect of cause’ refers to the cause of doing the action—a mind with associated virtuous roots or a mind with associated nonvirtuous roots. This is ‘as it pertains to cause.’ (Again, not sure why this is in quotation marks.)”
- n.505 In most lists of the ten powers, the polysemous term *dhātu* (*kham*s) is interpreted to mean the constituents or constitution of individual beings rather than the realms of saṃsāra. Bṭ1, p. 1102: “Because they dwell in and are based on the transient world, a being is called ‘a world.’ Take ‘constituent’ as the disposition or the basic nature of a being. The śrāvakas and pratyekabuddhas do not know the inconceivably many and various types of dispositions or basic natures of beings. Tathāgatas, having decisively known without error the dispositions and latent tendencies of each separate individual, teach doctrines in accordance with those. Theirs is called ‘the power of the knowledge of the various constituents.’ ”
- n.506 According to Bṭ1, p. 1102, “inclination” (*mos pa*, *adhimukti*) means their belief or faith.
- n.507 “Acumen” renders *dbang po*, *indriya*.
- n.508 Bṭ1, pp. 1102–3: “Beings in a lineage destined for perfection, destined to be wrong, or not necessarily destined enter into a path and attain the results in accord with each of those separate lineages, hence ‘path wherever it leads.’ Among them, those ‘destined for perfection’ are in a lineage that enters into the ārya path, those ‘destined to be wrong’ are in a lineage that enters into worldly views, and those ‘not necessarily destined’ are not limited to one; they are suitable to be led anywhere.”
- n.509 “Ten million” renders the Skt *koṭi* (*bye ba*).
- n.510 “Billion” renders the Skt *niyuta* (*khrag khrig*).

- n.511 Here “holy life” renders the Tib *tshangs par spyod pa*. In other contexts, this is rendered “practiced celibacy.”
- n.512 *tshangs pa'i 'khor lo ... rab tu bskor bar bya'o* (*brāhmaṇ cakram pravartayāmi* in the Sanskrit). The wheel is Brahmā’s emblem and the term “wheel of Brahmā” may therefore simply refer to the wheel of the Buddha’s teachings. Alternatively, Bṭ3 4.1003; glosses this as “turning the wheel like Brahmā” (*tshangs pa bzhin du 'khor lo bskor*), while the same phrase in the *Ratnagotravibhāga* is expanded by Dolpopa to “turning the wheel of Dharma in the realm of Brahmā” (*tshangs pa'i gnas su chos kyi 'khor lo skor ba*).
- n.513 Bṭ1, p. 1109: “This is the knowledge without error of the teachings of the tathāgatas included in scriptural doctrine—the discourses, the sayings in prose and verse, and so on.”
- n.514 Bṭ1, p. 1113: “Because the two—the ‘liberation’ and the ‘knowledge and seeing of liberation’—are not differentiated in their nature as liberation, they are counted as one.”
- n.515 Bṭ1, p. 1114: “They are ‘preceded by transcendental knowledge’ because they have arisen from the cause of a knowledge employed earlier. ‘Informed by transcendental knowledge’ means not separated from transcendental knowledge, doing while having the knowledge.”
- n.516 “Letters” renders *yi ge, akṣara*. Below, the letter or consonant cluster follows the order of the forty-two “signs” for sounds used in the Gandhara region. In Skt each is followed by *-kāra*, rendered into Tib as appropriate with forms of *zhes bya ba*, roughly equivalent to quotation marks in English. In the following this is rendered by italics.
- n.517 That is, determined to be ultimately nonarising.
- n.518 This construes *sa* as retroflex *ṣa*, the corresponding letter in the Arapacana alphabet.
- n.519 In Tib this Skt *va* is also written as *ba*.
- n.520 This is twenty-sixth in the alphabet in Stephen Baums and Andrew Glass, *A Dictionary of Gāndhārī* (<https://gandhari.org/dictionary/sta>).
- n.521 The twenty-first is *śpa* in *A Dictionary of Gāndhārī*.
- n.522 Bṭ1, p. 1122, has *stotra*; Ghoṣa, p. 1451, has *stave*.

- n.523 This is based on Bṭ1, p. 1122. Gilgit, 92r10, *martya* (“death”). On the sound conveyed by this sign see Gudrun Melzer, “An Arapacana Acrostic Poem in Gandhari: Bajaur Collection Kharoṣṭhī Fragment 5 (http://130.223.29.184/editions/melzer_bc5_202007.pdf).” July 2020: 32. From Buddhist Manuscripts from Gandhara (<https://www.en.gandhara.indologie.uni-muenchen.de/workshop/index.html>), Institut für Indologie und Tibetologie, Ludwig-Maximilians Universität, München.
- n.524 This *ha* is added as a forty-third sign of the Arapacana alphabet.
- n.525 Ghoṣa, p. 1451; Bṭ1, p. 1123 *bhaṅga* suggests the emendation of ‘*jigs* (“fear”)’ to ‘*jig* (“destruction”)’.
- n.526 An older sign is *spa*.
- n.527 This represents *ṭha*.
- n.528 The corresponding letter in the Arapacana alphabet is *za*. The translators of the *Twenty-Five Thousand* (n.297) says *ysara* is a word in the Prakrit Saka language rendered into Skt as *jarā* (“aging”); cf. *Eighteen Thousand* ka 167a (16.99), *dza*. Bṭ1, p. 1125, has *ys* or *yas* (the Skt root *yas* means to exert oneself energetically), and says, “In an Indian language ‘unhappiness’ is *yskara*. By way of the compounding of the letter *ya* with *sa* one realizes that ultimately all phenomena are not real bases, so unhappiness also cannot be apprehended. Hence the letter *ys* is the gateway to the realization that all unhappy phenomena are not apprehended.”
- n.529 This is the word at Bṭ1, p. 1122.
- n.530 This is the word at Bṭ1, p. 1122. Monier-Williams, s.v. *ḍhakkana*, “shutting of a door.” Tib *g.yog(s)* has the sense of putting something on, like a covering of clothes, or a specific burden or task you are saddled with. Bṭ1, p. 1126: “They do apprehend that they, covered by afflictive obscurations and governed by afflictive states of mind, die and are reborn until saṃsāra reaches its end.”
- n.531 The list has been formatted in accord with the explanation at Bṭ1, p. 1128.
- n.532 Earlier, 8.377, this question is introduced by “because of just what” (*ci tsam gyis na*): “Blessed Lord, because of just what should bodhisattva great beings be known to have entered perfectly into the Great Vehicle?”
- n.533 “Sincere resolve” renders *lhag pa’i bsam pa, adhyāśaya* (“higher aspiration”).

- n.534 The translators read *bhūtatā*. Ghoṣa, p. 1454, *adbhūtatānupalabhitām*, “miraculous demonstrations of the doctrine,” fits the context better.
- n.535 This means remaining in a forest retreat.
- n.536 “Property” renders *rdzas*, which also means “substantial phenomena.” Kimura, 1–2:95, Gilgit, 95r7 *sarvāsti*; Ghoṣa, p. 1463 *sarvvasva*. Edgerton, s.v. *asti*, 2 “property.”
- n.537 There are not eighteen listed, only seventeen. As it makes clear below (10.62), the way they are avoided is not quite the same, and all are not, except in the Kimura edition and the *Abhisamayālaṅkāra*, the objects of “avoid” in the same way.
- n.538 Bṭ1, p. 1140: “From the feeling of contempt for another being haughtiness arises, so they should avoid haughtiness because, ultimately, such things as those for which one might feel contempt cannot be apprehended.”
- n.539 Ghoṣa, p. 1456; Gilgit, 93r13 *rāgadveṣamohādhivāsanatā*; “tolerance” is Conze’s word for *adhivāsanatā*. The *Hundred Thousand* has *nyam rangs su mi ’dor ba*, and Bṭ1, p. 1141, has *nyams rangs su mi ’dor ba*; the *Twenty-Five Thousand* has *nyam rang su gzhaḡ pa yongs su spang*, “reject the presentation of it as delightful” (?).
- n.540 “Mind that has craving” renders *sred pa’i sems*, *paritarsanacitta*. Edgerton, s.v. *paritarsana*, notes that if the word is related not to *trṣ* but to *tras* it could mean “anxiety.”
- n.541 “Penetrating understanding of the principle of reality” renders *yang dag pa’i tshul rab tu rtog pa*, *bhūtanayaprativedha*. Bṭ1, p. 1145, glosses this as “the realization, according to a single principle, that all phenomena are, ultimately, in their intrinsic nature not real bases.”
- n.542 Cf. below, 10.102. Kimura, 1–2:90, *sarvatrāpratihatājñānacittatā*; Ghoṣa, p. 1457, *apratihatājñānatā*. “Transcendental knowledge” has been read from the Skt. The Tib simply reads *thogs pa myed pa* (“unimpeded”).
- n.543 There are in fact twenty-one items enumerated here.
- n.544 Omitted in Dutt 1934, p. 218.
- n.545 This completes the explanation of the refinements of the second level.
- n.546 This completes the explanation of the refinements of the third level.
- n.547 Bṭ1, pp. 1137–38: “not engaging in the conditioning of (*anabhisaṃskāra*), not mentally constructing, any phenomenon that becomes a cause of *saṃsāra*.”

- n.548 “Entity” renders *vastu, dngos po*; alternatively, “real basis.” This completes the explanation of the refinements of the fourth level.
- n.549 Bṭ1, p. 1139, mentions royal, brahmin, and business families, and two sets of bodhisattvas who have been given alms and served there. It is unclear whether the caste of the families, or of the bodhisattva monks, explains why one set has been treated better or worse, or whether it is simply a matter of bodhisattvas becoming possessive about a family that gives them alms. Regardless, the families gain merit from giving alms and respecting the monk teachers, so the bodhisattvas should not be envious of other monk teachers and, on account of that envy, not visit those families.
- n.550 All versions, including Stok Palace and the *Hundred Thousand* nga 172a6, support this reading.
- n.551 This is absent from Ghoṣa. Kimura, 1–2:96, *tatra kathaṃ subhūte bodhisattvena mahāsattvena vicikitsā parivarjayitavyā? tathā hi saṃdehāpagatāt sarvadharmān samanupaśyati, evaṃ hi subhūte bodhisattvena mahāsattvena vicikitsā parivarjayitavyā*. Bṭ1, p. 1141: “They do not harbor two minds (*yid gnyis mi za*) about reality and unsurpassed, perfect, complete enlightenment.”
- n.552 Kimura, 1–2:96, adds *parivarjayitavyā* but this is not supported by any of the Kangyur editions of the *Hundred Thousand*, or by Bṭ1.
- n.553 This completes the explanation of the refinements of the fifth level, the number of which is uncertain. In Bṭ1 the eighteen are avoiding the paths of the ten nonvirtuous actions (10), avoiding pride in being superior (11), haughtiness (12), distorted views (13), doubt about reality and that there is a buddha (14 and 15) and not rejecting patience for desire, hatred, and delusion (16–18).
- n.554 This is omitted from Kimura, Ghoṣa, and *le’u brgyad ma*. Cf. Gilgit, 95v10-12, *ṣaṣṭhyāṃ bhūmau varttamānena ṣaḍ dharmmā parivarjayitavyāḥ katame ṣa[ḍ] yad uta ṣaṭ pāramitāḥ paripūrayitavyāḥ ṣaṭsu pāramitāsu sthitvā buddhā bhagavantāḥ śrāvakāḥ pratyekabuddhāḥ ca pañcavidhasyajñeyāvarṇa[=arṇava]sya pāraṃgatā gacchanti gamiṣyante ca / katamasya pañcavidhasya yadutātītasyānāgatastāpratyupannasyānavaktavyasyāsaṃskṛtasya evaṃ bodhisattvena mahāsattvena ṣaṭpāramitāḥ paripūrayitavyāḥ* (“Six attributes should be avoided by those proceeding on the sixth level. Which six? The six perfections that should be perfected. While abiding in these six perfections, the blessed lord buddhas, the śrāvakas, and the pratyekabuddhas have gone, are going, and will go to the other shore of the five oceans of objects of knowledge. Of which five? Of the past, the future, the present, the inexpressible, and the

unconditioned. Thus, bodhisattva great beings should perfect the six perfections.”) It is noteworthy that the six perfections are not those of bodhisattvas, and it suggests that, like the other attributes, they are to be avoided as attributes that can be apprehended. Those following the *Abhisamayālaṅkāra*, in accord with its central principle, stress that even though they cannot, ultimately, be apprehended they are attributes to be cultivated for the sake of others.

- n.555 “Should not be in a greedy state of mind” renders *kha za yag gi sems su myi bya*; Ghōṣa, p. 1466, *na saktacittena bhavitavyaṃ*, explaining Ghōṣa, p. 1456, *na yācanakaṃ vikṣepaḥ karttavyaḥ* (“do not get upset at a beggar” or “do not cast out a beggar”). The Tib taken literally (“a mind to do with good food”) may be a reference to a well-known verse from the *Suḥṛllekha* that says a practitioner should consider food like medicine (*kha zas sman dang ’dra ba*), and not eat it just for personal benefit, but only to keep the body alive to be of use to others. Gilgit, 95v14, has an alternative reading, *prathamacittotpādam upādāya dānaṃ dātavyaṃ/ na citta[ṃ] cittena bhavitavyaṃ*, “do not make [bodhi]citta (“the mind [set on enlightenment]”) a citta (“a [mere] thought”),” that is to say, do not make the mind into just an empty promise. In this case (*kha*) *za yag* may be a mistaken rendering of *Eighteen Thousand* ka 175b *gsog*, “hollow, in vain.” Bṭ1 says it means “empty” or “futile.”
- n.556 This completes the explanation of the refinements of the sixth level.
- n.557 This completes the explanation of the twenty things that bodhisattvas should not do on the seventh level.
- n.558 “Sign” renders the Skt *nimitta*; alternatively, “mental image.”
- n.559 “Absence of habitual ideas about duality” renders *gnyis la yongs su rgyu ba myed pa*, Kimura, 1–2:99, *advayasamudācāra*. the *Twenty-Five Thousand* renders this “they do not edge toward duality.” Conze MDPL renders *asamudācāra* “habitual absence.”
- n.560 That is, linking up to rebirth. Bṭ1, p. 1145: “The absence of linking up with a rebirth in saṃsāra on account of the force of the propensities left by afflictive mental states.” Bṭ1, p. 1177, explaining *Hundred Thousand* 11.32 (“bodhisattva great beings would not realize that all the propensities for afflictive mental states that cause linking up are nonentities and acquire all-aspect omniscience”), says “the propensities for cognitive obstruction and obstruction from afflictive mental states are themselves the causes for the arising of later afflicted mental states, hence they are called ‘propensities for afflictive mental states.’ ”

- n.561 This follows the reading at Kimura, 1–2:100. Both the *Twenty-Five Thousand* and *Eighteen Thousand* follow the reading in Ghoṣa and Gilgit. This completes the explanation of the seventh level.
- n.562 A maturation result lasts as long as the person lives.
- n.563 This completes the explanation of the eighth level.
- n.564 That is, assured of their attainments.
- n.565 This completes the explanation of the ninth level.
- n.566 The translators read *kṛtavin* as *kṛtavid*.
- n.567 The question is at 8.377; “go forth” renders the Tib *’byung* (from *niryā*). It also means “to emerge from” or “to be emancipated from,” and in *niryāṇa* can also be construed as “the absence of a vehicle.”
- n.568 The translators read *pravrajya* (*rab tu byung ba*) in place of Kimura, Ghoṣa *prahāṇa*; the *Eighteen Thousand* has “abandonment.”
- n.569 This is the reading at Ghoṣa, pp. 1487–88, and Gilgit, 98v14–15. Kimura, 1–2:108 has “attain emancipation” in place of “to arise” (perhaps “to take rebirth”?) in each instance. Bṭ 1, pp. 1160–61, associates this section with the different persons, arhats and so on, and the next section on the result with the resultant things they attain.
- n.570 Cp. Gilgit, 99v2, *acālyann asthānaṃ*, “not moving, not resting.” Bṭ1 says that the very teaching that there is no emancipation from the three realms and no rest in all-aspect omniscience teaches that there is, conventionally. As in the *Abhisamayālaṃkāra*, Bṭ1 associates “having moved” with the ability of an opposing force to disturb an attainment.
- n.571 This is *myi gnas pa gnas pa’i tshul dang / myi bskyod pa’i tshul gyis*; Kimura, 1–2:110, *asthitam asthānayogena acālyayogena*; Gilgit, 110r11, *asthitasthānayogena acālyayogena*; Ghoṣa, p. 1508, *asthitasthānayogena*.
- n.572 Gilgit, 100r 13–14, *atyantayātmā nopalabhyate*; Ghoṣa, p. 1508, incorrectly, *’tyantatathātmā nopalabhyate*; Kimura, 1–2:111, omits. “Beyond limits” and “utterly” both render *atyanta*; alternatively, an *anta* is “an extreme” and *atyanta* might be rendered “extremely.”
- n.573 Ghoṣa, p. 1512, *kasyānupalabdhyā sarvvaṃ nopalabhyate / dharmmadhātvanupalabdhyā nopalabhyate dharmmadhātus tat kasya hetor na hi subhūte dharmmadhātvanupalabdhir upalabhyate nopalabhyate*. Skt

anupalabdhī / anupalambha can be either a noun or a bahuvrīhi adjective. Tib *dmigs pa* could be construed as either “what has an apprehending” or “an apprehending.” Here it has been rendered as a noun, and below in “the realm of phenomena that is not apprehended” as an adjective (seems to be a verb?), literally “the realm of phenomena of which there is no apprehending.”

- n.574 “Great Vehicle” is derived from *mahā-yā* and “attains emancipation” or, more literally, “goes forth” from *nir-yā*.
- n.575 “Space” renders *ākāśa* and “accommodation” *avakāśa*.
- n.576 “Discerned” renders *mchis*, an honorific, attaching to the one being spoken to. Kimura, Ghoṣa, and Gilgit all have *dṛś*; *Ten Thousand*, 13.13, *mi mngon lags*. However, below (ga F.295.b, 11.107), the nonhonorific form put in the mouth of the Blessed One is *myed*, “are nonexistent.”
- n.577 This is the same as the earlier list at 8.109.
- n.578 Degé again has the meditative stability called *dispelling the defects of speech*.
- n.579 Gilgit, 103r5–6, *sacet subhūte kāmādhātus tathā bhaviṣyad avitathā ananyathā aviparīto bhūtaṃ satyaṃ yathāvan nityo dhruvaḥ śāśvata aviparīṇāmadharmābhāvo bhaviṣyat*. Ghoṣa, p. 1534, and Kimura, 1–2:115, both have *tathatā* and so on. The last part translates Kimura’s ‘*vīparīṇāmadharmī bhāvo*. Ghoṣa has *vīparīṇāmadharmā abhāvaḥ*. Bṭ3, 4.1175–4.1182, in a detailed explanation, connects these with the three natures (*trisvabhāva*, *ngo bo nyid gsum*). Bṭ1 does not explain each word.
- n.580 “Constructed, fashioned, and fabricated” render *rnam par brtags pa* (*[vi]kalpita*), *rnam par bskyed pa* (*viṭhapita*; Edgerton, s.v. *viṭhapayati* has *viṭhāpita*), and *yongs su bsgrubs pa* (*sandarbhita*).
- n.581 This is the reading in all the editions recorded in the Comparative Edition (*dpe bsdur ma*), vol. 16, p. 601.
- n.582 The translators render different forms of the same Skt root *sphur*, earlier (*Hundred Thousand* ka F.4.b, 1.6) by *khyab par byas*, “permeated,” and here by *rgyas par* ‘*gengs*, literally “fill up widely.”
- n.583 “Not apprehended” renders *dmigs su myed do*, a rare translation of *na prajñāyate* (the reading in Gilgit, Ghoṣa, and Kimura), “does not appear,” “does not make itself known.”

- n.584 “Determinate” (*vyākṛta*); alternatively, “phenomena that can be prophesied/are objects of moral inquiry.”
- n.585 These last four go with the four truths for the noble ones, the two results (suffering and nirvāṇa) and the two causes (the origin and the path).
- n.586 Bṭ1, p. 1186, says to take “the maturation” with the result, and that which is “subject to maturation” as what will become the desired result.
- n.587 Alternatively, “it is not wished for, and is not *not* wished for.”
- n.588 Bṭ1, p. 1188: “According to the mistaken imagination of the world, a being, space, and the Great Vehicle are real bases, so the place where one is (*gcig gi go*) precludes any other and thus they do not accommodate a great deal.” “The place where one is” means their identity as it is mistakenly conceived of by ordinary folk.
- n.589 “Unfathomable” renders *dpag tu myed pa, apramāṇatā* (“beyond measure”).
- n.590 Here *myed do* (“are nonexistent”) in place of *dmigs su myed do* (“are not apprehended”).
- n.591 Cf. ga F.249.b, 11.3.
- n.592 “Inherent nature” renders *prakṛti (rang bzhin)*.
- n.593 Degé omits great loving kindness and great compassion.
- n.594 This is the reading in Degé, probably a block carver’s mistake for *ldan* and *mi ldan* (*saṃyukta* and *viyukta*), “conjoined nor disjoined.”
- n.595 “An actual bodhisattva even through the entirety [of all the attributes]” renders *byang chub sems dpa’ nyid kyang ril gyis, bodhisattvam eva tāvat sakalam*.
- n.596 In the parallel passage in the *Twenty-Five Thousand*, “look for it though one might” is Gyurme Dorje’s felicitous rendering of *lta yang*, a common, idiomatic use of *lta*, used here to render the extreme conveyed by the superlative *katama*. Because of the repetition, it is conveyed just by “could there possibly be.”
- n.597 This means a bodhisattva understood as the sum of all the phenomena, beginning with physical forms and ending with the eighteen distinct qualities of the buddhas.
- n.598 “Are in their essential nature nonentities” renders *dngos po ma mchis pa’i rang bzhin, abhāvasvabhāva*. Below this is rendered *dngos po med pa’i ngo bo nyid*.

- n.599 Both LSPW and the *Twenty-Five Thousand* render Kimura, 1–2:142, *anantāparyantatayā* as a dvandva, in the sense “because it is limitless and beyond all limits.”
- n.600 Here *dnegos po med pa'i ngo bo nyid*; earlier (ga F.338.b), *dnegos po ma mchis pa'i rang bzhin* suggests that *rang bzhin* is sometimes used as an honorific (to the recipient).
- n.601 ŚŚP II-1:104, *nāsti sāmyogikaḥ svabhāvaḥ*.
- n.602 “Not eternal,” *rtag pa ma yin pa*, renders *akūṭastha*; *Eighteen Thousand*, ka 222.a, and *le'u brgyad ma*, ga 298.b.1, *ther zug*.
- n.603 Earlier the question is phrased, “What physical forms that have come into being could there possibly be?”
- n.604 “Have not come into being” renders *anabhinirvṛtta*, *mngon par ma grub pa*, and “have not been brought about by conditions” renders *anabhisaṃskṛta*, *mngon par 'du ma byas pa*.
- n.605 “Without activity” renders ŚŚP II-1:164 *nirīhakāt*; Kimura, 1-2:154, *nirīhān* (?).
- n.606 The *Twenty-Five Thousand* adds from “the real nature” up to “the very limit of reality” here, but ŚŚP II-1:195 and all of the editions of the *Hundred Thousand* referenced in the Comparative Edition (*dpe bsdur ma*) omit them.
- n.607 “Without decline,” “without diminishing” renders *nyam pa ma mchis pa*; ŚŚP II-1:196, and Gilgit, 118r1, *asaṇṇmoṣa*. The translators derive the word not from *mṛṣ*, “to forget” (*bsnyel*), but from *muṣ*, “to steal.”
- n.608 “Perfection” renders *pāramitā*; “far removed,” *āram itā*; “gone to the other side,” *pāram itā*. Gilgit, 118r8, *āram itaiṣāyusman śāriputra yad ucyate prajñāpāramiteti*.
- n.609 ŚŚP II-2:65, *pañcavidhā bodhiḥ*. Bṭ1, p. 1233, says that this “is saying that insofar as the four—the fruit of having entered the stream and so on—and individual enlightenment, ‘the fivefold enlightenment,’ and unsurpassed enlightenment would have an essential nature that is not different, bodhisattvas, even without having meditated on, and without having achieved, all those five enlightenments in practice would have already attained them.”
- n.610 Bṭ1: “Take ‘the inferior’ with (“as/to be”?) the realm of desire because it is worse than and lesser than the form and formless realms that are above.”

- n.611 “Realization” (*khong du chud pa yod pa*) renders ŚŚP II-2:66, *samaya*; cf. Kimura 1–2:164, *abhisamaya*, “clear realization.”
- n.612 Here *len pa* suggests that the translators read a form of *anupādā*, not ŚŚP II-2:66 and Kimura, 1–2:164, *anupādāya*.
- n.613 Here the Tib renders ŚŚP II-2:66, *yathā tathāgatena dharmacakram pravartitaṃ na hy anutpannena dharmeṇa prāptiḥ prāpyate* (with a *vā* between the last two words?).
- n.614 Here the Tib renders Kimura, 1–2:164, but reverses the order: *kiṃ punar āyusman subhūte anutpannena dharmeṇa utpannā prāptiḥ prāpyate, atha utpannena dharmeṇa anutpannā prāptiḥ prāpyate*. The *prāpti* (“attainment”) is that on account of which something is attained (*prāpyate*).
- n.615 Bṭ1, p. 1238: “We hold that both an attainment and a clear realization exist merely designated as worldly conventions onto the mere elimination of afflictive and cognitive obstructions, but not by way of the two—an entity obtaining a nonentity, and a nonentity obtaining an entity.”
- n.616 “Failure to arise,” *myi skye ba*, renders *anutpatti*.
- n.617 This renders Tib *skyes pa* as rendering a past passive participle (*anutpanna*), but the three Skt versions all have *anutpāda*, “are nonarising.”
- n.618 “Have no fixed abode” is Edgerton’s suggestion for *anīśrita*, which he says means “unattached, free, independent, emancipated.” The śrāvakas rely on just four (three if a nun) necessities (*niśraya*): a ragged robe, a begging bowl, simple medicinal herbs, and a crude bed beneath a tree or the like. They have no permanent dwelling place. The idea seems to be that since Subhūti does not get stuck on anything, he is living the śrāvaka life perfectly.
- n.619 Bṭ1, p. 1249, explains “they should refine” by saying, “It means they should, in that manner, realize they are refined.”
- n.620 ŚŚP II-2:87, *sukhitā bhavanto anupādāya ca parinirvānto iti*.
- n.621 Kimura, 1–2:169, *tribhiḥ saṅgaiḥ sakto*.
- n.622 Cf. *Eighteen Thousand* ka 239.a.
- n.623 *Twenty-Five Thousand* ka 376b, *byang chub kyi lam ’di*, “this path to enlightenment,” namely, all the practices from the perfection of generosity up to the eighteen distinct qualities of the buddhas. The idea is that they become the path to enlightenment when informed by the perfection of

wisdom. “Power” renders *mtshu*, Mvy *skyes bu’i mthu* (*puruṣakāra*). The translators appear to have translated the result, the activities that result in complete enlightenment, as indivisible from its cause, the perfection of wisdom that must inform them.

- n.624 “The one that fully incorporates and perfectly incorporates” (*yongs su sdud cing yang dag pa sdud pa*) renders ŚSP II-2:93, *parigrāhaka*, *saṃgrāhaka*. A *grāhaka* is, literally, “one that seizes hold of,” that is to say, the one that informs all the virtuous activities to transform them into a path to enlightenment. Bṭ1, p. 1253, glosses “generator” (*skyed pa*, *jānayitr*) with “the cause that effects the completion of all the virtuous attributes incorporated in the three vehicles,” and glosses “the one that fully incorporates and perfectly incorporates” with “fully informs and fully pervades all the virtuous attributes incorporated in the three vehicles.”
- n.625 “Practice this practice” (*rnam par spyod pa dis rnam par spyod*, *viharati ... anena vihāreṇa*).
- n.626 Here Bṭ1, p. 1255, says that “attention” means “conceptualization,” the apprehending of an entity that is not empty of its own essential nature.
- n.627 “The attention will not cause fully awakening” renders *yid la byed pa mngon par rdzogs par ’tshang myi rgya*, *manasikārānabhisambodhanatā*. Bṭ1, p. 1256, says that “because that attention is also, ultimately, nonexistent, becoming fully enlightened through that attention is also, ultimately, nonexistent.”
- n.628 Alternatively, *shes rab kyi pha rol tu phyin pa’i le’u* (*prajñāpāramitāparivata*) is the name of the chapter (“The Perfection of Wisdom Chapter”).
- n.629 Cf. ka 6.b.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source Unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 a bodhisattva's full maturity

byang chub sems dpa'i skyon med pa

བྱང་ཆུབ་སེམས་དཔའི་སྐྱོན་མེད་པ།

bodhisattvanyāma

See also “immaturity” and [n.270](#).

g.2 a practitioner without a dwelling
gnas med par spyod pa · gnas myed par spyod pa

གནས་མེད་པར་སྟོད་པ། · གནས་མྱེད་པར་སྟོད་པ།

aniketacārī

A meditative stability.

g.3 Ābha

snang ba

སྒྲོང་བ།

ābha

Fifth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Radiance.”

g.4 Ābhāsvara

’od gsal · kun snang dang ba

འོད་གསལ་ལ། · ཀུན་སྒྲོང་དང་བ།

ābhāsvara

Eighth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Inner Radiance.” See also [n.87](#).

g.5 abhāṣya

gzhal du med pa · gzhal du myed pa

གཞལ་དུ་མེད་པ། · གཞལ་དུ་མྱེད་པ།

abhāṣya

Lit. “cannot be measured.” An incredibly large number, higher than aparyanta.

g.6 Abhibodhyaṅgapuṣpa

byang chub kyi yan lag me tog

བྱང་ཐུབ་ཀྱི་ཡན་ལག་མེ་རྟོག

abhibodhyaṅgapuṣpa

Name that the hundred billion trillion beings in this assembly will bear when they become buddhas.

g.7 abiding in space

nam mkha’i gnas la gnas pa

ནམ་མཁའི་གནས་ལ་གནས་པ།

ākāśāvasthita

A meditative stability.

g.8 abiding in the real nature without mentation

de bzhin nyid la gnas shing sems med pa · de bzhin nyid la gnas shing sems myed pa

དེ་བཞིན་ཉིད་ལ་གནས་ཤིང་སེམས་མེད་པ། . དེ་བཞིན་ཉིད་ལ་གནས་ཤིང་སེམས་མེད་པ།

tathatāsthitaniścita

A meditative stability.

g.9 abiding nature of phenomena

chos kyi gnas nyid

ཚོས་ཀྱི་གནས་ཉིད།

dharmasthititā

A synonym for emptiness, and the realm of phenomena (*dharmadhātu*).

g.10 abiding nature of reality

chos kyi gnas nyid

ཚོས་ཀྱི་གནས་ཉིད།

dharmasthititā

Also rendered as “abiding nature of phenomena.”

g.11 abiding with certainty

nges par gnas pa

ངེས་པར་གནས་པ།

—

A meditative stability.

g.12 abiding without mentation

sems med par gnas pa · sems myed par gnas pa

སེམས་མེད་པར་གནས་པ། . སེམས་མེད་པར་གནས་པ།

sthitaniścitta

A meditative stability.

g.13 absence of joy with respect to all happiness and suffering

bde ba dang sdug bsngal thams cad la mngon par dga' ba med pa

· bde ba dang sdug bsngal thams cad la mngon par dga' ba myed pa

བདེ་བ་དང་སྤྱག་བསྐྱེད་ཐམས་ཅད་ལ་མཛོན་པར་དགའ་བ་མེད་པ།
· བདེ་བ་དང་སྤྱག་བསྐྱེད་ཐམས་ཅད་ལ་མཛོན་པར་དགའ་བ་བྱེད་པ།
sarvasukhaduḥkhanirabhinandī

A meditative stability.

g.14 absorption

snyoms par 'jug pa · mnyam par bzhaḡ pa

སྦྱོམས་པར་འཇུག་པ། · མཉམས་པར་བཞག་པ།
samāpatti · samāhita

Definition from the 84000 Glossary of Terms:

The Sanskrit literally means “attainment,” and is used to refer specifically to meditative attainment and to particular meditative states. The Tibetan translators interpreted it as *sama-āpatti*, which suggests the idea of “equal” or “level”; however, they also parsed it as *sam-āpatti*, in which case it would have the sense of “concentration” or “absorption,” much like *samādhi*, but with the added sense of “attainment.”

In this text:

Also rendered here as “meditative absorption.”

g.15 accounts

'di ltar 'das pa

འདི་ལྟར་འདས་པ།
itivṛttaka

Seventh of the twelve branches of the scriptures.

g.16 accumulation of all attributes

yon tan thams cad kyi tshogs su gyur pa

ཡོན་ཏན་ཐམས་ཅད་ཀྱི་ཚོགས་སུ་གྱུར་པ།
sarvagunaṣaṃcaya

A meditative stability.

g.17 acintya

bsam gyis mi khyab pa

བསམ་གྱིས་མི་ཁྱབ་པ།
acintya

Lit. “inconceivable.” An incredibly large number, higher than asaṃkhyā.

g.18 acquisitive aggregates

nye bar len pa'i phung po

ཉེབར་ལེན་པའི་ཕུང་པོ།

upādānaskandha

See “five acquisitive aggregates.”

g.19 afflicted

nyon mongs pa

ཉོན་མོངས་པ།

kleśa^{AS}

See “afflicted mental state.”

g.20 afflicted mental state

nyon mongs pa

ཉོན་མོངས་པ།

kleśa

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.21 agent

byed pa po

བྱེད་པ་པོ།

kartṛ

g.22 aggregate

phung po

ཐུང་པོ།

skandha

See “five aggregates.”

g.23 aggregate of ethical discipline

tshul khrims kyi phung po

ཚུལ་ཁྲིམས་ཀྱི་ཐུང་པོ།

śīlaskandha

First of the five undefiled aggregates.

g.24 aggregate of liberation

rnam par grol ba'i phung po

རྣམ་པར་གྲོལ་བའི་ཐུང་པོ།

vimuktiskandha

Fourth of the five undefiled aggregates.

g.25 aggregate of meditative stability

ting nge 'dzin gyi phung po

ཏིང་ངེ་འཛིན་གྱི་ཐུང་པོ།

samādhiskandha

Second of the five undefiled aggregates.

g.26 aggregate of the knowledge and seeing of liberation

rnam par grol ba'i ye shes mthong ba'i phung po

རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་མཐོང་བའི་ཐུང་པོ།

vimuktijñānadarśanaskandha

Fifth of the five undefiled aggregates.

g.27 aggregate of wisdom

shes rab kyi phung po

ཤེས་རབ་ཀྱི་ཐུང་པོ།

prajñāskandha

Third of the five undefiled aggregates.

g.28 aging and death

rga shi

ག་ཤི།

jarāmaraṇa

Twelfth of the twelve links of dependent origination.

g.29 Akaniṣṭha

'og min

འོག་མིན།

akaniṣṭha

Lit. "Highest."

Definition from the 84000 Glossary of Terms:

The eighth and highest level of the Realm of Form (*rūpadhātu*), the last of the five pure abodes (*śuddhāvāsa*); it is only accessible as the result of specific states of *dhyāna*. According to some texts this is where non-returners (*anāgāmin*) dwell in their last lives. In other texts it is the realm of the enjoyment body (*saṃbhogakāya*) and is a buddhafield associated with the Buddha Vairocana; it is accessible only to bodhisattvas on the tenth level.

g.30 Akṣobhya

myi sgul ba

མྱི་སྐུ་པ།

akṣobhya

The translation of his name in this sūtra differs from the usual translations, which are either *mi 'khrugs pa*, *mi skyod pa*, or *mi bskyod pa*

Definition from the 84000 Glossary of Terms:

Lit. "Not Disturbed" or "Immovable One." The buddha in the eastern realm of Abhirati. A well-known buddha in Mahāyāna, regarded in the higher tantras as the head of one of the five buddha families, the vajra family in the east.

g.31 all the activities of their bodies are preceded by transcendental knowledge and informed by transcendental knowledge

sku'i phrin las thams cad ye shes sngon du 'gro ste/ye shes kyi rjes su 'brang

སྐུ་འི་ཕྱིན་ལས་ཐམས་ཅད་ཡེ་ཤེས་སྔོན་དུ་འགྲོ་སྟེ། ཡེ་ཤེས་ཀྱི་རྗེས་སུ་འབྲང་།

sarvākāyākarmajñānapūrvagamaṃ jñānānuparivartī

Thirteenth of the eighteen distinct qualities of the buddhas.

g.32 all the activities of their minds are preceded by transcendental knowledge and informed by transcendental knowledge

thugs kyi phrin las thams cad ye shes sngon du 'gro ste/ye shes kyi rjes su 'brang

ཐུགས་ཀྱི་ཐིན་ལས་ཐམས་ཅད་ཡེ་ཤེས་སྒྲིན་དུ་འགོ་སྟེ། ཡེ་ཤེས་ཀྱི་རྗེས་སུ་འབྲང་།

sarvamanahkarmajñānapūrvagamaṃ jñānānuparivartī

Fifteenth of the eighteen distinct qualities of the buddhas.

- g.33 all the activities of their speech are preceded by transcendental knowledge and informed by transcendental knowledge

gsung gi phrin las thams cad ye shes sngon du 'gro ste/ ye shes kyi rjes su 'brang

གསུང་གི་ཐིན་ལས་ཐམས་ཅད་ཡེ་ཤེས་སྒྲིན་དུ་འགོ་སྟེ། ཡེ་ཤེས་ཀྱི་རྗེས་སུ་འབྲང་།

sarvavāḥkarmajñānapūrvagamaṃ jñānānuparivartī

Fourteenth of the eighteen distinct qualities of the buddhas.

- g.34 all-aspect omniscience

rnam pa thams cad mkhyen pa nyid

རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་ཉིད།

sarvākārajñatā

This key term in the Prajñāpāramitā literature refers to the omniscience of a buddha, and is not to be confused with the “knowledge of the aspects of the path” of bodhisattvas, or with the “omniscience” (*thams cad shes pa*) of śrāvakas. The “all-aspect” (*sarvākāra*) part of the term refers to the different aspects that it comprises, and is explained in two ways in *The Long Explanation* (Toh 3808, 4.78–4.80). One way identifies the “aspects” as being qualities such as nonarising and unproduced, unceasing, primordially at peace, naturally in nirvāṇa, without intrinsic nature, emptiness, signlessness, wishlessness, etc. The other way identifies them as being the collections of the wholesome, unwholesome, and neutral, and the collection of those destined for error and those of uncertain destiny. All-aspect omniscience is also the first of the eight progressive stages of clear realization.

- g.35 Amoghadarśin

don yod mthong ba

དོན་ཡོད་མཐོང་བ།

amoghadarśin

Name of a bodhisattva.

- g.36 anabhilāpya

brjod du med pa

བརྗོད་དུ་མེད་པ།

anabhilāpya

Lit. “inexpressible.” An incredibly large number, higher than abhāṣya.

g.37 *anabhilāpyānabhilāpya*

brjod du med pa'i yang brjod du med pa · brjod du med pa'i yang brjod du myed pa

བརྗོད་དུ་མེད་པའི་ཡང་བརྗོད་དུ་མེད་པ། · བརྗོད་དུ་མེད་པའི་ཡང་བརྗོད་དུ་མྱེད་པ།

anabhilāpyānabhilāpya

Lit. “inexpressibly inexpressible.” An incredibly large number, higher than anabhilāpya.

g.38 *analysis of phenomena*

chos rnam par 'byed pa

ཆོས་རྣམ་པར་འབྱེད་པ།

dharmapracaya

Second of the seven branches of enlightenment.

g.39 *Ānanda*

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha’s presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha’s teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha’s parinirvāṇa. The phrase “Thus did I hear at one time,” found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.40 *ananta*

mtha' yas pa

མཐའ་ཡས་པ།

ananta ^{AS}

Lit. “unbounded.” An incredibly large number, higher than atulya.

g.41 Anantamati

blo gros mtha' yas

ལྷོ་གྲོས་མཐའ་ཡས།

anantamati

Name of a bodhisattva.

g.42 Anantavīrya

brtson 'grus mtha' yas

བརྩོན་འགྲུས་མཐའ་ཡས།

anantavīrya

Name of a bodhisattva.

g.43 Anāvaraṇamati

sgrib med blo gros

སྒྲིབ་མེད་ལྷོ་གྲོས།

anāvaraṇamati

Name of a bodhisattva.

g.44 Anikṣiptadhura

mi gtong brtson pa

མི་གཏོང་བརྩོན་པ།

anikṣiptadhura

Name of a bodhisattva.

g.45 Anupamamati

blo gros dpe med

ལྷོ་གྲོས་དཔེ་མེད།

anupamamati

Name of a bodhisattva.

g.46 aparyanta

kun tu mtha' yas pa

ཀུན་དུ་མཐའ་ཡས་པ།

aparyanta ^{AS}

Lit. “completely unbounded.” An incredibly large number, higher than ananta.

g.47 application of mindfulness to feelings

tshor ba dran pa nye bar gzhag pa

ཚོར་བ་རྒྱ་པ་ཉི་བར་གཞག་པ།

vedanānupaśyīsmṛtyupasthāna

Second of the four applications of mindfulness.

g.48 application of mindfulness to phenomena

chos dran pa nye bar gzhag pa

ཚོས་རྒྱ་པ་ཉི་བར་གཞག་པ།

dharmānupaśyīsmṛtyupasthāna

Fourth of the four applications of mindfulness.

g.49 application of mindfulness to the body

lus dran pa nye bar gzhag pa

ལུས་རྒྱ་པ་ཉི་བར་གཞག་པ།

kāyānupaśyīsmṛtyupasthāna

First of the four applications of mindfulness.

g.50 application of mindfulness to the mind

sems dran pa nye bar gzhag pa

སེམས་རྒྱ་པ་ཉི་བར་གཞག་པ།

cittānupaśyīsmṛtyupasthāna

Third of the four applications of mindfulness.

g.51 applications of mindfulness

dran pa nye bar gzhag pa

རྒྱ་པ་ཉི་བར་གཞག་པ།

smṛtyupasthāna

See “four applications of mindfulness.”

g.52 apprehend

dmigs

དཔྱིག་ས།

upalabhate

dmigs (pa) translates a number of Sanskrit terms, including *ālambana*, *upalabdhi*, and *ālambate*. These terms commonly refer to the apprehending of a subject, an object, and the relationships that exist between them.

Also translated here as “focus on.”

g.53 apprehending

dmigs pa

དམིགས་པ།

upalambha

See “apprehend.”

g.54 Apramāṇābha

tshad med snang ba · tshad myed snang ba

ཚད་མེད་སྒྲུང་བ། · ཚད་མེད་སྒྲུང་བ།

apramāṇābha

Seventh of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Immeasurable Radiance.”

g.55 Apramāṇaśubha

tshad med dge · tshad myed dge

ཚད་མེད་དགེ། · ཚད་མེད་དགེ།

apramāṇaśubha

Eleventh of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Immeasurable Virtue.”

g.56 Apramāṇavṛha

tshad med che ba · tshad myed che ba

ཚད་མེད་ཆེ་བ། · ཚད་མེད་ཆེ་བ།

apramāṇavṛha

Literally meaning “Immeasurably Great,” the name used in this text and in the *Twenty-Five Thousand* for what is, in the *Prajñāpāramitā* literature, the fifteenth of the sixteen levels of the god realm of form that correspond to the four meditative concentrations. The Sanskrit equivalent is attested in the Sanskrit of the *Hundred Thousand*, while the name *Puṇyaprasava* (q.v.) is used in the later Sanskrit manuscripts that correspond more closely to the eight-chapter Tengyur version of this text. In other genres, this is the eleventh of twelve levels corresponding to the four meditative concentrations.

g.57 aprameya

tshad med pa

ཚད་མེད་པ།

aprameya ^{AS}

Lit. “immeasurable.” An incredibly large number.

g.58 arhat

dgra bcom pa

དག་བཅོམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

In this text:

See also “śrāvaka.”

g.59 arranging the sameness of letters

yi ge mnyam par 'god pa

ཡི་གེ་མཉམ་པར་འགོད་པ།

samāṅksarāvatāra

A meditative stability.

g.60 array of flashes of lightning

glog gi 'od zer bkod pa

གློག་གི་འོད་ཟེར་བཀོད་པ།

—

A meditative stability.

g.61 array of power

dpung rnam par bkod pa

དཔུང་རྣམ་པར་བཀོད་པ།

balavyūha

A meditative stability.

g.62 Āryavimuktisena

rnam grol sde

རྣམ་གྲོལ་སྡེ།

vimuktisena

Indian commentator on the *Abhisamayālaṅkāra* (fl. early sixth century).

g.63 as an elephant looks

glang po chen po'i lta stangs

གླང་པོ་ཆེན་པོའི་ལྟ་སྟངས།

nāgāvalokita

A simile that describes an undistracted, unmoving, but all-encompassing gaze. See also [n.154](#).

g.64 asaṃkhyā

grangs med pa

གྲངས་མེད་པ།

asaṃkhyā

Lit. “uncountable.” An incredibly large number, higher than aprameya.

g.65 Asaṅga

thogs med

ཐོགས་མེད།

asaṅga

Indian commentator (fl. fourth century); closely associated with the works of Maitreya and the Yogācāra philosophical school.

g.66 Aśokaśrī

ngan med pa'i dpal

ངན་མེད་པའི་དཔལ།

aśokaśrī

Name of a buddha in the southern direction, residing in the world system called Sarvaśokāpagata.

g.67 aspectless

rnam pa med pa · rnam pa myed pa

རྣམ་པ་མེད་པ། · རྣམ་པ་མྱེད་པ།

—

A meditative stability.

g.68 assembly

g.yog 'khor · 'khor

གཡོག་ཁོར་ . ཁོར་

parivāra

g.69 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

In this text:

See also “gods.”

g.70 Atapa

mi gdung ba · myi gdung ba

མི་གདུང་བ། . མྱི་གདུང་བ།

atapa

Second of the five pure abodes (*śuddhāvāsa*), meaning “Painless.”

g.71 attachment to the realm of formlessness

gzugs med pa'i 'dod chags

གཟུགས་མེད་པའི་འདོད་ཆགས།

ārūpyarāga

Second of the five fetters associated with the superior.

g.72 attachment to the realm of forms

gzugs kyi 'dod chags

གཟུགས་ཀྱི་འདོད་ཆགས།

ruparāga

First of the five fetters associated with the superior.

g.73 attention

yid la byed pa · yid la bya ba

ཡིད་ལ་བྱེད་པ། · ཡིད་ལ་བྱ་བ།

manaskāra

g.74 attributes of the level of the spiritual family

rigs kyi sa'i chos

རིགས་ཀྱི་སའི་ཚོས།

gotrabhūmidharma

g.75 atulya

mtshungs pa myed pa · mtshungs pa med pa

མཚུངས་པ་མྱེད་པ། · མཚུངས་པ་མེད་པ།

atulya

Lit. “unparalleled.” An incredibly large number, higher than acintya.

g.76 auditory consciousness

rna ba'i rnam par shes pa

རྣ་བའི་རྣམ་པར་ཤེས་པ།

—

g.77 aurally compounded sensory contact

rna ba'i 'dus te reg pa

རྣ་བའི་འདུས་ཏེ་རེག་པ།

śrotrasaṃsparśa

g.78 Auspicious Eon

bskal pa bzang po

བསྐྱལ་པ་བཟང་པོ།

bhadrakalpa

Name of the present eon of time, during which one thousand buddhas appear in succession, Śākyamuni being the fourth and Maitreya the fifth.

g.79 Avalokiteśvara

spyan ras gzigs kyi dbang phyug

སྤྱན་རས་གཟིགས་ཀྱི་དབང་ཕྱུག

avalokiteśvara

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.80 **Avṛha**

mi che ba · myi che ba

མི་ཆེ་བ། · མྱི་ཆེ་བ།

avṛha

First of the five pure abodes (*śuddhāvāsa*), meaning “Slightest.”

g.81 **back-biting**

phra ma

ཕྱ་མ།

paśunya

Fifth of the ten nonvirtuous actions. “Back-biting” means intentionally separating friends by speaking behind their back.

g.82 **basic transgression**

kha na ma tho ba

ཁ་ན་མ་ཐོ་བ།

sāvadya

The term is applied to actions, describing those that are negative in the sense either of being naturally wrong or of transgressing a formal rule or commitment. It is often translated as “wrongdoing,” “unwholesome,” etc.

g.83 **beautiful moon**

zla ba bzang po

ལྷ་བ་བཟང་པོ།

sucandra

A meditative stability.

g.84 **because of the diffusion of light rays not making mistakes**

’od zer rab tu ’gyed pas ’khrul pa med par byed pa

འོད་ཟེར་རབ་ཏུ་འགྱེད་པས་འཁྲུལ་པ་མེད་པར་བྱེད་པ།

—

A meditative stability.

g.85 beyond sequence

snrel zhi

སྤྲེལ་ཞི།

vyatyasta

A meditative stability. See also n.309.

g.86 Bhadrabala

bzang po'i stobs

བཟང་པོའི་སྟོབས།

bhadrabala

Name of a bodhisattva.

g.87 Bhadrapāla

bzang skyong

བཟང་སྟོང་།

bhadrapāla

Definition from the 84000 Glossary of Terms:

Head of the “sixteen excellent men” (*ṣoḍaśasatpuruṣa*), a group of householder bodhisattvas present in the audience of many sūtras. He appears prominently in certain sūtras, such as *The Samādhi of the Presence of the Buddhas* (*Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*, Toh 133) and is perhaps also the merchant of the same name who is the principal interlocutor in *The Questions of Bhadrapāla the Merchant* (Toh 83).

g.88 birth

skye ba

སྐྱེ་བ།

jāti

Eleventh of the twelve links of dependent origination.

g.89 Blessed Lord

bcom ldan 'das · btsun pa bcom ldan 'das

བཅོམ་ལྡན་འདས། · བཅུན་པ་བཅོམ་ལྡན་འདས།

bhadantabhagavan

See “Blessed One.”

g.90 Blessed One

bcom ldan 'das

བཙེམ་ལྷན་འདས།

bhagavan

Definition from the 84000 Glossary of Terms:

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root *√bhañj* (“to break”).

In this text:

In this text, we have opted to translate the epithet *bhagavat* (*bcom ldan 'das*) as “the Blessed One” when it stands alone in narrative contexts, and as “Lord” when found in dialogue, as in the vocative expressions “Blessed Lord” (*bhadantabhagavan*, *btsun pa bcom ldan 'das*) and “Lord Buddha” (*bhagavanbuddha*, *sangs rgyas bcom ldan 'das*).

g.91 blossoming and vibrance of the flowers of virtue

dge ba'i me tog rgyas shing gsal ba

དགེ་བའི་མེ་ཏོག་རྒྱས་ཤིང་གསལ་བ།

śubhapuṣpitaśuddha

A meditative stability.

g.92 Bodhimaṇḍalālāṃkārasurucitā

snying po byang chub kyi rgyan shin tu yid du 'ong ba

སྙིང་པོ་བྱང་ཆུབ་ཀྱི་རྒྱན་ཤིན་ཏུ་ཡིད་དུ་འོང་བ།

bodhimaṇḍalālāṃkārasurucitā

Name of a world system in the southeastern direction, where the buddha Padmottaraśrī teaches the perfection of wisdom to bodhisattva great beings.

g.93

bodhisattva

byang chub sems dpa'

བྱང་ཆུབ་སེམས་དཔལ་།

bodhisattva

Definition from the 84000 Glossary of Terms:

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi*, *sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

In this text:

See also “bodhisattva great being.”

g.94

bodhisattva great being

byang chub sems dpa' sems dpa' chen po

བྱང་ཆུབ་སེམས་དཔལ་སེམས་དཔལ་ཆེན་པོ།

bodhisattvamahāsattva

Definition from the 84000 Glossary of Terms:

The term can be understood to mean “great courageous one” or “great hero,” or (from the Sanskrit) simply “great being,” and is almost always found as an epithet of “bodhisattva.” The qualification “great” in this term, according to the majority of canonical definitions, focuses on the generic greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* is closer in its connotations to the *mahā-* in “Mahāyāna” than to the *mahā-* in “mahāsiddha.” While individual bodhisattvas described as *mahāsattva* may in many cases also be “great” in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet is not restricted to bodhisattvas at any particular point in their career. Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*.

Later commentarial writings do nevertheless define the term—variably—in terms of bodhisattvas having attained a particular level (*bhūmi*) or realization. The most common qualifying criteria mentioned are attaining the path of seeing, attaining irreversibility (according to its various definitions), or attaining the seventh bhūmi.

In this text:

See also “bodhisattva.”

g.95 boundless eloquence

spobs pa mtha' yas

སྒྲོབས་པ་མཐའ་ཡས།

anantaprabhā

A meditative stability.

g.96 boundless lamplight

mtha' yas sgron ma

མཐའ་ཡས་སྒྲོན་མ།

—

A meditative stability.

g.97 boundless light

'od mtha' yas pa

འོད་མཐའ་ཡས་པ།

anantaprabhā

A meditative stability.

g.98 Brahmā

tshangs pa

ཚངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.99 Brahmakāyika

tshangs ris

ཚངས་ཟིན།

brahmakāyika

First and lowest of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Stratum of Brahmā.”

g.100 Brahmaloka

tshangs pa'i 'jig rten

ཚངས་པའི་འཇིག་རྟེན།

brahmaloka

Definition from the 84000 Glossary of Terms:

A collective name for the first three heavens of the form realm, which correspond to the first concentration (*dhyāna*): Brahmakāyika, Brahmapurohita, and Mahābrahmā (also called Brahmapārśadya). These are ruled over by the god Brahmā. According to some sources, it can also be a general reference to all the heavens in the form realm and formless realm. (*Provisional 84000 definition. New definition forthcoming.*)

g.101 Brahmapariṣadya

tshangs pa kun 'khor

ཚངས་པ་ཀུན་འཁོར།

brahmapariṣadya

Third of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Retinue of Brahmā.”

g.102 Brahmapurohita

tshangs lha nye phan

ཚངས་ལྷ་ཉེ་པན།

brahmapurohita

Second of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Brahmā Priest.”

g.103 brain tissue

glad pa

མྱེད་པ།

mastaka

g.104 branches of enlightenment

byang chub kyi yan lag

བྱང་ཆུབ་ཀྱི་ཡན་ལག

bodhyaṅga

See “seven branches of enlightenment.”

g.105 bringer of joy

dga' ba byed pa

དགའ་བ་བྱེད་པ།

ratikara

A meditative stability.

g.106 buddhafield

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra

This term denotes the operational field of a specific buddha, spontaneously arising as a result of his altruistic aspirations.

g.107 burning lamp

sgron ma 'bar ba

སྒྲོན་མ་འབར་བ།

jvalanolkā

A meditative stability.

g.108 Butön

bu ston rin chen grub

བུ་སྟོན་རིན་ཆེན་གྲུབ།

—

Tibetan scholar and historian (1290–1364) based at the monastery of Zhalu. His list of translated texts was one of several influences on the compilation of the first Kangyurs, and he was directly involved in the establishment of the Tengyur.

g.109 by way of apprehending

dmyigs pa'i tshul gyis · dmigs pa'i tshul gyis

དབྱིགས་པའི་ཚུལ་གྱིས། · དམིགས་པའི་ཚུལ་གྱིས།

ārambaṇayogena

The expression “by way of apprehending” implies that ordinary persons perceive phenomena as inherently existing, whereas bodhisattvas are said to act and teach “without apprehending anything.” On the latter term, see its respective glossary entry. See also “apprehend.”

g.110 calmed

rab tu zhi ba

རབ་དུ་ཞི་བ།

—

A meditative stability.

g.111 Candragarbha

zla ba'i snying po

ལྷ་བའི་སྙིང་པོ།

candragarbha

Name of a bodhisattva.

g.112 Cāritramati

spyod pa'i blo gros

སྟོད་པའི་བློ་གྲོས།

cāritramati

Name of a bodhisattva from a distant world system in the western direction called Upasāntā, who comes to this world to pay homage to the Buddha.

g.113 Cāturmahārājika

rgyal chen bzhi'i ris · rgyal po chen po bzhi'i ris

རྒྱལ་ཆེན་བཞི་འི་རིས། · རྒྱལ་པོ་ཆེན་པོ་བཞི་འི་རིས།

cāturmahārājika

Lit. “Abode of the Four Great Kings.” For consistency *rgyal chen bzhi'i ris* is rendered *cāturmahārājika* (“[gods] belonging to the group of the Four Great Kings”), even though there are a number of Skt. forms (Edg says the forms are *cāturmahārājakāyika* and less often *caturmahārājakāyika*, and *cāturmahārājika* and less often *caturmahārājika*) and slight differences are encountered in the Tib. translation. “Gods” is sometimes rendered explicitly and is sometimes implicit in the Tib.

Definition from the 84000 Glossary of Terms:

One of the heavens of Buddhist cosmology, lowest among the six heavens of the desire realm (*kāmadhātu*, 'dod kham). Dwelling place of the Four Great Kings (*caturmahārāja*, *rgyal chen bzhi*), traditionally located on a terrace of Sumeru, just below the Heaven of the Thirty-Three. Each cardinal direction is ruled by one of the Four Great Kings and inhabited by a different class of nonhuman beings as their subjects: in the east, Dhṛtarāṣṭra rules the gandharvas; in the south, Virūdhaka rules the kumbhāṇḍas; in the west, Virūpākṣa rules the nāgas; and in the north, Vaiśravaṇa rules the yakṣas.

g.114 certainty in the realm of phenomena

chos kyi dbyings su nges pa

ཚུལ་གྱི་དབྱིངས་སུ་ངེས་པ།

dharmadhātuniyata

A meditative stability.

g.115 cessation of suffering

'gog pa

འགོག་པ།

nirodha

Third of the four truths of the noble ones.

g.116 Che Khyidruk

lce khi 'brug

ལྷེ་ཁི་འབྲུག།

—

A Tibetan author and translator dated to the late eighth and early ninth centuries CE. As well as being listed by Butön among the translators of this text, he is the author of three treatises on Sanskrit grammar in the Tengyur (Toh 4350, Toh 4351, and Q 5838).

g.117 child of Manu

shed bdag

ཤེད་བདག།

mānava

Definition from the 84000 Glossary of Terms:

Manu being the archetypal human, the progenitor of humankind, in the *Mahābhārata*, the *Purāṇas*, and other Indian texts, “child of Manu” (*mānava*) or “born of Manu” (*manuja*) is a synonym of “human being” or humanity in

general.

g.118 Chokro Lui Gyaltsen

cog ro klu'i rgyal mtshan

ཅག་རོ་ལཱའི་རྒྱལ་མཚན།

—

An important early Tibetan translator and editor who was also one of the twenty-five principal disciples of Guru Padmasambhava.

g.119 clear appearance

snang ba gsal ba

སྤང་བ་གསལ་བ།

śuddhapratibhāsa

A meditative stability.

g.120 clear-eyed

mig yongs su dag pa · myig yongs su dag pa

མིག་ཡོངས་སུ་དག་པ། · མྱིག་ཡོངས་སུ་དག་པ།

—

A meditative stability.

g.121 common phenomena

thun mong gi chos

ཐུན་མོང་གི་ཆོས།

sādhāraṇadharmā

Common phenomena from the perspective of ordinary persons include the following: the four meditative concentrations, the four immeasurable attitudes, the four formless meditative absorptions, and the five extrasensory powers.

g.122 compassion

snying rje

སྤྱིང་རྟེ།

karuṇā

Second of the four immeasurable attitudes.

g.123 completely perfect buddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱུ་ལ།

samyaksambuddha

The attainment of a buddha, who has gained total freedom from conditioned existence, overcome all tendencies imprinted on the mind as a result of a long association with afflicted mental states, and fully manifested all aspects of a buddha's body, speech, and mind.

g.124 comprehension of all bases of existence through realization

rtogs pas srid pa'i gzhi thams cad khong du chud pa

རྫོགས་པས་སྲིད་པའི་གཞི་ཐམས་ཅད་ཁོང་དུ་ཚུད་པ།

sarvabhavatalavikiraṇa

A meditative stability.

g.125 conditioned phenomena

'dus byas kyi chos · chos 'dus byas · 'dus byas

འདུས་བྱས་ཀྱི་ཚོས། · ཚོས་འདུས་བྱས། · འདུས་བྱས།

saṃskṛtadharma

Conditioned phenomena are listed at [8.87](#). See also [n.127](#).

g.126 confidence that inspires speech

spobs pa

སྤྲོབས་པ།

pratibhāna

See “inspired eloquence.”

g.127 consciousness

rnam par shes pa

རྣམ་པར་ཤེས་པ།

vijñāna

Fifth of the five aggregates; also third of the twelve links of dependent origination. In the context of the present discourse, there are six types of consciousness, namely, visual consciousness, auditory consciousness, olfactory consciousness, tactile consciousness, and mental consciousness.

g.128 consciousness element

rnam par shes pa'i kham

རྣམ་པར་ཤེས་པའི་ཁམས།

g.129 contaminant

zag pa

ཟག་པ།

āsrava

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa'i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

g.130 contaminated phenomena

zag pa dang bcas pa'i chos

ཟག་པ་དང་བཅས་པའི་ཆོས།

sāsravadharma

Contaminated phenomena include the following: the five aggregates encompassed in the three realms, the twelve sense fields, the eighteen sensory elements, the four meditative concentrations, the four immeasurable attitudes, and the four formless meditative absorptions. See also [n.127](#).

g.131 convergence in nonaffliction

nyon mongs pa med par yang dag par gzhol ba

· *nyon mongs pa myed par yang dag par gzhol ba*

ཉོན་མོངས་པ་མེད་པར་ཡང་དག་པར་གཞིལ་བ། ཉོན་མོངས་པ་བྱེད་པར་ཡང་དག་པར་གཞིལ་བ།

anusaraṇasarvasamavasaraṇa

A meditative stability.

g.132 convergence of all afflicted mental states in nonaffliction

nyon mongs pa dang bcas pa thams cad nyon mongs pa myed par yang dag par gzhol ba

ཉོན་མོངས་པ་དང་བཅས་པ་གསལ་ཅད་ཉོན་མོངས་པ་བྱེད་པར་ཡང་དག་པར་གཞིལ་བ།

A meditative stability. In Dutt 198 there appears to be no corresponding item.

g.133 corporeally compounded sensory contact

lus kyi 'dus te reg pa

ལུས་ཀྱི་འདུས་ཏེ་རེག་པ།

kāyasaṃsparśa

g.134 correct action

yang dag pa'i las kyi mtha'

ཡང་དག་པའི་ལས་ཀྱི་མཐའ།

samyakkarmānta

Fourth factor of the noble eightfold path.

g.135 correct effort

yang dag pa'i rtsol ba

ཡང་དག་པའི་རྩོལ་བ།

samyagvyāyāma

Sixth factor of the noble eightfold path.

g.136 correct exertion

yang dag par spong ba

ཡང་དག་པར་སྤྲོང་བ།

prahāṇa

See four correct exertions.

g.137 correct livelihood

yang dag pa'i 'tsho ba

ཡང་དག་པའི་འཚོ་བ།

samyagājīva

Fifth factor of the noble eightfold path.

g.138 correct meditative stability

yang dag pa'i ting nge 'dzin

ཡང་དག་པའི་ཏིང་ངེ་འཛིན།

samyaksamādhi

Eighth factor of the noble eightfold path.

g.139 correct mindfulness

yang dag pa'i dran pa

ཡང་དག་པའི་བློ་སྤྱོད་པ།

samyaksmṛti

Seventh factor of the noble eightfold path.

g.140 correct speech

yang dag pa'i ngag

ཡང་དག་པའི་ངག་པ།

samyagvāg

Third factor of the noble eightfold path.

g.141 correct thought

yang dag pa'i rtog pa

ཡང་དག་པའི་རྟོག་པ།

samyaksamkalpa

Second factor of the noble eightfold path. "

g.142 correct view

yang dag par lta ba

ཡང་དག་པར་ལྟ་བུ།

samyagdrṣṭi

First factor of the noble eightfold path.

g.143 covetousness

chags sems

ཆགས་སེམས།

abhidhyā

Eighth of the ten nonvirtuous actions; first of the four knots.

g.144 craving

sred pa

སྤྱོད་པ།

trṣṇā

Eighth of the twelve links of dependent origination; fourth of the four torrents.

g.145 crest of certainty's victory banner

nges pa'i rgyal mtshan dpal

ངེས་པའི་རྒྱལ་མཚན་དཔལ།

niyatadhvajaketu

A meditative stability.

g.146 crest of the moon's victory banner

zla ba'i rgyal mtshan dpal

ཟླ་བའི་རྒྱལ་མཚན་དཔལ།

candradhvajaketu

A meditative stability.

g.147 crown prince

gzhon nur gyur pa

གཞོན་ནུར་གྱུར་པ།

kumārabhūta

The term, depending on context, can refer either to bodhisattvas who remain celibate, or to bodhisattvas at the advanced level of “crown prince” who are awaiting the final stages before buddhahood that include regency and consecration.

g.148 cutting off the objective support

dmigs pa gcod pa · dmyigs pa gcod pa

དམིགས་པ་གཅོད་པ། · དམིགས་པ་གཅོད་པ།

ālamghanaccheda

A meditative stability.

g.149 defilement

kun nas nyon mongs pa

ཀུན་ནས་ཉོན་མོངས་པ།

saṃkleśa

Definition from the 84000 Glossary of Terms:

A term meaning defilement, impurity, and pollution, broadly referring to cognitive and emotional factors that disturb and obscure the mind. As the self-perpetuating process of affliction in the minds of beings, it is a synonym for saṃsāra. It is often paired with its opposite, *vyavadāna*, meaning “purification.”

- g.150 definitive knowledge of the acumen of other beings, other persons, which is to be known as superior or inferior
sems can gzhan dang gang zag gzhan gyi dbang po rab dang / tham shes par bya ba yang dag pa ji lta ba bzhin du rab tu shes so/
 སེམས་ཅན་གཞན་དང་གང་ཟག་གཞན་གྱི་དབང་པོ་རབ་དང་། ཐམས་ཤེས་པར་བྱ་བ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་
 རབ་དུ་ཤེས་སོ།
anyasattovapudgalendriyavarāvarayathābhūtaprajñāna
 Fifth of the ten powers of the tathāgatas.
- g.151 definitive knowledge of the diversity of inclinations and the multiplicity of inclinations that other beings, other persons, have
sems can gzhan dang / gang zag gzhan gyi mos pa sna tshogs dang / mos pa du ma yang dag pa ji lta ba bzhin du rab tu shes so/
 སེམས་ཅན་གཞན་དང་། གང་ཟག་གཞན་གྱི་མོས་པ་སྣ་ཚྭ་གས་དང་། མོས་པ་དུ་མ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་
 རབ་དུ་ཤེས་སོ།
anyasattovapudgalanānādhimuktyanekādhimuktiyathābhūtaprajñāna
 Fourth of the ten powers of the tathāgatas.
- g.152 definitive knowledge of the faculties, powers, branches of enlightenment, meditative concentrations, liberations, meditative stabilities, and formless absorptions, and defiled and purified states
dbang po dang / stobs dang / byang chub kyi yan lag dang / bsam gtan dang / rnam par thar pa dang / ting nge 'dzin dang / snyoms par 'jug pa dang / kun nas nyon mongs pa dang / rnam par byang ba rnam par dgod pa yang dag pa ji lta ba bzhin du rab tu shes so/
 དབང་པོ་དང་། ལྷོབས་དང་། བྱང་ཆུབ་གྱི་ཡན་ལག་དང་། བསམ་གཏན་དང་། རྣམ་པར་ཐར་པ་དང་། ཉིང་རེ་འཛིན་
 དང་། ལྷོམས་པར་འཇུག་པ་དང་། ཀུན་ནས་ཉོན་མོངས་པ་དང་། རྣམ་པར་བྱང་བ་རྣམ་པར་དགོད་པ་ཡང་དག་པ་ཇི་
 ལྟ་བ་བཞིན་དུ་རབ་དུ་ཤེས་སོ།
*sarvendriyabalabodhyaṅgavimokṣadhyānaśamādhisamāpattisaṃkleśavyavadāna-
 vyūthānayaathābhūtaprajñāna*
 Seventh of the ten powers of the tathāgatas.
- g.153 definitive knowledge of the maturation, the aspect of location, and the aspect of cause of past, future, and present actions and the undertakings of action

*'das pa dang ma 'ongs pa dang / da ltar byung ba'i las dang / las yongs su len pa'i
rnam par smyin pa/ gnas kyi rnam pa dang / rgyu'i rnam par yang dag pa ji lta ba
bzhin du rab tu shes so/*

འདས་པ་དང་མ་འོངས་པ་དང་། དཔྱར་བྱུང་བའི་ལས་དང་། ལས་ཡོངས་སུ་ལེན་པའི་རྣམ་པར་སྤྲིན་པ། གནས་ཀྱི་
རྣམ་པ་དང་། རྒྱུ་རྣམ་པར་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་ཏུ་ཤེས་སོ།

atītānāgatapratyutpannasarvakarmasamādānahetuvipākayathābhūtaprajñāna

Second of the ten powers of the tathāgatas. See also [n.504](#).

g.154 definitive knowledge of the paths, wherever they lead

kun tu 'gro ba'i lam yang dag pa ji lta ba bzhin du rab tu shes so/

ཀུན་ཏུ་འགོ་བའི་ལམ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་ཏུ་ཤེས་སོ།

sarvatragāmanīpratipadyathābhūtaprajñāna

Sixth of the ten powers of the tathāgatas.

g.155 definitive knowledge that a world has a diversity of constituents, that a world has multiple constituents

*'jig rten ni khams sna tshogs can te/ 'jig rten ni khams du ma pa'o zhes bya bar yang
dag pa ji lta ba bzhin du rab tu shes so/*

འཇིག་རྟེན་ནི་ཁམས་སྣ་ཚོགས་ཅན་ཏེ། འཇིག་རྟེན་ནི་ཁམས་དུ་མ་པའི་ཞེས་བྱ་བར་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་
རབ་ཏུ་ཤེས་སོ།

nānalokadhātunānadhātuyathābhūtaprajñāna

Third of the ten powers of the tathāgatas. See also [n.505](#).

g.156 definitive knowledge that phenomena that are possible are indeed possible, and definitive knowledge that phenomena that are impossible are indeed impossible

*gnas la'ang gnas su yang dag pa ji lta ba bzhin du rab tu shes so/ /gnas ma yin pa
la'ang gnas ma yin par yang dag pa ji lta ba bzhin du rab tu shes so/*

གནས་ལའང་གནས་སུ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་ཏུ་ཤེས་སོ། །གནས་མ་ཡིན་པ་ལའང་གནས་མ་ཡིན་
པར་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་ཏུ་ཤེས་སོ།

sthānasthānayathābhūtaprajñāna asthānāsthānayathābhūtaprajñāna

First of the ten powers of the tathāgatas.

g.157 delight

dga' ba

དགའ་བ།

prīti

Fourth of the seven branches of enlightenment.

g.158 delineator

yongs su gcod pa byed pa

ཡོངས་སྤྱ་གཅོད་པ་བྱེད་པ།

niratiśaya · paricchedakara

A meditative stability.

g.159 delusion

gti mug

གཏི་མུག

moha

Definition from the 84000 Glossary of Terms:

One of the three poisons (*dug gsum*) along with aversion, or hatred, and attachment, or desire, which perpetuate the sufferings of cyclic existence. It is the obfuscating mental state which obstructs an individual from generating knowledge or insight, and it is said to be the dominant characteristic of the animal world in general. Commonly rendered as confusion, delusion, and ignorance, or bewilderment.

g.160 dependent origination

rten cing 'brel par 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ།

pratītyasamutpāda

The principle of dependent origination asserts that nothing exists independently of other factors, the reason for this being that things and events come into existence only by dependence on the aggregation of causes and conditions. In general, the processes of cyclic existence, through which the external world and the beings within it revolve in a continuous cycle of suffering, propelled by the propensities of past actions and their interaction with afflicted mental states, originate dependent on the sequential unfolding of twelve links, commencing from ignorance and ending with birth, aging, and death. It is only through deliberate reversal of these twelve links that one can succeed in bringing the whole cycle to an end. See also “twelve links of dependent origination.”

g.161 designation for something

chos su btags pa

ཚོས་སྤྱ་བཏགས་པ།

dharmaprajñāpti

g.162 desire

'dod chags

འདོད་ཆགས།

rāga

First of the five fetters associated with the inferior. Also one of the three poisons (*dug gsum*) along with hatred and delusion which perpetuate the sufferings of saṃsāra.

g.163 determination

rnam par nges pa

རྣམ་པར་ངེས་པ།

—

A meditative stability.

g.164 devoid of darkness

rab rib med pa

རབ་རིབ་མེད་པ།

vitimirāpagata

A meditative stability.

g.165 devoid of letters

yi ge dang bral ba

ཡི་གེ་དང་བྲལ་བ།

akṣarāpagata

A meditative stability.

g.166 devoid of vocalic syllables

sgra dbyangs kyi yi ge dang bral ba

སྒྲ་དབྱངས་ཀྱི་ཡི་གེ་དང་བྲལ་བ།

nirakṣaramukti

A meditative stability.

g.167 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.168 **dhāraṇī gateway**

gzungs kyi sgo

གཟུངས་ཀྱི་སྒོ།

dhāraṇī mukha

As a magical formula, a *dhāraṇī* constitutes a gateway to the infinite qualities of awakening, the awakened state itself, and the various forms of buddha activity. See also “*dhāraṇī*.”

g.169 **dhāraṇī intelligence**

gzungs kyi blo gros

གཟུངས་ཀྱི་སྒྲོ་བློ།

dhāraṇī mati

A meditative stability.

g.170 **Dharma**

chos

ཆོས།

dharma

Definition from the 84000 Glossary of Terms:

The term *dharma* conveys ten different meanings, according to Vasubandhu’s *Vyākhyāyukti*. The primary meanings are as follows: the doctrine taught by the Buddha (Dharma); the ultimate reality underlying and expressed through the Buddha’s teaching (Dharma); the trainings that the Buddha’s teaching stipulates (dharma); the various awakened qualities or attainments acquired through practicing and realizing the Buddha’s teaching (dharma); qualities or aspects more generally, i.e., phenomena or phenomenal attributes (dharma); and mental objects (dharma).

g.171 **Dharma body**

chos kyi sku

ཚུལ་གྱི་སྒྲུ།

dharmakāya

In distinction to the form body (*rūpakāya*) of a buddha, this is the eternal, imperceptible realization of a buddha.

g.172 diffusion of light rays

'od zer rab tu 'gyed pa

འོད་ཟེར་རབ་ཏུ་འགྱེད་པ།

raśmipramukta

A meditative stability.

g.173 disassociate

'byed

འབྱེད།

viyojayati

g.174 discourses

mdo

མདོ།

sūtra

First of the twelve branches of the scriptures.

g.175 dispelling doubt

nem nur rnam par sel ba

ནེམ་ནུར་རྣམ་པར་སེལ་བ།

vimativikirāṇa

A meditative stability.

g.176 dispelling the army of the four māras

bdud bzhi'i dpung sel ba

བདུད་བཞིའི་དཔུང་སེལ་བ།

caturmārabalavikirāṇa

A meditative stability.

g.177 dispelling the defects of corporeality

lus kyi skyon yang dag par sel ba

A meditative stability.

g.183 do not degenerate in their liberation nor do they degenerate in their knowledge and seeing of liberation

rnam par grol ba yongs su nyams pa myi mnga'o/ /rnam par grol ba'i ye shes gzigs pa yongs su nyams pa myi mnga'o/

· rnam par grol ba nyams pa med pa'am rnam par grol ba'i ye shes mthong ba nyams pa med pa

རྣམ་པར་གྲོལ་བ་ཡོངས་སུ་ཉམས་པ་སྤྱི་མངའ། །རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་གཟིགས་པ་ཡོངས་སུ་ཉམས་པ་སྤྱི་མངའ།

· རྣམ་པར་གྲོལ་བ་ཉམས་པ་མེད་པའམ་རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་མཐོང་བ་ཉམས་པ་མེད་པ།

nāsti vimuktihāniḥ nāsti vimuktijñānadarśanahāniḥ

Twelfth of the eighteen distinct qualities of the buddhas.

g.184 do not degenerate in their meditative stability

ting nge 'dzin yongs su nyams pa myi mnga' · ting nge 'dzin nyams pa med pa

ཏིང་ངེ་འཛིན་ཡོངས་སུ་ཉམས་པ་སྤྱི་མངའ། · ཏིང་ངེ་འཛིན་ཉམས་པ་མེད་པ།

nāsti samādhīhāniḥ

Tenth of the eighteen distinct qualities of the buddhas.

g.185 do not degenerate in their mindfulness

dgongs pa yongs su nyams pa myi mnga'

དགོངས་པ་ཡོངས་སུ་ཉམས་པ་སྤྱི་མངའ།

nāsti smṛtiḥāniḥ

Ninth of the eighteen distinct qualities of the buddhas.

g.186 do not degenerate in their perseverance

brtson 'grus yongs su nyams pa myi mnga'

བརྩོན་འགྲུས་ཡོངས་སུ་ཉམས་པ་སྤྱི་མངའ།

nāsti viryahāniḥ

Eighth of the eighteen distinct qualities of the buddhas.

g.187 do not degenerate in their resolution

mos pa yongs su nyams pa myi mnga' · 'dun pa nyams pa med pa

མོས་པ་ཡོངས་སུ་ཉམས་པ་སྤྱི་མངའ། · འདུན་པ་ཉམས་པ་མེད་པ།

nāsti cchandahāniḥ

Seventh of the eighteen distinct qualities of the buddhas.

g.188 do not degenerate in their wisdom

shes rab yongs su nyams pa myi mnga'

ཤེས་རབ་ཡོངས་སུ་ཉམས་པ་སྤྱི་མངའ།

nāsti prajñāhāniḥ

Eleventh of the eighteen distinct qualities of the buddhas.

g.189 does what needs to be done

bya ba byed pa

བྱ་བ་བྱེད་པ།

kārākāra

A meditative stability.

g.190 doubt

the tshom

ཐེ་ཚོམ།

vicikitsā

Second of the three fetters, and fifth of the five fetters associated with the inferior.

g.191 earshot

rgyang grags

རྒྱང་གྲགས།

krośa

A measurement traditionally equivalent to five hundred arm spans.

g.192 earth element

sa'i kham

སའི་ཁམས།

—

g.193 eight liberations

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱུད།

aṣṭavimokṣa

Definition from the 84000 Glossary of Terms:

A series of progressively more subtle states of meditative realization or attainment. There are several presentations of these found in the canonical literature. One of the most common is as follows: (1) One observes form while the mind dwells at the level of the form realm. (2) One observes forms externally while discerning formlessness internally. (3) One dwells in the direct experience of the body's pleasant aspect. (4) One dwells in the

realization of the sphere of infinite space by transcending all conceptions of matter, resistance, and diversity. (5) Transcending the sphere of infinite space, one dwells in the realization of the sphere of infinite consciousness. (6) Transcending the sphere of infinite consciousness, one dwells in the realization of the sphere of nothingness. (7) Transcending the sphere of nothingness, one dwells in the realization of the sphere of neither perception nor nonperception. (8) Transcending the sphere of neither perception nor nonperception, one dwells in the realization of the cessation of conception and feeling.

In this text:

For a list of the eight in this text, see [8.82](#) and [9.49](#).

g.194 eight stations of mastery

zil gyis gnon pa'i skye mched brgyad

ཟེལ་གྱིས་གཞོན་པའི་སྒྲེ་མཆོད་བརྒྱད།

aṣṭābhibhāvāyatana

Eight transformations that ensue for someone who meditatively masters eight specific perceptual states. For a complete list, see *Twenty-Five Thousand*, [62.57](#).

g.195 eight ways great persons think

skyes bu chen po'i rnam par rtog pa brgyad

སྒྲེས་བྱ་ཆེན་པོའི་རྣམ་པར་རྟོག་པ་བརྒྱད།

aṣṭamahāpuruṣavitarka

As enumerated in the *Śatasāhasrikāprajñāpāramitābhāṭṭikā*, Toh 3807 (Degé Tengyur vol. 91, F.40.b-41.a) they comprise (1) the notion when one reflects on the ability to dispel all the suffering of all beings (*nam zhig sems can thams cad kyi sdug bsngal thams cad sel nus snyam du rnam par rtog pa*); (2) the notion when one reflects on the ability to secure great endowments for beings afflicted by poverty (*nam zhig dbul bas sdug bsngal ba'i sems can rnams 'byor pa chen po la 'jog nus snyam du rnam par rtog pa*); (3) the notion when one reflects on the ability to engage in acts of benefit for beings through one's body of flesh and blood (*nam zhig sha khrag dang bcas pa'i lus kyis sems can rnams kyi don byed nus snyam du rnam par rtog pa*); (4) the notion when one reflects on acts exclusively for the benefit for beings, even though they remain for a long time as denizens of the hells (*sems can dmyal ba na yun ring por gnas pas kyang / nam zhig sems can rnams la phan pa byed pa 'ba' zhig tu 'gyur snyam du rnam par rtog pa*); (5) the notion when one reflects that the hopes of all worlds might be seen to be perfected through mundane and supramundane endowments

(*nam zhig 'jig rten dang / 'jig rten las 'das pa'i 'byor bas 'jig rten thams cad kyi re ba yongs su rdzogs pa mthong bar 'gyur snyam du rnam par rtog pa*); (6) the notion when one reflects that one might become a buddha and then genuinely deliver all beings from all the sufferings of saṃsāra (*nam zhig bdag sangs rgyas su gyur nas sems can thams cad 'khor ba'i sdug bsngal thams cad las yang dag par 'byin par 'gyur snyam du rnam par rtog pa*); (7) the notion when one reflects that one should not resort over successive lives to births that are disadvantageous to all beings, thoughts that do not engage in the benefit of beings, conduct that concerns the sole savor of ultimate reality, words that do not bring happiness to all beings, livelihoods that do not benefit others, bodies that cannot benefit others, minds that are unclear about benefiting others, wealth that does not benefit beings, authority that does not act for the sake of living beings, or delight in harming others (*sems can thams cad la phan 'dogs pa med pa'i skye ba dang / sems can gyi don dulha'i mig sbyor ba med pa'i sems dang / don dam pa'i ro gcig pu la spyod pa dang / skye bo thams cad sim par byed pa ma yin pa'i tshig dang // gzhan la mi phan pa'i 'tsho ba dang / gzhan la phan pa byed mi nus pa'i lus dang / gzhan la phan 'dogs pa la mi gsal ba'i blo dang / sems can la phan par mi spyod pa'i nor dang / 'gro ba rnams kyi don spyod pa med pa'i dbang phyug dang / gzhan la gnod pa byed pa'i dga' bar tshe rabs tshe rabs su ma gyur cig snyam du rnam par rtog pa*); and (8) the notion when one wishes that all the negative deeds of all living creatures should ripen in oneself and that all the fruits of one's own positive actions should ripen in all beings (*srog chags thams cad kyi sdig pa'i las thams cad kyi 'bras bu bdag la smin la/ bdag gis legs par spyad pa'i 'bras bu thams cad sems can thams cad la smin par gyur cig snyam du rnam par rtog pa*).

g.196 eight-branched confession and restoration

yan lag brgyad dang ldan pa'i gso sbyin

ཡན་ལག་བརྒྱད་དང་ལྷན་པའི་གསོ་སྦྱིན།

aṣṭāṅgikaṣoḍha

Definition from the 84000 Glossary of Terms:

To refrain from (1) killing, (2) stealing, (3) sexual activity, (4) false speech, (5) intoxication, (6) singing, dancing, music, and beautifying oneself with adornments or cosmetics, (7) using a high or large bed, and (8) eating at improper times. Typically, this observance is maintained by lay people for twenty-four hours on new moon and full moon days, as well as other special days in the lunar calendar.

g.197 eighteen distinct qualities of the buddhas

sangs rgyas kyi chos ma 'dres pa bco brgyad

· *sangs rgyas kyi chos ma 'dres pa bcwo brgyad*

མངས་ཀྱི་ཚེས་མ་འདྲེས་པ་བཅོ་བརྒྱད། ་ མངས་ཀྱི་ཚེས་མ་འདྲེས་པ་བཅོ་བརྒྱད།

aṣṭādaśāveṇikabuddhadharma

Definition from the 84000 Glossary of Terms:

Eighteen special features of a buddha's behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

g.198 eighteen emptinesses

stong pa nyid bcwo brgyad · *stong nyid bcwo brgyad*

སྟོང་པ་ཉིད་བཅོ་བརྒྱད། ་ སྟོང་ཉིད་བཅོ་བརྒྱད།

aṣṭadaśaśūnyatā

The eighteen emptinesses are listed here as: (1) emptiness of internal phenomena, (2) emptiness of external phenomena, (3) emptiness of external and internal phenomena, (4) emptiness of emptiness, (5) emptiness of great extent, (6) emptiness of ultimate reality, (7) emptiness of conditioned phenomena, (8) emptiness of unconditioned phenomena, (9) emptiness of the unlimited, (10) emptiness of that which has neither beginning nor end, (11) emptiness of nonexclusion, (12) emptiness of inherent nature, (13) emptiness of intrinsic defining characteristics, (14) emptiness of all phenomena, (15) emptiness of that which cannot be apprehended, (16) emptiness of nonentities, (17) emptiness of essential nature, and (18) emptiness of an essential nature of nonentities. See also *The Long Explanation* (Toh 3808), [4.103–4.161](#), for an explanation of each of the emptinesses.

g.199 eighteen sensory elements

khambs bcwo brgyad

ཁམས་བཅོ་བརྒྱད།

aṣṭadaśadhātu

The eighteen sensory elements, which appear in statements throughout the text either as just the name of the set or as a complete list, comprise (1) the sensory element of the eyes, (2) the sensory element of sights, and (3) the sensory element of visual consciousness; (4) the sensory element of the ears, (5) the sensory element of sounds, and (6) the sensory element of auditory consciousness; (7) the sensory element of the nose, (8) the sensory element of odors, and (9) the sensory element of olfactory consciousness; (10) the sensory element of the tongue, (11) the sensory element of tastes, and (12) the sensory element of gustatory consciousness; (13) the sensory element of the body, (14) the sensory element of touch, and (15) the sensory element of tactile consciousness; and (16) the sensory element of the mental faculty, (17) the sensory element of mental phenomena, and (18) the sensory element of mental consciousness.

g.200 eighth level

brgyad pa'i sa · brgyad pa

བརྒྱད་པའི་ས། · བརྒྱད་པ།

aṣṭamakabhūmi · aṣṭamaka

Name of the third of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. See “ten levels.”

Definition from the 84000 Glossary of Terms:

A person who is “eight steps” away in the arc of their development from becoming an arhat (Tib. *dgra bcom pa*). Specifically, this term refers to one who is on the cusp of becoming a stream enterer (Skt. *srotaāpanna*; Tib. *rgyun du zhugs pa*), and it is the first and lowest stage in a list of eight stages or classes of a noble person (Skt. *āryapudgala*). The person at this lowest stage in the sequence is still on the path of seeing (Skt. *darśanamārga*; Tib. *mthong lam*) and then enters the path of cultivation (Skt. *bhāvanāmārga*; Tib. *sgom lam*) upon attaining the next stage, that of a stream enterer (stage seven). From there they progress through the remaining stages of the śrāvaka path, becoming in turn a once-returner (stages six and five), a non-returner (stages four and three), and an arhat (stages two and one). This same “eighth stage” also appears in a set of ten stages (Skt. *daśabhūmi*; Tib. *sa bcu*) found in Mahāyāna sources, where it is the third out of the ten. Not to be confused with the ten stages of the bodhisattva’s path, these ten stages mark the progress of one who sequentially follows the paths of a śrāvaka, pratyekabuddha, and then

bodhisattva on their way to complete buddhahood. In this set of ten stages a person “on the eighth stage” is similarly one who is on the cusp of becoming a stream enterer.

g.201 eighty minor signs

dpe byad bzang po brgyad cu

དཔེ་བྱད་བཟང་པོ་བརྟུན་ཅུ།

asītyānuvyañjana

Eighty of the hundred and twelve identifying physical characteristics of both buddhas and wheel-turning emperors, in addition to the so-called “thirty-two major marks of a great person.” They are considered “minor” in terms of being secondary to the thirty-two major marks. For their enumeration see the *Twenty-Five Thousand*, 62.79; the *Eighteen Thousand*, 73.93; or the *Ten Thousand*, 2.33.

g.202 Ekacchatra

gdugs dam pa

གདུགས་དམ་པ།

ekacchatra

Name of a buddha in the northwestern direction, residing in the world system called Vaśībhūtā.

g.203 elder

gnas brtan

གནས་བརྟན།

sthavira

A monk of seniority within the assembly of the śrāvakas.

g.204 elevated by phenomena

chos kyis 'phags pa

ཆོས་ཀྱིས་འཕགས་པ།

dharmodgata

A meditative stability.

g.205 eleven knowledges

shes pa bcu gcig

ཤེས་པ་བརྒྱ་གཅིག་

ekādaśajñāna

These, as listed in 2.10–2.11, are (1) knowledge of suffering, (2) knowledge of the origin of suffering, (3) knowledge of the cessation of suffering, (4) knowledge of the path, (5) knowledge of the extinction of contaminants, (6) knowledge that contaminants will not arise again, (7) knowledge of phenomena, (8) knowledge of nonduality, (9) knowledge of the conventional, (10) knowledge of mastery, and (11) knowledge in accord with sound.

g.206 empathetic joy

dga' ba

དགའ་བ།

muditā

Third of the four immeasurable attitudes.

g.207 emptiness

stong pa nyid

སྟོང་པ་ནིད།

śūnyatā

Definition from the 84000 Glossary of Terms:

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena.

According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.208 emptiness as a gateway to liberation

rnam par thar pa'i sgo stong pa nyid

རྣམ་པར་ཐར་པའི་སྟོང་པ་ནིད།

śūnyatāvimokṣamukha

First of the three gateways to liberation.

g.209 emptiness of all phenomena

chos thams cad stong pa nyid

ཚུལ་ཐམས་ཅད་སྟོང་པ་ཉིད།

sarvadharmasūnyatā

The fourteenth of the eighteen emptinesses.

g.210 emptiness of an essential nature of nonentities

dn̄gos po med pa'i ngo bo nyid stong pa nyid

དངོས་པོ་མེད་པའི་ངོ་བོ་ཉིད་སྟོང་པ་ཉིད།

abhāvasvabhāvasūnyatā

The eighteenth of the eighteen emptinesses.

g.211 emptiness of both external and internal phenomena

phyi nang stong pa nyid

ཕྱི་ནང་སྟོང་པ་ཉིད།

adhyātmabahirdhāsūnyatā

Third of the eighteen emptinesses.

g.212 emptiness of conditioned phenomena

'dus byas stong pa nyid

འདུས་བྱས་སྟོང་པ་ཉིད།

saṃskṛtaśūnyatā

The seventh of the eighteen emptinesses.

g.213 emptiness of emptiness

stong pa nyid stong pa nyid

སྟོང་པ་ཉིད་སྟོང་པ་ཉིད།

śūnyatāśūnyatā

Fourth of the eighteen emptinesses.

g.214 emptiness of essential nature

ngo bo nyid stong pa nyid

ངོ་བོ་ཉིད་སྟོང་པ་ཉིད།

svabhāvasūnyatā

Seventeenth of the eighteen emptinesses.

g.215 emptiness of external phenomena

phyi stong pa nyid

ཐུ་སྟོང་པ་ཉིད།

bahirdhāśūnyatā

Second of the eighteen emptinesses.

g.216 emptiness of great extent

chen po stong pa nyid

ཆེན་པོ་སྟོང་པ་ཉིད།

mahāśūnyatā

The fifth of the eighteen emptinesses

g.217 emptiness of inherent nature

rang bzhin stong pa nyid

རང་བཞིན་སྟོང་པ་ཉིད།

prakṛtiśūnyatā

The twelfth of the eighteen emptinesses. See also “inherent nature.”

g.218 emptiness of internal phenomena

nang stong pa nyid

ནང་སྟོང་པ་ཉིད།

adhyātmaśūnyatā

First of the eighteen emptinesses.

g.219 emptiness of intrinsic defining characteristics

rang gi mtshan nyid stong pa nyid

རང་གི་མཚན་ཉིད་སྟོང་པ་ཉིད།

svalakṣaṇaśūnyatā

The thirteenth of the eighteen emptinesses.

g.220 emptiness of nonentities

dngos po med pa stong pa nyid

དངོས་པོ་མེད་པ་སྟོང་པ་ཉིད།

abhāvaśūnyatā

Sixteenth of the eighteen emptinesses.

g.221 emptiness of nonexclusion

dor ba med pa stong pa nyid

དོར་བ་མེད་པ་སྟོང་པ་ཉིད།

anavakāraśūnyatā

The eleventh of the eighteen emptinesses.

g.222 emptiness of that which cannot be apprehended

mi dmigs pa stong pa nyid

མི་དམིགས་པ་སྟོང་པ་ཉིད།

anupalambhaśūnyatā

Fifteenth of the eighteen emptinesses.

g.223 emptiness of that which has neither beginning nor end

thog ma dang tha ma med pa stong pa nyid

ཐོག་མ་དང་ཐ་མ་མེད་པ་སྟོང་པ་ཉིད།

anavarāgraśūnyatā

Tenth of the eighteen emptinesses.

g.224 emptiness of the unlimited

mtha' las 'das pa stong pa nyid

མཐའ་ལས་འདས་པ་སྟོང་པ་ཉིད།

atyantaśūnyatā

Ninth of the eighteen emptinesses.

g.225 emptiness of ultimate reality

don dam pa stong pa nyid

དོན་དམ་པ་སྟོང་པ་ཉིད།

paramārthaśūnyatā

Sixth of the eighteen emptinesses.

g.226 emptiness of unconditioned phenomena

'dus ma byas stong pa nyid

འདུས་མ་བྱས་སྟོང་པ་ཉིད།

asaṃskṛtaśūnyatā

The eighth of the eighteen emptinesses

g.227 endowed with a distinct forbearance

ma 'dres pa'i bzod pa dang ldan pa

མ་འདྲེས་པའི་བཟོད་པ་དང་ལྷན་པ།

—

A meditative stability.

g.228 endowed with all finest aspects

rnam pa'i mchog thams cad dang ldan pa

རྣམ་པའི་མཆོག་ཐམས་ཅད་དང་ལྷན་པ།

sarvākārāvatāra

A meditative stability. See also [UT22084-014-001-4018](#) and in the *Twenty-Five Thousand*, [n.229](#).

g.229 endowed with dhāraṇīs

gzungs dang ldan pa

གཟུངས་དང་ལྷན་པ།

—

A meditative stability.

g.230 endowed with practice

spyod pa dang ldan pa

སྟོན་པ་དང་ལྷན་པ།

cāritravatī

A meditative stability.

g.231 endowed with the branches of enlightenment

byang chub kyi yan lag yod pa

བྱང་ཆུབ་ཀྱི་ཡན་ལག་ཡོད་པ།

bodhyaṅgavatī

A meditative stability.

g.232 endowed with the essence

snying po dang ldan pa

སྟིང་པོ་དང་ལྷན་པ།

śāravatī

A meditative stability.

g.233 engaging with certainty in lexical explanations

nges pa'i tshig la gdon mi za bar 'jug pa

ངེས་པའི་ཆོག་ལ་གདོན་མི་བ་བར་འཇུག་པ།

niruktiniyatapraveśa

A meditative stability.

g.234 engaging with certainty in lexical explanations of all phenomena

chos thams cad kyi nges pa'i tshig la gdon myi za bar 'jug pa

ཆོས་ཐམས་ཅད་ཀྱི་ངེས་པའི་ཚིག་ལ་གདོན་བྱི་བ་བར་འཇུག་པ།

sarvadharmāniruktiniyatapraveśa

A meditative stability.

g.235 entering into names and signs

ming dang mtshan ma la 'jug pa · mying dang mtshan ma la 'jug pa

མིང་དང་མཚན་མ་ལ་འཇུག་པ། · བྱིང་དང་མཚན་མ་ལ་འཇུག་པ།

—

A meditative stability.

g.236 entering into the ascertainment of names

ming nges par 'jug pa · mying nges par 'jug pa

མིང་ངེས་པར་འཇུག་པ། · བྱིང་ངེས་པར་འཇུག་པ།

nāmaniyatapraveśa

A meditative stability.

g.237 entering the stream

rgyun tu zhugs pa

རྒྱུན་ཏུ་བྱུགས་པ།

śrotaāpanna

One of the four types of noble individuals, the first stage of the progression culminating in the state of an arhat. The term is often rendered “stream enterer.”

g.238 entity

dngos po

དངོས་པོ།

bhāva

Something that is taken to be intrinsically existent.

g.239 entrance through letters

yi ge la 'jug pa

ཡི་གེ་ལ་འཇུག་པ།

akṣarapraveśa

One aspect of a set of forty-four syllables listed at 9.70 as dhāraṇī gateways.
See also “letters as gateways.”

g.240 entrance to symbols and sounds

brda dang sgra la 'jug pa

བད་དང་སྒྲ་ལ་འཇུག་པ།

saṃketarutapraveśa

A meditative stability.

g.241 entry into abiding in the knowledge of all phenomena

chos thams cad shes par gnas pa la 'jug pa

ཚོས་ཐམས་ཅད་ཤེས་པར་གནས་པ་ལ་འཇུག་པ།

sarvadharmajñānamudrapraveśa

A meditative stability.

g.242 entry into designations

tshig bla dags la yang dag par 'jug pa

ཚིག་བླ་དག་ལ་ཡང་དག་པར་འཇུག་པ།

adhivacanasaṃpraveśa

A meditative stability.

g.243 eon

bskal pa

བསྐལ་པ།

kalpa

Definition from the 84000 Glossary of Terms:

A cosmic period of time, sometimes equivalent to the time when a world system appears, exists, and disappears. According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser eons. In the course of one great eon, the universe takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion; during the next twenty it remains; during the third twenty, it is in the process of destruction; and during the last quarter of the cycle, it remains in a state of empty stasis. A fortunate, or good, eon (*bhadrakalpa*) refers to any eon in which more than one buddha appears.

g.244 equal to the unequaled

mi mnyam pa dang mnyam pa

མི་མཉམ་པ་དང་མཉམ་པ།

āgamasama

An expression of ultimate excellence.

g.245 equal to the unequaled

mi mnyam pa dang mnyam pa

མི་མཉམ་པ་དང་མཉམ་པ།

āgamasama

A meditative stability.

g.246 equanimity

btang snyoms

བཏང་སྟོམས།

upekṣā

Fourth of the four immeasurable attitudes and seventh of the seven branches of enlightenment.

g.247 essential nature

ngo bo nyid · rang bzhin

ངོ་བོ་ཉིད། · རང་བཞིན།

svabhāva

Definition from the 84000 Glossary of Terms:

This term denotes the ontological status of phenomena, according to which they are said to possess existence in their own right—inherently, in and of themselves, objectively, and independent of any other phenomena such as our conception and labelling. The absence of such an ontological reality is defined as the true nature of reality, emptiness.

g.248 established instructions

gtan la phab pa bstan pa

གཏན་ལ་ཕབ་པ་བསྟན་པ།

upadeśa

Eleventh of the twelve branches of the scriptures.

g.249 ethical discipline

tshul khrims

སྒྲིལ་ཁྲིམས།

śīla

Definition from the 84000 Glossary of Terms:

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

In this text:

See also “six perfections.”

g.250 exact knowledge

so so yang dag par rig pa

སོ་སོ་ཡང་དག་པར་རིག་པ།

pratisaṃvid

See “four kinds of exact knowledge.”

g.251 exact knowledge of dharmas

chos so so yang dag par rig pa

ཆོས་སོ་སོ་ཡང་དག་པར་རིག་པ།

dharmapratisaṃvid

Second of the four kinds of exact knowledge.

g.252 exact knowledge of inspired eloquence

spobs pa so so yang dag par rig pa

སྤྲོབས་པ་སོ་སོ་ཡང་དག་པར་རིག་པ།

pratibhānapratisaṃvid

Fourth of the four kinds of exact knowledge.

g.253 exact knowledge of lexical explanations

nges pa'i tshig so so yang dag par rig pa

ངེས་པའི་ཚིག་སོ་སོ་ཡང་དག་པར་རིག་པ།

niruktapratisaṃvid

Third of the four kinds of exact knowledge. See also “lexical explanations.”

g.254 exact knowledge of meanings

don so so yang dag par rig pa

དོན་སྒྲིག་ཡང་དག་པར་རིག་པ།

arthapratisaṃvid

First of the four kinds of exact knowledge.

g.255 exalted

yang dag par 'phags pa

ཡང་དག་པར་འཕགས་པ།

samudgata

A meditative stability.

g.256 exalted on account of the ten powers

stobs bcu'i stobs kyis 'phags pa

སྟོབས་བརྒྱའི་སྟོབས་ཀྱིས་འཕགས་པ།

daśabalodgata

A meditative stability.

g.257 exalted realms

mtho ris

མཐོ་རིས།

svarga

The realms of higher rebirth comprising the different levels of the gods. In the canonical texts this term does not include the human realm.

g.258 excellently well established

rab tu bde bar gnas pa

རབ་དུ་བདེ་བར་གནས་པ།

—

A meditative stability.

g.259 expanded on account of being elevated by phenomena

chos kyis 'phags pas yongs su rgyas pa

ཆོས་ཀྱི་འཕགས་པས་ཡོངས་སུ་རྒྱས་པ།

—

A meditative stability.

g.260 experiencer

tshor ba po

ཚོར་བ་པོ།

vedaka

g.261 extrasensory power

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

The six extrasensory powers (miraculous ability, clairaudience, knowing beings' minds, recollecting past lives, clairvoyance, and knowing the contaminants have ceased) are described fully in 2.601-2.613. The five extrasensory powers are the first five of these, the sixth being the only one attainable only by arhats.

g.262 extrasensory power through which the cessation of
contaminants is realized

zag pa zad pa mngon du bya ba'i mngon par shes pa

ཟག་པ་ཟད་པ་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

āśṛavakṣayābhijñāsākṣātkriyā[jñāna-labhi]ñā

Sixth of the six extrasensory powers. See 2.611-2.613.

g.263 extrasensory power through which the divine eye of
clairvoyance is realized

lha'i myig mngon du bya ba'i mngon par shes pa

ལྷ་འི་མྱིག་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

divyacakṣurabhijñāsākṣātkriyā[jñāna-labhi]ñā

Fifth of the six extrasensory powers. See 2.610.

g.264 extrasensory power through which the divine sensory element
of the ears is realized

lha'i rna ba'i kham mngon du bya ba'i mngon par shes pa

ལྷ་འི་རྣ་བའི་ཁམས་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

divyāśrotrajñānasākṣātkriyā[jñāna-labhi]ñā

Second of the six extrasensory powers. See 2.602.

g.265 extrasensory power through which the facets of miraculous
ability are realized

rdzu 'phrul gyi rnam pa mngon du bya ba'i mngon par shes pa

རྩུ་འཕྲུལ་གྱི་རྣམ་པ་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

ṛddhividhijñānasākṣātkriyā[jñāna-labhijñā

First of the six extrasensory powers. See 2.601

- g.266 extrasensory power through which the minds and conduct of all beings are realized

sems can thams cad kyi sems dang spyod pa mngon du bya ba'i mngon par shes pa

སེམས་ཅན་ཐམས་ཅད་ཀྱི་སེམས་དང་སྟོན་པ་མཛོན་དུ་བྱ་བའི་མཛོན་པར་ཤེས་པ།

sarvasattvacittacāritrajñānasākṣātkriyā[jñāna-labhijñā

Third of the six extrasensory powers. See 2.604.

- g.267 extrasensory power through which the recollection of past lives is realized

sngon gyi gnas rjes su dran pa mngon du bya ba'i mngon par shes pa

སྟོན་གྱི་གནས་རྗེས་སུ་ངན་པ་མཛོན་དུ་བྱ་བའི་མཛོན་པར་ཤེས་པ།

pūrvanivāsanusmṛtisākṣātkriyā[jñāna-labhijñā

Fourth of the six extrasensory powers. See 2.607.

- g.268 eye of divine clairvoyance

lha'i mig · lha'i myig

ལྷའི་མིག་ · ལྷའི་ཕྱིག་

divyacakṣus

Second of the five eyes.

- g.269 eye of flesh

sha'i mig · sha'i myig

ཤའི་མིག་ · ཤའི་ཕྱིག་

māṃsacakṣus

First of the five eyes.

- g.270 eye of the buddhas

sangs rgyas kyi spyan · sangs rgyas kyi mig · sangs rgyas kyi myig

སངས་རྒྱས་ཀྱི་སྟན། · སངས་རྒྱས་ཀྱི་མིག་ · སངས་རྒྱས་ཀྱི་ཕྱིག་

buddhacakṣus

Fifth of the five eyes.

- g.271 eye of the Dharma

chos kyi mig · chos kyi myig

ཚེས་ཀྱི་མིག་ . ཚེས་ཀྱི་མྱིག་

dharmacakṣus

Fourth of the five eyes.

g.272 eye of wisdom

shes rab kyi mig · shes rab kyi myig

ཤེས་རབ་ཀྱི་མིག་ . ཤེས་རབ་ཀྱི་མྱིག་

prajñācakṣus

Third of the five eyes.

g.273 factors conducive to enlightenment

byang chub kyi phyogs kyi chos

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཚེས།

bodhipakṣadharmā

See “thirty-seven factors conducive to enlightenment.”

g.274 faculties

dbang po

དབང་པོ།

indriya

See “five faculties.”

g.275 faculty of coming to fully understand what has not been fully understood

ma shes pa yongs su shes par bya ba'i dbang po

མ་ཤེས་པ་ཡོངས་སུ་ཤེས་པར་བྱ་བའི་དབང་པོ།

anājñātamañjñāsyāmīndriya

First of the three faculties. Elsewhere this is rendered as “faculty of coming to understand what one has not yet understood” (*ma shes pa yongs su shes par bya ba'i dbang po*).

g.276 faculty of coming to fully understand what has not been understood

ma shes pa yongs su shes par bya ba'i dbang po

མ་ཤེས་པ་ཡོངས་སུ་ཤེས་པར་བྱ་བའི་དབང་པོ།

anājñātamañjñāsyāmīndriya

First of the three faculties. Elsewhere this is rendered as “faculty of coming to fully understand what has not been fully understood” (*yongs su ma shes pa yongs su shes par bya ba’i dbang po*).

g.277 faculty of faith

dad pa’i dbang po

དད་པའི་དབང་པོ།

śraddhendriya

First of the five faculties.

g.278 faculty of fully understanding

yongs su shes pa’i dbang po

ཡོངས་སུ་ཤེས་པའི་དབང་པོ།

ājñendriya

Second of the three faculties. Elsewhere this is rendered as “faculty of understanding all” (*kun shes pa’i dbang po*).

g.279 faculty of knowing one has fully understood

yongs su shes par rtogs pa’i dbang po · yongs su shes pas rtogs pa’i dbang po

ཡོངས་སུ་ཤེས་པར་རྟོགས་པའི་དབང་པོ། . ཡོངས་སུ་ཤེས་པས་རྟོགས་པའི་དབང་པོ།

ājñātāvīndriya

Third of the three faculties. Elsewhere this is rendered as “faculty of knowing that one has fully understood” (*kun shes pa rig pa’i dbang po*).

g.280 faculty of knowing that one has fully understood

kun shes pa rig pa’i dbang po

ཀུན་ཤེས་པ་རིག་པའི་དབང་པོ།

ājñātāvīndriya

Third of the three faculties. Elsewhere this is rendered as “faculty of knowing one has fully understood” (*yongs su shes par rtogs pa’i dbang po*).

g.281 faculty of meditative stability

ting nge’dzin gyi dbang po

ཉིང་རེ་འཛིན་གྱི་དབང་པོ།

samādhyindriya

Fourth of the five faculties.

g.282 faculty of mindfulness

dran pa'i dbang po

དྲན་པའི་དབང་པོ།

smṛtyindriya

Third of the five faculties.

g.283 faculty of perseverance

brtson 'grus kyi dbang po

བརྩོན་འགྱུས་ཀྱི་དབང་པོ།

vīryendriya

Second of the five faculties.

g.284 faculty of understanding all

kun shes pa'i dbang po

ཀུན་ཤེས་པའི་དབང་པོ།

ājñendriya

Second of the three faculties. Elsewhere this is rendered as “faculty of fully understanding” (*yongs su shes pa'i dbang po*).

g.285 faculty of wisdom

shes rab kyi dbang po

ཤེས་རབ་ཀྱི་དབང་པོ།

prajñendriya

Fifth of the five faculties.

g.286 false views about perishable composites

'jig tshogs su lta ba

འཇིག་ཚོགས་སུ་ལྟ་བ།

satkāyadrṣṭi

First of the three fetters; also third of the five fetters associated with the inferior. This concerns the superimposition of the notion of self upon the five aggregates.

g.287 fearlessnesses

mi 'jigs pa · myi 'jigs pa

མི་འཇིགས་པ། · མྱི་འཇིགས་པ།

vaiśāradya

See “four fearlessnesses.”

g.288 feelings

tshor ba

ཚོར་བ།

vedanā

Second of the five aggregates; also seventh of the twelve links of dependent origination. Also translated here as “sensation.”

g.289 feelings conditioned by aurally compounded sensory contact

rna ba'i 'dus te reg pa'i rkyen kyis tshor ba

རྣ་བའི་འདུས་ཏེ་རེག་པའི་རྒྱུན་གྱིས་ཚོར་བ།

—

g.290 feelings conditioned by corporeally compounded sensory contact

lus kyi 'dus te reg pa'i rkyen kyis tshor ba

ལུས་ཀྱི་འདུས་ཏེ་རེག་པའི་རྒྱུན་གྱིས་ཚོར་བ།

—

g.291 feelings conditioned by lingually compounded sensory contact

lce'i 'dus te reg pa'i rkyen kyis tshor ba

ལྗེ་འི་འདུས་ཏེ་རེག་པའི་རྒྱུན་གྱིས་ཚོར་བ།

—

g.292 feelings conditioned by mentally compounded sensory contact

yiid kyi 'dus te reg pa'i rkyen gyis tshor ba

ཡིད་ཀྱི་འདུས་ཏེ་རེག་པའི་རྒྱུན་གྱིས་ཚོར་བ།

manahsaṃsparśajāvedanā

g.293 feelings conditioned by nasally compounded sensory contact

sna'i 'dus te reg pa'i rkyen kyis tshor ba

སྤྲི་འི་འདུས་ཏེ་རེག་པའི་རྒྱུན་གྱིས་ཚོར་བ།

—

g.294 feelings conditioned by visually compounded sensory contact

myig gi 'dus te reg pa'i rkyen kyis tshor ba · mig gi 'dus te reg pa'i rkyen gyis tshor ba

མྱིག་གི་འདུས་ཏེ་རེག་པའི་རྒྱུན་གྱིས་ཚོར་བ། · མིག་གི་འདུས་ཏེ་རེག་པའི་རྒྱུན་གྱིས་ཚོར་བ།

cakṣuḥsaṃsparśajāvedanā

g.295 fetter

kun tu sbyor ba

ཀུན་ཏུ་སྒྱུར་བ།

saṃyojana

Factors that bind one to rebirth in saṃsāra. See also “three fetters,” “five fetters associated with the inferior,” and “five fetters associated with the superior.”

g.296 final nirvāṇa

yongs su mya ngan las bzla ba

ཡོངས་སུ་མྱ་ངན་ལས་བསྐྱེ་བ།

parinirvāṇa

Definition from the 84000 Glossary of Terms:

This refers to what occurs at the end of an arhat’s or a buddha’s life. When nirvāṇa is attained at awakening, whether as an arhat or buddha, all suffering, afflicted mental states (*kleśa*), and causal processes (*karma*) that lead to rebirth and suffering in cyclic existence have ceased, but due to previously accumulated karma, the aggregates of that life remain and must still exhaust themselves. It is only at the end of life that these cease, and since no new aggregates arise, the arhat or buddha is said to attain *parinirvāṇa*, meaning “complete” or “final” nirvāṇa. This is synonymous with the attainment of nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*).

According to the Mahāyāna view of a single vehicle (*ekayāna*), the arhat’s parinirvāṇa at death, despite being so called, is not final. The arhat must still enter the bodhisattva path and reach buddhahood (see *Unraveling the Intent*, Toh 106, 7.14.) On the other hand, the parinirvāṇa of a buddha, ultimately speaking, should be understood as a display manifested for the benefit of beings; see *The Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha’s Powers* (Toh 186), 1.32.

The term *parinirvāṇa* is also associated specifically with the passing away of the Buddha Śākyamuni, in Kuśinagara, in northern India.

g.297 fire element

mye’i kham · *me’i kham*

མྱེ་འི་ཁམས། · མེ་འི་ཁམས།

—

g.298 five acquisitive aggregates

nye bar len pa'i phung po lnga

ཉེབར་ལེན་པའི་ཕུང་པོ་ལྷན་

pañcopādānaskandha

A collective name for the five contaminated aggregates (*sāsravaskandha*, *zag bcas kyi phung po*): (1) physical forms, (2) feelings, (3) perceptions, (4) formative predispositions, and (5) consciousness. These “appropriated” aggregates (*upadānaskandha*, *nye bar len pa'i phung po*) emerge through the primary cause of past actions and afflicted mental states, and become the primary cause for subsequent actions and afflicted mental states. They are the bases upon which a nonexistent self is mistakenly projected. That is, they are the basis of “appropriation” (*upādāna*) insofar as all grasping arises on the basis of the aggregates.

g.299 five aggregates

phung po lnga

ཕུང་པོ་ལྷན་

pañcaskandha

The ordinary mind-body complex is termed the “five aggregates,” which comprise physical forms, feelings, perceptions, formative predispositions, and consciousness. For a detailed exposition of the five aggregates in accord with Asaṅga’s *Abhidharmasamuccaya*, see Jamgon Kongtrul, *Treasury of Knowledge*, Book 6, Pt. 2: pp. 477–531.

g.300 five classes of beings

'gro ba lnga

འགྲོ་བ་ལྷན་

pañcagati

These comprise gods and humans of the higher realms within saṃsāra, along with animals, anguished spirits, and the denizens of the hells, whose abodes are identified with the lower realms.

g.301 five extrasensory powers

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྷན་

pañcābhijñā

See “extrasensory power.”

g.302 five eyes

mig lnga

མིག་ལྔ།

pañcacakṣuḥ

These comprise (1) the eye of flesh, (2) the eye of divine clairvoyance, (3) the eye of wisdom, (4) the eye of the Dharma, and (5) the eye of the buddhas.

g.303 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

The five faculties comprise (1) the faculty of faith, (2) the faculty of perseverance, (3) the faculty of mindfulness, (4) the faculty of meditative stability, and (5) the faculty of wisdom.

g.304 five fetters associated with the inferior

dam pa ma yin pa'i cha can gyi kun tu sbyor ba lnga

དམ་པ་མ་ཡིན་པའི་ཆཅན་གྱི་ཀུན་དུ་སྟོར་བ་ལྔ།

adharabhāgīyapañcasamyojana

The five fetters associated with the inferior comprise desire, hatred, inertia due to wrong views, attachment to moral and ascetic supremacy, and doubt.

g.305 five fetters associated with the superior

bla ma'i cha can gyi kun tu sbyor ba lnga

བླ་མའི་ཆཅན་གྱི་ཀུན་དུ་སྟོར་བ་ལྔ།

pañcordhvabhāgīyasamyojana

The five fetters associated with the superior comprise attachment to the realm of form, attachment to the realm of formlessness, ignorance, pride, and gross mental excitement.

g.306 five powers

stobs lnga

སྟོབས་ལྔ།

pañcabala

The five powers comprise (1) the power of faith, (2) the power of perseverance, (3) the power of mindfulness, (4) the power of meditative stability, and (5) the power of wisdom.

g.307 five trainings

bslab pa'i gnas lnga

བསྐྱེད་པའི་གནས་ལྡན།

pañcaśikṣā

To abstain from killing, stealing, sexual misconduct, telling lies, and intoxicants.

g.308 five undefiled aggregates

zag med kyi phung po lnga

ཟག་མེད་གྱི་ཕུང་པོ་ལྡན།

pañca anāsravaskandha

Also known as the five aggregates beyond the world (*lokottaraskandha*, 'jig rten las 'das pa'i phung po lnga). They consist of the aggregate of ethical discipline, the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of the knowledge and seeing of liberation.

g.309 five undiminished extrasensory powers

ma nyams pa'i mngon par shes pa lnga

མ་ཉམས་པའི་མངོན་པར་ཤེས་པ་ལྡན།

—

The five extrasensory powers are called “undiminished” in the sense of remaining present through death and all subsequent rebirths, whatever the form of life. See also *The Long Explanation* (Toh 3808), 4.57.

g.310 fivefold enlightenment

byang chub nam pa lnga

བྱང་ཆུབ་ནཱ་པ་ལྡན།

pañcabodhi

See n.609.

g.311 flash of lightning that does not cause pain

gdung ba med pa'i glog gi 'od

གདུང་བ་མེད་པའི་གློག་གི་འོད།

—

A meditative stability.

g.312 follower on account of Dharma

chos kyi rjes su 'gro ba

ཆོས་ཀྱི་རྗེས་སུ་འབྲོ་བ།

dharmānusārin

g.313 follower on account of faith

dad pa'i rjes su 'brang ba

དད་པའི་རྗེས་སུ་འབྲང་བ།

śraddhānusārin

g.314 For any of those phenomena I have explained to be obstacles, it is impossible that, having resorted to them, such phenomena as those would not become obstacles

gang yang bdag gis bar chad kyi chos su bstan pa de dag la bsten na/ bar chad kyi chos su myi 'gyur ba de lta bu'i gnas myed

གང་ཡང་བདག་གིས་བར་ཆད་ཀྱི་ཆོས་སུ་བསྟན་པ་དེ་དག་ལ་བསྟེན་ན། བར་ཆད་ཀྱི་ཆོས་སུ་ཁྱིེ་འབྱུང་བ་དེ་ལྟ་བུའི་གནས་ཕྱིན།

—

Third of the Buddha's four fearlessnesses.

g.315 For those paths of the noble ones that I have taught, conducive to emancipation and realization and the genuine cessation of suffering, it is impossible to say that it will not be the case that suffering will genuinely cease for those who have practiced them

gang yang bdag gis lam 'phags pa'i 'byung ba rtogs par 'gyur ba de byed pa'i sdug bsngal yang dag par zad par 'gyur bar bstan pa de dag la nan tan byas na/ sdug bsngal yang dag par zad par 'gyur bar myi 'byung ngo

གང་ཡང་བདག་གིས་ལམ་འཕགས་པའི་འབྱུང་བ་རྟོགས་པར་འབྱུང་བ་དེ་བྱེད་པའི་སྤྱག་བསྐྱེལ་ཡང་དག་པར་བད་པར་འབྱུང་བར་བསྟན་པ་དེ་དག་ལ་ནན་ཏན་བྱས་ན། སྤྱག་བསྐྱེལ་ཡང་དག་པར་བད་པར་འབྱུང་བར་ཁྱིེ་འབྱུང་ངོ།

—

Fourth of the Buddha's four fearlessnesses.

g.316 formative predispositions

'du byed

འདུ་བྱེད།

saṃskāra

Fourth of the five aggregates; also second of the twelve links of dependent origination. This term denotes the deep-seated predispositions inherited from past actions and experiences, some of which function in association with mind, while others do not. Formative predispositions are critical to the Buddhist understanding of the causal dynamics of karma and conditioned existence.

g.317 formless meditative absorptions

gzugs myed pa'i snyoms par 'jug pa · gzugs med pa'i snyoms par 'jug pa

གཟུགས་མེད་པའི་སྟོམས་པར་འཇུག་པ། · གཟུགས་མེད་པའི་སྟོམས་པར་འཇུག་པ།

ārūpyasamāpatti

See “four formless meditative absorptions.”

g.318 forsaking

spong ba

སྦྲང་བ།

—

A meditative stability.

g.319 forsaking fights

'khrug pa spong ba

འཇུག་པ་སྦྲང་བ།

—

A meditative stability.

g.320 four applications of mindfulness

dran pa nye bar gzhas pa bzhi

དྲན་པ་ཉེ་བར་གཞག་པ་བཞི།

catuḥsmṛtyupasthāna

The four applications of mindfulness are (1) the application of mindfulness to the body; (2) the application of mindfulness to feelings; (3) the application of mindfulness to the mind; and (4) the application of mindfulness to phenomena. For a description, see [9.1](#).

g.321 four assemblies

'khor bzhi

འཁོར་བཞི།

catuḥpariṣad

This denotes the assemblies of fully ordained monks and nuns, along with laymen and laywomen.

g.322 four bonds

sbyor ba bzhi

ལྷོ་བ་བཞི།

caturyoga

According to Nordrang Orgyan 2008: p. 808, there are eight distinct enumerations. The commentarial tradition represented by the *Abhidharmakośa* identifies them with the four torrents.

g.323 four correct exertions

yang dag par spong ba bzhi

ཡང་དག་པར་སྤྲོད་བ་བཞི།

catuḥprahāṇa

The four correct exertions are (1) preventing negative states of mind from arising, (2) removing those that have already arisen, (3) giving rise to positive states that have not yet arisen, and (4) maintaining those that have already arisen. While the translation of this term here follows the Sanskrit, a literal translation from Tibetan would be “four correct abandonings,” a rendering often seen. It is possible that the Tibetan translators may originally have confused the meaning in Buddhist Hybrid Sanskrit (BHS) of the term *prahāṇa* (“exertion”) with its meaning in classical Sanskrit (“elimination”). The classical Sanskrit equivalent of BHS *prahāṇa* is *pradhāna*.

g.324 four fearlessnesses

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya

The four fearlessnesses are proclaimed by the tathāgatas as: (1) “I claim to have attained completely awakened buddhahood”; (2) “I claim I am one whose contaminants have ceased”; (3) “I claim to have explained those phenomena that cause obstacles”; (4) “I claim to have shown the path that leads to realizing the emancipation of the noble and that will genuinely bring an end to suffering for those who make use of it.” The listing of the four fearlessnesses is translated and analyzed in Konow 1941: pp. 39–40, with reconstructed Sanskrit on pp. 106–7. A full explanation of the fearlessnesses can be found in the passage at 2.388–2.425 in *The Teaching on the Great Compassion of the Tathāgata* (*Tathāgatamahākaraṇīrdeśa*, Toh 147), in

which the four fearlessnesses are described as the eleventh to fourteenth of thirty-two actions of a tathāgata. See also *Mahāvīyutpatti* 130–34 and the corresponding explanation in the *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*); Dayal 1932: pp. 20–21; and Sparham 2012 (IV): pp. 80–81. The four are generally known by other names, as in the *Mahāvīyutpatti*: the first is the “fearlessness in the knowledge of all phenomena” (*sarvadharmābhisambodhi-vaiśāradya*, *chos thams cad mkhyen pa la mi 'jigs pa*), which the Buddha achieves for his own benefit; the second is the “fearlessness in the knowledge of the cessation of all contaminants” (*sarvāśravakṣayaññānavaiśāradya*, *zag pa zad pa thams cad mkhyen pa la mi 'jigs pa*), which the Buddha achieves for his own benefit; the third is the “fearlessness to declare that phenomena that obstruct the path will not engender any further negative outcomes” (*anantarāyika-dharmānanyathātvaviniścitaavyākaraṇavaiśāradya*, *bar du gcod pa'i chos rnams gzhan du mi 'gyur bar nges pa'i lung bstan pa la mi 'jigs pa*), which the Buddha achieves for others' benefit; and the fourth is the “fearlessness that the path of renunciation through which all excellent attributes are to be obtained has been thus realized” (*sarvasampadadhigamāya nairāṇīkapratipattatathātvavaiśāradya*, *phun sum tshogs pa thams cad thob par 'gyur bar nges par 'byung ba'i lam de bzhi du gyur ba la mi 'jigs pa*), which the Buddha achieves for others' benefit.

g.325 four formless meditative absorptions

gzugs med pa'i snyoms par 'jug pa bzhi

གཞུགས་མེད་པའི་སྟོན་པ་འཇུག་པ་བཞི།

caturārūpyasamāpatti

These comprise (1) the meditative absorption of the sphere of infinite space, (2) the meditative absorption of the sphere of infinite consciousness, (3) the meditative absorption of the sphere of nothing-at-all, and (4) the meditative absorption of neither perception nor nonperception. The four formless absorptions and their fruits are discussed in Jamgon Kongtrul, *The Treasury of Knowledge*, Book 6, Pt. 2: pp. 436–38.

g.326 four graspings

nye bar len pa bzhi

ཉེབར་ལེན་པ་བཞི།

caturupādāna

These comprise (1) desire (*rāga*, *'dod pa*), (2) views (*dṛṣṭi*, *lta ba*), (3) ethical discipline and asceticism (*śīlavrata*, *tshul khrims brtul zhugs*), and (4) self-promotion (*ātmaavāda*, *bdag tu smra ba*).

g.327 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཆེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World-Protectors (*lokapāla*, 'jig rten skyong ba).

g.328 four immeasurable attitudes

tshad med pa bzhi · tshad myed pa bzhi

ཚད་མེད་པ་བཞི། · ཚད་མྱེད་པ་བཞི།

caturaprameya

These are (1) loving kindness, (2) compassion, (3) empathetic joy, and (4) equanimity. On training in the four immeasurable attitudes, see *The Words of My Perfect Teacher* 1994, pp. 195–217.

g.329 four kinds of exact knowledge

so so yang dag par rig pa bzhi

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

catuḥpratisamvid

The four kinds of exact knowledge—the essentials through which the buddhas impart their teachings—comprise (1) exact knowledge of meanings, (2) exact knowledge of dharmas, (3) exact knowledge of lexical explanations, and (4) exact knowledge of inspired eloquence.

g.330 four knots

mdud pa bzhi

མདུད་པ་བཞི།

caturgranthā

These comprise (1) covetousness (*abhidhyā*, *brnab sems*), (2) malice (*vyāpāda*, *gnod sems*), (3) moral supremacy (*śīlaparāmarśa*, *tshul khrims mchog 'dzin*) and (4) ascetic supremacy (*vrataparāmarśa*, *brtul zhugs mchog 'dzin*).

g.331 four meditative concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

The four progressive levels of concentration associated with the form realm that culminate in pure one-pointedness of mind and are the basis for developing insight. These are part of the nine serial absorptions. For a description, see [9.46](#). See also “meditative concentration.”

g.332 four misconceptions

phyin ci log bzhi

ཕྱིན་ཅི་ལོག་བཞི།

caturviparyāsa

These comprise (1) the notion that what is impermanent is permanent (*anitye nityasaṃjñā*, *mi rtag pa la rtag pa'i 'du shes*), (2) the notion that what is suffering is happiness (*duḥkhe sukhasaṃjñā*, *sdug bsngal ba la bde ba'i 'du shes*), (3) the notion that nonself is self (*anātmānyātmasaṃjñā*, *bdag med pa la bdag gi 'du shes*), and (4) the notion that what is unpleasant is pleasant (*aśubhe śubhasaṃjñā*, *mi sdug pa la sdug pa'i 'du shes*).

g.333 four nourishments

zas bzhi

ཟས་བཞི།

caturāhāra

These comprise: (1) the nourishment of food (*kavaḍḍikāra*, *kham*), (2) the nourishment of sensory contact (*sparśa*, *reg pa*), (3) the nourishment of mentation (*cetanā*, *sems pa*), and (4) the nourishment of consciousness (*vijñāna*, *rnam par shes pa*), the first two of which are directed toward the present life and the last two to the subsequent life.

g.334 four presentations

rnam par dgod pa bzhi

རྣམ་པར་དགོང་པ་བཞི།

caturvyavasthāna

These concern (1) establishing the Dharma (*chos gdags pa rnam par dgod pa*), (2) establishing the truth (*bden pa gdags pa rnam par dgod pa*), (3) establishing reason (*rigs pa gdags pa rnam par dgod pa*), and (4) establishing the vehicles

(*theg pa gdags pa rnam par dgod pa*). See the *Śatasāhasrikāprajñāpāramitābhaṭṭikā*, Toh 3807 (Degé Tengyur vol. 91, F.37.a); also Edgerton, p. 516.

g.335 four supports for miraculous ability

rdzu 'phrul gyi rkang pa bzhi

རུ་འཕུལ་གྱི་རྒྱུ་པ་བཞི།

caturṛddhipāda

See these four listed at 9.25.

g.336 four torrents

chu bo bzhi

ཕྱུ་བོ་བཞི།

caturogha

The four torrents, which are to be abandoned, comprise (1) the torrent of ignorance (*avidyā*, *ma rig pa*), (2) the torrent of wrong view (*dṛṣṭi*, *lta ba*), (3) the torrent of rebirth (*bhava*, *srid pa*), and (4) the torrent of craving (*tṛṣṇā*, *sred pa*).

See Nyima and Dorje 2001: p. 1075.

g.337 four truths of the noble ones

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

The four truths of the noble ones comprise (1) the truth of suffering, (2) the truth of the origin of suffering, (3) the truth of the cessation of suffering, and (4) the truth of the path. (Strictly speaking, these should be translated “the truth of the noble ones concerning suffering,” and so on, but for brevity the widespread short form has been used.)

g.338 four ways to gather a retinue

bsdud ba'i dngos po bzhi

བསྐྱུ་བའི་དངོས་པོ་བཞི།

catuḥsaṃgrahavastu

These are (1) generosity (*sbyin pa*, *dāna*), (2) pleasant speech (*snyan par smra ba*, *priyavāditā*), (3) beneficial activity (*don du spyod pa*, *arthacaryā*), and (4) harmonious activity (*don 'thun par spyod pa*, *samānārthatā*). The last of these is interpreted in Asaṅga's works to mean “doing oneself what one preaches to

others,” but the original meaning in this context according to some sources including the *Mahāvastu* may have been consonance, or empathy, in the sense of sharing the joys and sorrows of others (see Edgerton p. 569).

g.339 free from activity

bya ba dang bral ba

བྱ་བ་དང་བྲལ་བ།

—

A meditative stability.

g.340 free from extinction

zad pa dang bral ba

ཟད་པ་དང་བྲལ་བ།

kṣayāpagata

A meditative stability.

g.341 free from mentation

sems med pa

སེམས་མེད་པ།

niścitta

A meditative stability.

g.342 fruit of entering the stream

rgyun tu zhugs pa'i 'bras bu

རྒྱུད་ཏུ་ཐུགས་པའི་འབྲས་བུ།

śrotaāpannaphala

First of the four fruits attainable by śrāvakas, that of the first stage in which one has entered the “stream” of practice that leads to nirvāṇa. See also “entering the stream.”

g.343 fruit of non-returner

phyir mi 'ong ba'i 'bras bu · phyir myi 'ong ba'i 'bras bu

ཕྱིར་མི་འོང་བའི་འབྲས་བུ། . ཕྱིར་མྱི་འོང་བའི་འབྲས་བུ།

āgāmīphala

Third of the four fruits attainable by śrāvakas. See “non-returner.”

g.344 fruit of once-returner

lan cig phyir 'ong ba'i 'bras bu

ལན་ཅིག་ཕྱིར་འོང་བའི་འབྲས་བུ།

sakṛdāgāmīphala

Second of the four fruits attainable by śrāvakas. See “once-returner.”

g.345 *gandharva*

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.346 *Gaṅgā*

gang gA

གང་གཱའི་རྒྱུད།

gaṅgā

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.347 *garuḍa*

nam mkha' lding

ནམ་མཁའ་ལྗེ།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the *garuḍa* is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the *nāgas*. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.348 gateway entering into all phenomena

chos thams cad la 'jug pa'i sgo

ཚམ་ཐམས་ཅད་ལ་འཇུག་པའི་སྒོ།

sarvadharmapraveśamukha

A meditative stability.

g.349 gateway to liberation

rnam par thar pa'i sgo

རྣམ་པར་ཐར་པའི་སྒོ།

vimokṣamukha

See “three gateways to liberation.”

g.350 gateways of meditative stability

ting nge 'dzin gyi sgo

ཏིང་ངེ་འཛིན་གྱི་སྒོ།

samādhimukha

g.351 generosity

sbyin pa

སྤྱིན་པ།

dāna

In the context of the perfections, generosity is the first of the six perfections. It is also the first of the four attractive qualities of a bodhisattva.

g.352 genuine, definitive real nature

yang dag pa ji lta ba'i de bzhin nyid

ཡང་དག་པ་ཇི་ལྟ་བུའི་དེ་བཞིན་ཉིད།

yathābhūtatathatā

g.353 give rise to conceits

rlom sems su byed pa

སྒྲོམ་སེམས་སྐྱུ་བྱེད་པ།

manyate

“Conceits” in most instances here has the meaning both of unjustified assumptions and fanciful imagination as well as of pride.

g.354 glory of transcendental knowledge

ye shes dpal

ཡེ་ཤེས་དཔལ།

jñānaketu

A meditative stability.

g.355 god

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.356 Godānīya

ba lang spyod

བ་ལང་སྐྱོད།

godānīya

Definition from the 84000 Glossary of Terms:

One of the four main continents that surround Sumeru, the central mountain in classical Buddhist cosmology. It is the western continent, characterized as “rich in the resources of cattle,” thus its name “using cattle.” It is circular in shape, measuring about 7,500 yojanas in circumference, and is flanked by two subsidiary continents. Humans who live there are very tall, about 24 feet (7.3 meters) on average, and live for 500 years. It is known by the names: Godānīya, Aparāntaka, Aparagodānīya, or Aparagoyāna.

g.357 gone forth

rab tu byung ba

རབ་ཏུ་བྱུང་བ།

pravalvrt^{AO} · *pravrajyā*^{AO}

Definition from the 84000 Glossary of Terms:

The Sanskrit *pravrajyā* literally means “going forth,” with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.358 grasping

len pa

ལེན་པ།

upādāna

Ninth of the twelve links of dependent origination.

Definition from the 84000 Glossary of Terms:

This term, although commonly translated as “appropriation,” also means “grasping” or “clinging,” but it has a particular meaning as the ninth of the twelve links of dependent origination, situated between craving (*tṛṣṇā*, *sred pa*) and becoming or existence (*bhava*, *srid pa*). In some texts, four types of appropriation (*upādāna*) are listed: that of desire (*rāga*), view (*dṛṣṭi*), rules and observances as paramount (*śīlavarataparāmarśa*), and belief in a self (*ātmaavāda*).

g.359 great and lofty householder family

khyim bdag che zhing mtho ba'i rigs

ཁྱིམ་བདག་ཆེ་ཞིང་མཐོ་བའི་རིགས།

gṛhapatimahāśālakula

The same Sanskrit term is rendered in the Tibetan of other sūtras as a simile (“like a great sal tree”) in similar passages, but the Tibetan in this text uses an interpretive adjectival phrase.

g.360 great and lofty priestly family

bram ze che zhing mtho ba'i rigs

བླ་མ་ཟེ་ཆེ་ཞིང་མཐོ་བའི་རིགས།

brāhmanamahāśālakula

The same Sanskrit term is rendered in the Tibetan of other sūtras as a simile (“like a great sal tree”) in similar passages, but the Tibetan in this text uses an interpretive adjectival phrase.

g.361 great and lofty royal family

rgyal rigs che zhing mtho ba'i rigs

རྒྱལ་རིགས་ཆེ་ཞིང་མཐོ་བའི་རིགས།

kṣatriyamahāśālakula

The same Sanskrit term is rendered in the Tibetan of other sūtras as a simile (“like a great sal tree”) in similar passages, but the Tibetan in this text uses an interpretive adjectival phrase.

g.362 great billionfold world system

stong gsum gyi stong chen po'i 'jig rten gyi kham

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཛིན་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu

A vast universe comprising one thousand millionfold world systems, i.e., one billion world systems according to traditional Indian cosmology. See also n-229.

g.363 great compassion

snying rje chen po

སྙིང་རྗེ་ཆེན་པོ།

mahākaruṇā

Not defined as such in this text, but in the *Ten Thousand* (2.7) great compassion is described as “unstinting loving kindness toward all beings, when there are actually no beings.”

g.364 great loving kindness

byams pa chen po

བྱམས་པ་ཆེན་པོ།

mahāmaitrī

Not defined as such in this text, but in the *Ten Thousand* (2.7) great loving kindness is described as “action in which the tathāgatas engage on behalf of all beings, treating enemies and friends identically.”

g.365 great ornament

rgyan chen po

བྱུན་ཆེན་པོ།

mahāvīryūha

A meditative stability.

g.366 Great Vehicle

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

Definition from the 84000 Glossary of Terms:

When the Buddhist teachings are classified according to their power to lead beings to an awakened state, a distinction is made between the teachings of the Lesser Vehicle (Hīnayāna), which emphasizes the individual’s own freedom from cyclic existence as the primary motivation and goal, and those of the Great Vehicle (Mahāyāna), which emphasizes altruism and has the liberation of all sentient beings as the principal objective. As the term “Great Vehicle” implies, the path followed by bodhisattvas is analogous to a large carriage that can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner.

g.367 gross mental excitement

rgod pa

རྫོད་པ།

auddhatya

Fifth of the five fetters associated with the superior.

g.368 Guhagupta

skyob sbed

སྐྱོབ་སྐྱེད།

—

Name of a bodhisattva, sometimes also found as Guhyagupta; the Tibetan rendering in the *Eighteen Thousand* is *phug sbas*.

g.369 gustatory consciousness

lce'i rnam par shes pa

ལྷེ་འི་རྣམ་པར་ཤེས་པ།

—

g.370 Gyan-gong

rgyan gong

རྒྱན་གོང་།

—

A place and monastery next to Zhalu (*zhwa lu*) in Lower Nyang, and therefore associated with canonical translation and compilation. Sakya Pandita was ordained there by Śākyaśrībhadrā.

g.371 Haribhadra

seng ge bzang po

སེང་གེ་བཟང་པོ།

haribhadra

Indian exegete of the Prajñāpāramitā and its commentary, the *Abhisamayālaṅkāra* (fl. late eighth century).

g.372 harsh words

zhe gcod pa · zhe gcod pa'i tshig · tshig rtsub po

ཞེ་གཙོད་པ། · ཞེ་གཙོད་པའི་ཚིག་ · ཚིག་རྩུབ་པོ།

pāruṣya · pāruṣavacana

Sixth of the ten nonvirtuous actions. Also rendered as “verbal abuse.”

g.373 hatred

zhe sdang

ཞེ་སྤང་།

dveśā

Second of the five fetters associated with the inferior; one of the three poisons (*dug gsum*) that, along with attachment and delusion, perpetuate the sufferings of saṃsāra. Its subtle manifestation is aversion, and its coarse manifestations are hatred and fear.

g.374 heroic valor

dpa' bar 'gro ba

དཔའ་བར་འགྲོ་བ།

śūraṅgama

The first meditative stability in chapters 6 and 8, also mentioned in other chapters.

g.375 higher insight

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being “stilling.”

g.376 I claim that I am one whose contaminants have ceased

bdag zag pa zad do

བདག་ཟག་པ་ཟད་དོ།

kṣīṇāsraṇasya me pratijānata

Second of the Buddha’s four fearlessnesses.

g.377 I claim to have attained perfectly complete buddhahood

bdag gis yang dag par rdzogs par sangs rgyas so

བདག་གིས་ཡང་དག་པར་རྫོགས་པར་སངས་རྒྱས་སོ།

saṃyaksambuddhasya me pratijānata

First of the Buddha’s four fearlessnesses.

g.378 ignorance

ma rig pa

མ་རིག་པ།

avidyā

First of the twelve links of dependent origination; first of the four torrents; third of the five fetters associated with the superior.

g.379 illuminating

snang ba byed pa

སྤང་བ་བྱེད་པ།

ālokakara

A meditative stability.

g.380 illumination

rnam par snang ba

རྣམ་པར་སྒྲང་བ།

vairocana

A meditative stability.

g.381 illuminator

'od byed pa

འོད་བྱེད་པ།

prabhākara

A meditative stability.

g.382 illuminator in all respects

rnam pa thams cad du 'od byed pa

རྣམ་པ་ཐམས་ཅད་དུ་འོད་བྱེད་པ།

sarvalokaprabhākara

A meditative stability.

g.383 illusion

sgyu ma

སྒྱུ་མ།

māyā

g.384 immaculate moon

zla ba dri ma med pa

ཟླ་བ་རྩི་མ་མེད་པ།

candravimala

A meditative stability.

g.385 immaturity

skyon

སྟོན།

āma

With respect to bodhisattva great beings, “immaturity” (*āma, skyon*) suggests rawness—something that is uncooked, unrefined, and flawed—while “maturity” (*niyāma, skyon med*) implies certitude, refinement, cooking, softening, and flawlessness.

g.386 immeasurable attitudes

tshad med

ཚད་མེད།

apramāṇa

See “four immeasurable attitudes.”

g.387 imperishable

’jig pa med pa

འཇིག་པ་མེད་པ།

vivṛta

A meditative stability. See also [n.314](#).

g.388 incinerating all afflicted mental states

nyon mongs pa thams cad sreg pa

ཉོན་མོངས་པ་ཐམས་ཅད་སྒེག་པ།

—

A meditative stability.

g.389 incineration of all afflicted mental states

nyon mongs pa thams cad ma lus par sreg pa

ཉོན་མོངས་པ་ཐམས་ཅད་མ་ལུས་པར་སྒེག་པ།

sarvokleśanirdahana

A meditative stability.

g.390 indeterminate phenomena

lung du ma bstan pa’i chos · lung bstan du myed pa rnams

ལུང་དུ་མ་བསྟན་པའི་ཚོས། · ལུང་བསྟན་དུ་མྱེད་པ་རྣམས།

avyākṛtadharma

Indeterminate phenomena include the following: indeterminate physical, verbal, and mental actions; the indeterminate four primary elements (earth, water, fire, and wind); the indeterminate five sense organs; the indeterminate aggregates, sense fields, sensory elements; and the indeterminate maturation of past actions.

g.391 individual

skyes bu

སྤྲུལ་བྱ།

puruṣa · jantu · prajā

g.392 individual enlightenment

rang byang chub

རང་བྱང་ཆུབ།

pratyekabodhi

The enlightenment of a pratyekabuddha.

g.393 Indra

dbang po

དབང་པོ།

indra

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.394 Indradatta

dbang pos byin

དབང་པོས་བྱིན།

indradatta

Name of a bodhisattva.

g.395 Indra's crest

dbang po'i tog · dbang po'i dpal

དབང་པོའི་རྟོག་པོ། དབང་པོའི་དཔལ།

indraketu

A meditative stability.

g.396 inexhaustible

zad mi shes pa · zad myi shes pa

ཟད་མི་ཤེས་པ། ཟད་མྱི་ཤེས་པ།

akṣaya

A meditative stability.

g.397 inexhaustible cornucopia

zad mi shes pa'i za ma tog

ཟད་མི་ཤེས་པའི་ཟ་མ་རྟོག་

akṣayakaraṇḍa

A meditative stability.

g.398 inherent existence

rang bzhin

རང་བཞིན།

svabhāva

See “inherent nature.”

g.399 inherent nature

rang bzhin

རང་བཞིན།

prakṛti

The Tibetan term *rang bzhin* (also rendered here as “inherent existence”) literally means “own-being” and can be used in an ordinary sense to denote the most fundamental or characteristic quality, property, or nature of things. In Mahāyāna literature it is also used in several different ways in the examination of the ontological status of phenomena, most frequently in statements denying that phenomena may ultimately possess any such existence or nature, objectively in their own right, apart from ignorantly attributed concepts and designations.

See an exception to the attested Sanskrit source at [n.445](#).

g.400 initial mental application

rnam par rtog pa · rtog pa

རྣམ་པར་རྟོག་པ། · རྟོག་པ།

vitarka · tarka

Initial mental application” is one of the factors in the first meditative concentration that is absent in those that follow. See also [n.99](#)

g.401 initial setting of the mind on enlightenment

sems dang po bskyed pa

སེམས་དང་པོ་བསྐྱེད་པ།

prathamacittotpāda

g.402 inspired eloquence

spobs pa

སྤྲོབས་པ།

pratibhāna

The ability (particularly of bodhisattvas) to express the Dharma eloquently, clearly, brilliantly, and in an inspiring way, as the result of their realization. See also “exact knowledge of inspired eloquence.”

g.403 inspired speech

spobs pa

སྤྲོབས་པ།

pratibhāna

See “inspired eloquence.”

g.404 intent on a dwelling that has not been apprehended

gnas dmyigs su myed pa la brtson pa · gnas dmigs su myed pa la brtson pa

གནས་དབྱིགས་སུ་བྱེད་པ་ལ་བརྟེན་པ། · གནས་དམིགས་སུ་བྱེད་པ་ལ་བརྟེན་པ།

anilaniyata

A meditative stability.

g.405 introductions

gleng gzhi

སྒྲེང་གཞི།

nidāna

Sixth of the twelve branches of the scriptures.

g.406 irresponsible chatter

tshig kyal pa

ཚིག་ཀྲལ་པ།

abaddhapralāpa

Seventh of the ten nonvirtuous actions.

g.407 irreversible

phyir mi ldog pa

ཕྱིར་མི་ལྷོག་པ།

avinivarta · avavartika · avinivartanīya

A stage on the bodhisattva path at which the practitioner will never turn back, or be turned back, from progress toward the full awakening of a buddha.

g.408 Jambudvīpa

'dzam bu gling

འཛམ་བུ་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Syzygium*, particularly *Syzygium jambos* and *Syzygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.409 Jayā

rgyal ba

རྒྱལ་བ།

jayā

Name of a world system in the northern direction, where the buddha Jayendra teaches the perfection of wisdom to bodhisattva great beings.

g.410 Jayadatta

rgyal bas byin

རྒྱལ་བས་བྱིན།

jayadatta

Name of a bodhisattva from a world system in the northern direction called Jayā, who comes to this world to pay homage to the Buddha.

g.411 Jayendra

rgyal ba'i dbang po

ཀྱུལ་བའི་དབང་པོ།

jayendra

Name of a buddha in the northern direction, residing in the world system called Jayā.

g.412 jewel cusp

rin chen mtha'

རིན་ཆེན་མཐའ།

ratnakoti

A meditative stability.

g.413 jewel heart

rin chen snying po

རིན་ཆེན་སྙིང་པོ།

—

A meditative stability.

g.414 jewel state

rin po che nyid

རིན་པོ་ཆེ་ཉིད།

—

A meditative stability.

g.415 kācalindika

ka tsa lin ti ka

ཀ་ཙ་ལིན་ཏི་ཀ།

kācalindika

Definition from the 84000 Glossary of Terms:

A frequent simile for softness, thought to refer either (1) to the down of the kācilindika or kācalindika bird (see Lamotte 1975, p. 261, n. 321), or (2) to a tropical tree bearing silken pods, similar to kapok, from which garments were made, and identified (Monier-Williams p. 266) with *Abrus precatorius*.

g.416 karma

las

ལས།

karman

Definition from the 84000 Glossary of Terms:

Meaning “action” in its most basic sense, karma is an important concept in Buddhist philosophy as the cumulative force of previous physical, verbal, and mental acts, which determines present experience and will determine future existences.

In this text:

Also translated here as “past action.”

g.417 Kawa Paltsek

ska ba dpal brtsegs

སྐལ་བ་དཔལ་བརྟེན།

—

An important early Tibetan translator and editor who was also one of the twenty-five principal disciples of Guru Padmasambhava.

g.418 killing of living creatures

srog gcod pa

སྲོག་གཅོད་པ།

prāṇātighāta

First of the ten nonvirtuous actions.

g.419 kimpāka

kim pa ka

ཀིམ་པ་ཀ།

kimpāka

A fruit that looks appealing and has a delicious taste, but is poisonous when eaten. According to Chandra Das, it is the cucurbitaceous plant *Trichosanthes palmata*; also possibly *Cucumis colocynthis*.

g.420 king of meditative stabilities

ting nge 'dzin gyi rgyal po

ཏིང་ངེ་འཛིན་གྱི་རྒྱལ་པོ།

samādhirāja

A meditative stability.

g.421 kinnara

myi'am ci

མྱི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

- g.422 know through their refined divine eye of clairvoyance
surpassing that of humans those beings who are dying and those
who are reborn

*lha'i myig rnam par dag pa myi'i las 'das pas/sems can 'chi 'pho ba dang / skye ba dag
kyang mthong ngo /*

ལྷའི་མྱིག་རྣམ་པར་དག་པ་མྱིའི་ལས་འདས་པས། སེམས་ཅན་འཆི་འཕོ་བ་དང་། སྐྱེ་བ་དག་ཀྱང་མཐོང་ངོ།

—

Ninth of the ten powers of the tathāgatas.

- g.423 knower

shes pa po

ཤེས་པ་པོ།

jñātr

- g.424 knowledge

ye shes

ཡེ་ཤེས།

jñāna^{AS}

- g.425 knowledge in accord with sound

sgra ji bzhin shes pa

སྒྲ་ཇི་བཞིན་ཤེས་པ།

yathārutajñāna

Eleventh of the eleven knowledges.

- g.426 knowledge of mastery

'dris pa shes pa

འདྲིས་པ་ཤེས་པ།

paricayajñāna · parijayajñāna

Tenth of the eleven knowledges.

g.427 knowledge of nonduality

gnyis su med pa shes pa

གཉིས་སུ་མེད་པ་ཤེས་པ།

advayajñāna

Eighth of the eleven knowledges.

g.428 knowledge of phenomena

chos shes pa

ཆོས་ཤེས་པ།

dharmajñāna

Seventh of the eleven knowledges.

g.429 knowledge of suffering

sdug bsngal shes pa

སྤུག་བསྔལ་ཤེས་པ།

duḥkhajñāna

First of the eleven knowledges.

g.430 knowledge of the aspects of the path

lam gyi rnam pa shes pa nyid · lam gyi rnam pa shes pa

ལམ་གྱི་རྣམ་པ་ཤེས་པ་ཉིད། · ལམ་གྱི་རྣམ་པ་ཤེས་པ།

mārgākārajñatā

A key term in the Prajñāpāramitā texts denoting the form of omniscience ('knowing all') that bodhisattva progressively attain, the knowledge of all paths, including knowledge not only of their own path but also of the paths of śrāvakas and pratyekabuddhas.

g.431 knowledge of the cessation

'gog pa shes pa

འགོག་པ་ཤེས་པ།

nirodhajñāna

Third of the eleven knowledges.

g.432 knowledge of the conventional

kun rdzob shes pa

ཀུན་རྫོབ་ཤེས་པ།

saṃvṛtījñāna

Ninth of the eleven knowledges.

g.433 knowledge of the extinction of contaminants

zad par shes pa · zad pa shes pa

ཟད་པར་ཤེས་པ། · ཟད་པ་ཤེས་པ།

kṣayaajñāna

Fifth of the eleven knowledges.

g.434 knowledge of the origin

kun 'byung ba shes pa

ཀུན་འབྱུང་བ་ཤེས་པ།

samudayaajñāna

Second of the eleven knowledges.

g.435 knowledge of the path

lam shes pa · lam gyi shes pa

ལམ་ཤེས་པ། · ལམ་གྱི་ཤེས་པ།

mārgajñāna

Fourth of the eleven knowledges.

g.436 knowledge that contaminants will not arise again

mi skye ba shes pa · myi skye ba shes pa

མི་སྐྱེ་བ་ཤེས་པ། · མི་སྐྱེ་བ་ཤེས་པ།

anutpādayajñāna

Sixth of the eleven knowledges.

g.437 Kuru

sgra mi snyan

སྒ་མི་སྟན།

kuru

Definition from the 84000 Glossary of Terms:

The continent to the north of Sumeru according to Buddhist cosmology. In the *Abhidharmakośa*, it is described as square in shape. Its human inhabitants enjoy a fixed lifespan of a thousand years and do not hold personal property or marry.

g.438 lamp of doctrine

chos kyi sgron ma

ཚོས་ཀྱི་སྒྲོན་མ།

—

A meditative stability.

g.439 lamp of great transcendental knowledge

ye shes chen po'i sgron ma

ཡེ་ཤེས་ཆེན་པོའི་སྒྲོན་མ།

—

A meditative stability.

g.440 lamp of the sun

nyi ma'i sgron ma

ཉི་མའི་སྒྲོན་མ།

sūryapradīpa

A meditative stability.

g.441 lamp of transcendental knowledge

ye shes sgron ma

ཡེ་ཤེས་སྒྲོན་མ།

jñānolkā

A meditative stability.

g.442 lamp of wisdom

shes rab sgron ma

ཤེས་རབ་སྒྲོན་མ།

prajñāpradīpa

A meditative stability.

g.443 Lang Khampa Gocha

rlangs khams pa go cha · nyang rlang khams pa go cha

རྣངས་ཁམས་པ་གོ་ཆ། · ཉང་རྣངས་ཁམས་པ་གོ་ཆ།

—

An early Tibetan monk and translator, active in the late eighth century, said in traditional histories to have memorized the *Hundred Thousand* in India and first translated it into Tibetan. Also known as Lang Khampa Lotsāwa.

g.444 latent impulse

bag la nyal ba

བག་ལ་ཉལ་བ།

anuśaya

The latent impulses are seven subconscious impulses or tendencies, namely attachment to sense pleasures (*'dod pa'i 'dod chags*), hatred (*khong khro*), attachment to existence (*srid pa'i 'dod chags*), pride (*nga rgyal*), ignorance (*ma rig pa*), views (*lta ba*), and doubt (*the tshom*).

g.445 layman

dge bsnyen

དགེ་བསྟེན།

upāsaka

An unordained male practitioner who observes the five trainings not to kill, lie, steal, be intoxicated, or commit sexual misconduct.

g.446 laywoman

dge bsnyen ma

དགེ་བསྟེན་མ།

upāsikā

An unordained female practitioner who observes the five trainings not to kill, lie, steal, be intoxicated, or commit sexual misconduct.

g.447 letters as gateways

yi ge'i sgo

ཡི་གེའི་སློ།

akṣaramukha

One aspect of a set of forty-four syllables listed at [9.70](#) as dhāraṇī gateways. See also “entrance through letters.”

g.448 level at which progress has become irreversible

phyir myi ldog pa'i sa

ཕྱིར་ཕྱི་ལྷོག་པའི་ས།

avinivartabhūmi

g.449 level of [an arhat's] spiritual achievement

byas pa rtogs pa'i sa

བྱས་པ་རྩོགས་པའི་ས།

kṛtakṛtyabhūmi

Name of the seventh of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. See “ten levels.”

g.450 level of attenuated refinement

bsrabs pa'i sa

བསྐྱབས་པའི་ས།

tanubhūmi

Name of the fifth of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. See “ten levels.”

g.451 level of bright insight

dkar po rnam par mthong ba'i sa

དཀར་པོ་རྣམ་པར་མཐོང་བའི་ས།

śuklavidarśanābhūmi

Name of the first of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. In this text, it seems to equivalent to the level of ordinary people. See “ten levels.”

g.452 level of insight

mthong ba'i sa

མཐོང་བའི་ས།

darśanabhūmi

Name of the fourth of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. It is equivalent to entering the stream to nirvāṇa. See “ten levels.”

g.453 level of no attachment

'dod chags dang bral ba'i sa

འདོད་ཆགས་དང་བྲལ་བའི་ས།

vītarāgabhūmi

Name of the sixth level of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. It is the level from which point there is no more rebirth in the desire realm. See “ten levels.”

g.454 level of ordinary people

so so'i skye bo'i sa

སོ་སོའི་སྤྱི་བོའི་ས།

prthagjanabhūmi ^{AD}

Name of the first of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. In this text, it seems to equivalent to the level of bright insight. See “ten levels.”

g.455 level of the bodhisattvas

byang chub sems dpa'i sa

བྱང་ཆུབ་སེམས་དཔའི་ས།

bodhisattvabhūmi

Name of the ninth of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. See “ten levels.”

g.456 level of the buddhas

sangs rgyas kyi sa

སངས་རྒྱས་ཀྱི་ས།

buddhabhūmi

The tenth and last of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. Also rendered here as “level of the perfectly complete buddhas.” See “ten levels.”

g.457 level of the perfectly complete buddhas

yang dag par rdzogs pa'i sangs rgyas kyi sa

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་ཀྱི་ས།

samyaksambuddhabhūmi

The tenth and last of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. Also rendered here as “level of the buddhas.” See “ten levels.”

g.458 level of the pratyekabuddhas

rang sangs rgyas kyi sa

རང་སངས་རྒྱས་ཀྱི་ས།

pratyekabuddhabhūmi

Name of the eighth of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. See “ten levels.”

g.459 level of the spiritual family

rigs kyi sa

རིགས་ཀྱི་ས།

gotrabhūmi

Name of the second of the ten levels traversed by all practitioners, from the state of an ordinary person up to buddhahood, distinct from the ten bodhisattva levels. See “ten levels;” see also “spiritual family.”

g.460 Lhasé Tsangma

lha sras gtsang ma

ལྷ་སྲས་གཙང་མ།

—

A son of the king Mutik Tsenpo (Senalek), probably the eldest (born 800?); he may have been exiled to Bhutan, and did not reign himself.

g.461 liberations

rnam par thar pa

རྣམ་པར་ཐར་པ།

vimokṣa

See “eight liberations.”

g.462 life

gso ba

གསོ་བ།

poṣa

g.463 life breath

dbugs

དབུགས།

śvāsa

g.464 life forms

srog

སྲོག

jīva

g.465 lightning lamp

glog gi sgron ma

གློག་གི་སྒྲོན་མ།

vidyutpradīpa

A meditative stability.

g.466 lightning light

glog gi 'od

གློག་གི་འོད།

vidyutprabha

A meditative stability.

g.467 lingually compounded sensory contact

lce'i 'dus te reg pa

ལྷུ་འི་འདུས་ཏེ་རེག་པ།

jihvāsamsparśa

g.468 lion's play

seng ge rnam par rtse ba · seng ge rnam par rol pa

སེང་གེ་རྣམ་པར་རྩེ་བ། · སེང་གེ་རྣམ་པར་རོལ་པ།

siṃhavikrīḍita

A meditative stability.

g.469 living being

'gro ba

འགྲོ་བ།

jantu

g.470 lord buddha

sangs rgyas bcom ldan 'das

སངས་རྒྱལ་བཙུག་ལྷན་འདས།

bhagavanbuddha

See “Blessed One.”

g.471 loving kindness

byams pa

བྱམས་པ།

maitrī

First of the four immeasurable attitudes.

g.472 lower realms

ngan song

དན་སྟང་།

durgati

A collective name for the realms of animals, anguished spirits, and denizens of the hells.

g.473 luminosity

'od gsal ba

འོད་གསལ་བ།

prabhāsvara

In the context of the nature of mind, luminosity refers to the subtlest level of mind, i.e., the fundamental, essential nature of all cognitive events. Though ever present within all beings, this luminosity becomes manifest only when the gross mind has ceased to function. It is said that such a dissolution is experienced by ordinary beings, naturally, at the time of death, but it can also be experientially cultivated through certain meditative practices.

g.474 magical display

sprul pa

སྤྱུ་པ།

—

g.475 Mahābrahmā

tshangs chen

ཚངས་ཆེན།

mahābrahmā

Fourth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Great Brahmā.”

g.476 Mahākaruṇācintin

snying rje cher sems

སྙིང་རྗེ་ཆེན་སེམས།

mahākaruṇācintin

Name of a bodhisattva.

g.477 Mahākāśyapa

’od srungs chen po

འོད་སྤྱངས་ཆེན་པོ།

mahākāśyapa

One of the Buddha’s principal śrāvaka disciples, he became a leader of the saṅgha after the Buddha’s passing.

g.478 Mahāmaudgalyāyana

maud gal chen po’i bu

མོད་གལ་ཆེན་པོའི་བུ།

mahāmaudgalyāyana

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.479 Mahāprajāpatī

skye dgu’i bdag mo chen mo

སྐྱེ་དགུའི་བདག་མོ་ཆེན་མོ།

mahāprajāpatī

The Buddha’s aunt and stepmother, the first bhikṣunī, who later attained the state of an arhat.

g.480 Mahāśrī

dpal chen po

དཔལ་ཆེན་པོ།

mahāśrī

Name that three hundred monks will bear when they attain buddhahood.

g.481 Mahāsthāmaprāpta

mtshu chen po thob pa

མཐུ་ཆེན་པོ་ཐོབ་པ།

mahāsthāmaprāpta

Along with Avalokiteśvara, he is one of the two main bodhisattvas in the realm of Sukhāvatī.

g.482 Mahāvyūha

rgyan chen po

རྒྱ་ཆེན་པོ།

mahāvyūha

Name of a bodhisattva.

g.483 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.484 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas

such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha's interlocutor or as a teacher of the Dharma. *Maitreya* literally means "Loving One." He is also known as Ajita, meaning "Invincible."

For more information on Maitreya, see, for example, the introduction to *Maitreya's Setting Out* (Toh 198).

g.485 majestic

gzi brjid yod pa

གཟི་བརྗིད་ཡོད་པ།

tejovatī

A meditative stability.

g.486 major marks

mtshan

མཚན།

lakṣaṇa

See "thirty-two major marks."

g.487 malice

gnod sems

གནོད་སེམས།

duṣṭacitta · vyāpāda

Ninth of the ten nonvirtuous actions; second of the four knots.

g.488 mandārava

man dwa ra ba

མན་དྲ་བ།

mandārava

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra's paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger's claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color

of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.489 manifest attainment of aspects

rnam pa mngon par sgrub pa

རྣམ་པ་མངོན་པར་སྐྱབ་པ།

ākārānabhiniiveśanirhāra

A meditative stability.

g.490 manifest attainment of the miraculous ability to not return

phyir myi ldog pa'i rdzu 'phrul mngon par sgrub pa

· *phyir mi ldog pa'i rdzu 'phrul mngon par sgrub pa*

ཕྱིར་ཕྱི་ལྟོག་པའི་རྩུ་འཕུལ་མངོན་པར་སྐྱབ་པ། . ཕྱིར་མི་ལྟོག་པའི་རྩུ་འཕུལ་མངོན་པར་སྐྱབ་པ།

—

A meditative stability.

g.491 manifestly imperceptible

mngon par dmigs pa med pa · *mngon par dmyigs pa myed pa*

མངོན་པར་དམིགས་པ་མེད་པ། · མངོན་པར་དམིགས་པ་ཕྱེད་པ།

anabhilakṣita

A meditative stability.

g.492 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. In addition to the epithet Kumārabhūta, which means “having a youthful form,” Mañjuśrī is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

In this text:

The famous bodhisattva is said in this text to reside in the world system of Padmavatī, the buddhafield of the Buddha Samantakusuma.

g.493 Mañjuśrīkumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞིན་རྒྱུ་ལ།

mañjuśrīkumārabhūta

See “Mañjuśrī.”

g.494 māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārvastivāda; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.495 Mārabalāpramardin

bdud kyi stobs rab tu 'joms pa

བདུད་ཀྱི་སྟོབས་རབ་དུ་འཇོམས་པ།

mārabalāpramardin

Name of a bodhisattva.

g.496 marvelous events

rmad du byung ba

མདུ་བྱུང་བ།

adbhutadharma

Tenth of the twelve branches of the scriptures.

g.497 maturity

skyon ma mchis pa · skyon med

སྐྱོན་མ་མཆིས་པ། · སྐྱོན་མེད།

niyāma

Used with respect to bodhisattva great beings. While “immaturity” (*āma*, *skyon*) suggests rawness—something that is uncooked, unrefined, and flawed—here the term “maturity” implies certitude, refinement, cooking, softening, and flawlessness.

This rendering of *skyon med pa* incorporates the creative etymology of *nyāma* from *ni* plus *āma* (“raw”) rather than *niyāma* (“certainty”).

g.498 maturity of phenomena

chos skyon myed pa nyid

ཆོས་སྐྱོན་བྱེད་པ་ཉིད།

dharmaniyāmatā

g.499 Maudgalyāyana

maung+gal gyi bu

མོན་ཀལ་གྱི་བུ།

maudgalyāyana

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.500 meditative absorption

snyoms par ’jug pa

སྟོང་པ་སྒྲུབ་པ།

samāpatti

Definition from the 84000 Glossary of Terms:

The Sanskrit literally means “attainment,” and is used to refer specifically to meditative attainment and to particular meditative states. The Tibetan translators interpreted it as *sama-āpatti*, which suggests the idea of “equal” or “level”; however, they also parsed it as *sam-āpatti*, in which case it would have the sense of “concentration” or “absorption,” much like *samādhi*, but with the added sense of “attainment.”

In this text:

Also rendered here as “absorption.”

g.501 meditative concentration

bsam gtan

བསམ་གཏན།

dhyāna

Meditative concentration is defined as the one-pointed abiding in an undistracted state of mind free from afflicted mental states. Four states of meditative concentration are identified, which are identified as being conducive to birth within the realm of formour states of meditative concentration are identified as being conducive to birth within the realm of form, each of which has three phases of intensity. In the context of the Great Vehicle, meditative concentration is the fifth of the six perfections. See also “four meditative concentrations.”

g.502 meditative stability

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyutpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

In this text:

Also included as sixth of the seven branches of enlightenment.

- g.503 meditative stability with an initial mental application and with a sustained mental application

rnam par rtog pa dang bcas rnam par dpyod pa dang bcas pa'i ting nge 'dzin

རྣམ་པར་རྟོག་པ་དང་བཅས་རྣམ་པར་དབྱེད་པ་དང་བཅས་པའི་ཏིང་ངེ་འཛིན།

savitarkasavicārasamādhi

First of the first set of three meditative stabilities; see [9.41](#).

- g.504 meditative stability without an initial mental application and without a sustained mental application

rnam par rtog pa med cing rnam par dpyod pa med pa'i ting nge 'dzin

རྣམ་པར་རྟོག་པ་མེད་ཅིང་རྣམ་པར་དབྱེད་པ་མེད་པའི་ཏིང་ངེ་འཛིན།

avitarko'vicārasamādhi

Third of the first set of three meditative stabilities; see [9.43](#).

- g.505 meditative stability without an initial mental application but with just a sustained mental application

rnam par rtog pa med cing rnam par dpyod pa tsam gyi ting nge 'dzin

རྣམ་པར་རྟོག་པ་མེད་ཅིང་རྣམ་པར་དབྱེད་པ་ཙམ་གྱི་ཏིང་ངེ་འཛིན།

avitarkasavicāramātrasamādhi

Second of the first set of three meditative stabilities; see [9.42](#).

- g.506 mental consciousness

yid kyi rnam par shes pa

ཡིད་གྱི་རྣམ་པར་ཤེས་པ།

manovijñāna^{AD}

- g.507 mental faculty

yid

ཡིད།

manas

The faculty that perceives mental phenomena.

- g.508 mentally compounded sensory contact

yid kyi 'dus te reg pa

ཡིད་གྱི་འདུས་ཏེ་རེག་པ།

manahsaṃsparśa

g.509 merit

bsod nams

བསོདནནམས།

punya

Definition from the 84000 Glossary of Terms:

In Buddhism more generally, merit refers to the wholesome karmic potential accumulated by someone as a result of positive and altruistic thoughts, words, and actions, which will ripen in the current or future lifetimes as the experience of happiness and well-being. According to the Mahāyāna, it is important to dedicate the merit of one's wholesome actions to the awakening of oneself and to the ultimate and temporary benefit of all sentient beings. Doing so ensures that others also experience the results of the positive actions generated and that the merit is not wasted by ripening in temporary happiness for oneself alone.

g.510 Merukūṭa

ri bo'i zom

རི་བོའི་ཟོམ།

merukūṭa

Name of a bodhisattva.

g.511 millionfold world system

'jig rten gyi khams 'bring po stong gnyis pa

· stong gnyis kyi 'jig rten gyi khams 'bring po

འཇིག་རྟེན་གྱི་ཁམས་འབྲིང་པོ་སྟོང་གཉིས་པ། · སྟོང་གཉིས་ཀྱི་འཇིག་རྟེན་གྱི་ཁམས་འབྲིང་པོ།

dvisāhasralokadhātu

According to traditional Indian cosmology, a universe comprising one thousand thousandfold world systems, .

g.512 mind that is a support for miraculous ability endowed with meditative stability and the formative force of exertion

sems kyi ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

སེམས་ཀྱི་ཏིང་ངེ་འཛིན་སྟོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འཕྲུལ་གྱི་རྟང་པ།

cittasamādhīprahāṇasaṃskārasamanvāgataṛddhipāda

Third of the four supports for miraculous abilities.

g.513 mindfulness

dran pa

འཇགས་པ།

smṛti

Also included as first of the seven branches of enlightenment.

g.514 mindfulness of death

'chi ba rjes su dran pa

འཇིག་རྒྱུ་སྤྲུལ་པ།

mṛtyānusmṛti

Ninth of the ten mindfulnesses.

g.515 mindfulness of disillusionment

skyo ba rjes su dran pa

སྤྲོ་བ་རྒྱུ་སྤྲུལ་པ།

udvegānusmṛti

Seventh of the ten mindfulnesses. In some texts (see *Twenty-Five Thousand*, n.-112) this item of the ten is replaced by the mindfulness of quiescence (*vyupaśamānusmṛti*, *nye bar zhi ba rjes su dran pa*).

g.516 mindfulness of ethical discipline

tshul khrims rjes su dran pa

ཚུལ་ཁྲིམས་རྒྱུ་སྤྲུལ་པ།

śīlānusmṛti

Fourth of the ten mindfulnesses.

g.517 mindfulness of giving away

gtong ba rjes su dran pa

གཏོང་བ་རྒྱུ་སྤྲུལ་པ།

tyāgānusmṛti

Fifth of the ten mindfulnesses.

g.518 mindfulness of the body

lus kyi rnam pa rjes su dran pa

ལུས་ཀྱི་རྣམ་པ་རྒྱུ་སྤྲུལ་པ།

kāyagatānusmṛti

Tenth of the ten mindfulnesses.

g.519 mindfulness of the Buddha

sangs rgyas rjes su dran pa

སངས་རྒྱས་རྗེས་སུ་བྲན་པ།

buddhānusmṛti

First of the ten mindfulnesses.

g.520 mindfulness of the Dharma

chos rjes su dran pa

ཆོས་རྗེས་སུ་བྲན་པ།

dharmānusmṛti

Second of the ten mindfulnesses.

g.521 mindfulness of the gods

lha rjes su dran pa

ལྷ་རྗེས་སུ་བྲན་པ།

devānusmṛti

Sixth of the ten mindfulnesses.

g.522 mindfulness of the inhalation and exhalation of breath

dbugs phyi nang du rgyu ba rjes su dran pa

དབུགས་ཕྱིན་དུ་རྒྱུ་བ་རྗེས་སུ་བྲན་པ།

prāśvāsānusmṛti

Eighth of the ten mindfulnesses.

g.523 mindfulness of the Saṅgha

dge 'dun rjes su dran pa

དགེ་འདུན་རྗེས་སུ་བྲན་པ།

saṅghānusmṛti

Third of the ten mindfulnesses.

g.524 monastic preceptor

mkhan po

མཁན་པོ།

upādhyāya

Definition from the 84000 Glossary of Terms:

A person's particular preceptor within the monastic tradition. They must have at least ten years of standing in the saṅgha, and their role is to confer ordination, to tend to the student, and to provide all the necessary requisites, therefore guiding that person for the taking of full vows and the maintenance of conduct and practice. This office was decreed by the Buddha so that aspirants would not have to receive ordination from the Buddha in person, and the Buddha identified two types: those who grant entry into the renunciate order and those who grant full ordination. The Tibetan translation *mkhan po* has also come to mean “a learned scholar,” the equivalent of a *paṇḍita*, but that is not the intended meaning in Indic Buddhist literature.

g.525 monk

dge slong

དགེ་སློང་།

bhikṣu

Definition from the 84000 Glossary of Terms:

The term *bhikṣu*, often translated as “monk,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term literally means “beggar” or “mendicant,” referring to the fact that Buddhist monks and nuns—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity.

In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a monk follows 253 rules as part of his moral discipline. A nun (*bhikṣuṇī*; *dge slong ma*) follows 364 rules. A novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

g.526 moon lamp

zla ba'i sgron ma

ཟླ་བའི་སྒྲོན་མ།

—

A meditative stability.

g.527 moonlight

zla ba'i 'od

ཟླ་བའི་འོད།

candraprabha

A meditative stability.

g.528 most extensive teachings

shin tu rgyas pa

ཤེན་ཏུ་རྒྱས་པ།

vaipulya

Twelfth of the twelve branches of the scriptures.

g.529 Mount Sumeru

ri rab · rgyal po ri rab

རི་རབ། · རྒྱལ་པོ་རི་རབ།

sumeru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.530 mundane phenomena

'jig rten pa'i chos

འཇིག་རྟེན་པའི་ཆོས།

laukikadharma

These comprise the five aggregates, the twelve sense fields, the eighteen sensory elements, the ten virtuous actions, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers.

g.531 Mutik Tsenpo

mu tig btsan po

མུ་ཏིག་བཙན་པོ།

—

Born in 761, he reigned as king of Tibet from 804 to 814 or 815. A son of Tri Songdetsen and father of Tri Ralpachan, Gyalse Lharjé, and Langdarma. Also known as Senalek Jingyön (*sad na legs mjing yon*) and Tridé Songtsen (*khri sde strong tsan*).

g.532 nāga

klu

ལྷ

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.533 Namdé Ösung

gnam sde 'od srungs

གནམ་སྡེ་འོད་སྤྱངས།

—

One of Langdarma's two sons, by his second wife (born 842?).

g.534 name and form

ming dang gzugs

མིང་དང་གཟུགས།

nāmarūpa

Fourth of the twelve links of dependent origination.

g.535 Nandā

mdangs dga' ba

མདངས་དགའ་བ།

nandā

Name of a world system in the direction of the zenith, where the buddha Nandaśrī teaches the perfection of wisdom to bodhisattva great beings.

g.536 Nandadatta

dga' bas byin pa

དགའ་བས་བྱིན་པ།

nandadatta

Name of a bodhisattva from a distant world system in the direction of the zenith called Nandā, who comes to this world to pay homage to the Buddha.

g.537 Nandaśrī

dga' ba'i dpal

དགའ་བའི་དཔལ།

nandaśrī

Name of a buddha in the direction of the zenith, residing in the world system called Nandā.

g.538 Naradatta

skyes bus byin

སྐྱེས་བུས་བྱིན།

naradatta

Name of a bodhisattva; in other texts his name in Tibetan is *na las byin*, *mis byin*, or *mes byin*.

g.539 narratives

rtogs pa brjod pa

རྟོགས་པ་བརྗོད་པ།

avadāna

Ninth of the twelve branches of the scriptures.

g.540 nasally compounded sensory contact

sna'i 'dus te reg pa

སྒྲིའི་འདུས་ཏེ་རེག་པ།

ghrāṇasaṃsparśa

g.541 natural seal absorbing all phenomena

chos thams cad yang dag par 'du ba'i rang bzhin phyag rgya

ཆོས་ཐམས་ཅད་ཡང་དག་པར་འདུ་བའི་རང་བཞིན་ཕྱག་རྒྱ།

sarvadharmasamavasaraṇākaramudrā

A meditative stability.

g.542 nature of reality

chos nyid

ཆོས་ཉིད།

dharmatā

Definition from the 84000 Glossary of Terms:

The real nature, true quality, or condition of things. Throughout Buddhist discourse this term is used in two distinct ways. In one, it designates the relative nature that is either the essential characteristic of a specific phenomenon, such as the heat of fire and the moisture of water, or the defining feature of a specific term or category. The other very important and widespread way it is used is to designate the ultimate nature of all phenomena, which cannot be conveyed in conceptual, dualistic terms and is often synonymous with emptiness or the absence of intrinsic existence.

In this text:

Also rendered here as “reality of phenomena.”

g.543 Ngok Loden Sherab

ngog blo ldan shes rab

ངག་བློ་ལྡན་ཤེས་རབ།

—

A Tibetan translator and influential scholar (1059–1110) who spent seventeen years studying in Kashmir in his youth and returned to Tibet to become the abbot of Sangphu Neuthok (*gsang phu ne’u thog*) monastery, an important study center in central Tibet.

g.544 nine perceptions

’du shes dgu

འདུ་ཤེས་དགུ།

navasaṃjñā

The nine perceptions of impurity, as described in 2.7, are as follows: (1) perception of a bloated corpse, (2) perception of a worm-infested corpse, (3) perception of a putrefied corpse, (4) perception of a bloodied corpse, (5) perception of a black-and-blue corpse, (6) perception of a chewed-up corpse, (7) perception of a dismembered corpse, (8) perception of bones, and (9) perception of an immolated corpse. For Pali and Sanskrit sources relevant to the nine perceptions of impurity, see Dayal 1932: 93–94.

g.545 nine serial steps of meditative absorption

mtshar gyis gnas pa’i snyoms par ’jug pa dgu

མཐར་གྱིས་གནས་པའི་སྟོན་མས་པར་འཇུག་པ་དགུ།

navānupūrvavīhārasamāpatti

The nine levels of meditative absorption that one may attain during a human life, namely the four meditative concentrations corresponding to the realm of form (*caturdhyāna*), the four formless meditative absorptions (*caturārūpya-samāpatti*), and the attainment of the state of cessation. For an explanation of the nine serial steps of meditative absorption in this text, see 8.83. These are also summarized in Jamgon Kongtrul, *The Treasury of Knowledge*, Book 6, Pt. 2: pp. 428–29.

g.546 nine states of beings

sems can gyi gnas dgu

སེམས་ཅན་གྱི་གནས་དགུ།

navasattvāvāsa

The nine states of beings comprise (1) human beings and certain gods exemplifying those who have different bodies and different perceptions (*lus tha dad cing 'du shes tha dad pa dag dper na mi rnams dang lha kha cig*); (2) the gods appearing in the first tier of the Brahmakāyika realms, exemplifying those who have different bodies and identical perceptions (*lus tha dad pa la 'du shes gcig pa dag dper na tshangs ris kyi lha dag dang po 'byung ba*); (3) the gods of the Ābhāsvara realms, exemplifying those who have identical bodies and different perceptions (*lus gcig la 'du shes tha dad pa dag dper na 'od gsal ba rnams*); (4) the gods of the Śubhakarṣṇa realms, exemplifying those who have identical bodies and identical perceptions (*lus gcig la 'du shes gcig pa dag dper na dge rgyas kyi lha rnams*); (5) the sphere of infinite space (*nam mkha' mtha' yas skye mched*); (6) the sphere of infinite consciousness (*rnam shes mtha' yas skye mched*); (7) the sphere of nothing-at-all (*ci yang med pa'i skye mched*); [(8) the sphere of neither perception nor nonperception (*'du shes med 'du shes med min gyi skye mched*)]; and (9) the sphere of nonperception (*'du shes med pa'i skye mched*). The missing one is included in Nordrang Orgyan, pp. 2034–35.

g.547 Nirmāṇarati

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

Fifth god realm of desire, meaning “Delighting in Emanation.”

g.548 nirvāṇa

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguished” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karma*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of *nirvāṇa* are identified. The first type of *nirvāṇa*, called *nirvāṇa* with remainder (*sopadhiśeṣanirvāṇa*), is when an arhat or buddha has attained awakening but is still dependent on the conditioned aggregates until their lifespan is exhausted. At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called *nirvāṇa* without remainder (*anupadhiśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of *nirvāṇa* in which there is no remainder of the aggregates. The Mahāyāna teachings distinguish the final *nirvāṇa* of buddhas from that of arhats, the latter of which is not considered ultimate. The buddhas attain what is called nonabiding *nirvāṇa* (*apratiṣṭhitanirvāṇa*), which transcends the extremes of *samsāra* and *nirvāṇa*, i.e., existence and peace. This is the *nirvāṇa* that is the goal of the Mahāyāna path.

g.549 Nityaprayukta

rtag tu sbyor ba

རྟག་ཏུ་སྦྱོར་བ།

nityaprayukta

Name of a bodhisattva.

g.550 Nityodyukta

rtag tu brtson pa

རྟག་ཏུ་བརྟེན་པ།

nityodyukta

Name of a bodhisattva.

g.551 Nityotkṣiptahasta

rtag tu lag brkyang

རྟག་ཏུ་ལག་བརྒྱུང་།

nityotkṣiptahasta

Name of a bodhisattva.

g.552 no fixed abode

gnas la rten pa med pa

གནས་ལ་རྟེན་པ་མེད་པ།

aniketasthita

A meditative stability.

g.553 no harmony or disharmony

mithun pa dang 'gal ba myed pa

མཐུན་པ་དང་འགལ་བ་མེད་པ།

rodhavirodhapratirodha

A meditative stability.

g.554 noble eightfold path

'phags pa'i lam yan lag brgyad

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།

āryāṣṭāṅgamārga

The noble eightfold path comprises (1) correct view, (2) correct thought, (3) correct speech, (4) correct action, (5) correct livelihood, (6) correct effort, (7) correct mindfulness, and (8) correct meditative stability.

g.555 noble one

'phags pa

འཕགས་པ།

ārya

Definition from the 84000 Glossary of Terms:

The Sanskrit *ārya* has the general meaning of a noble person, one of a higher class or caste. In Buddhist literature, depending on the context, it often means specifically one who has gained the realization of the path and is superior for that reason. In particular, it applies to stream enterers, once-returners, non-returners, and worthy ones (*arhats*) and is also used as an epithet of bodhisattvas. In the five-path system, it refers to someone who has achieved at least the path of seeing (*darśanamārga*).

g.556 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

āgāmī

Definition from the 84000 Glossary of Terms:

The third of the four attainments of śrāvakas, this term refers to a person who will no longer take rebirth in the desire realm (*kāmadhātu*), but either be reborn in the Pure Abodes (*śuddhāvāsa*) or reach the state of an arhat in their current lifetime. (*Provisional 84000 definition. New definition forthcoming.*)

g.557 nonarising

mi skye ba

མི་སྐྱེ་བ།

anutpāda

g.558 nonarising of all phenomena

chos thams cad skye ba med pa

ཆོས་ཐམས་ཅད་སྐྱེ་བ་མེད་པ།

sarvadharmasvabhāvānutpatti

The initial meditative stability mentioned before the list in chapter 6, but not mentioned in chapter 8. This meditative stability appears to be equated with “all-aspect omniscience.”

g.559 nonentity

dngos po med pa

དངོས་པོ་མེད་པ།

abhāva

See “entity.”

g.560 nonexclusion of the aspect

rnam par 'dor ba med pa · rnam pa 'dor ba myed pa

རྣམ་པར་འདོར་བ་མེད་པ། · རྣམ་པ་འདོར་བ་མྱེད་པ།

ākārānavakāra

A meditative stability.

g.561 nonresidual nirvāṇa

phung po ma lus pa'i mya ngan las 'das pa

ཕུང་པོ་མ་ལུས་པའི་མྱ་ངན་ལས་འདས་པ།

nirupadhiśeṣanirvāṇa

See “final nirvāṇa.”

g.562 nonself

bdag med pa · bdag myed pa

བདག་མེད་པ། · བདག་མྱེད་པ།

anātman

The view that there is no inherently existent self, whether dependent on or independent of the five aggregates. Also translated here as “selflessness.”

g.563 nonvirtuous actions

mi dge ba

མི་དགེ་བ།

akuśala

See “ten nonvirtuous actions.”

g.564 nonvirtuous phenomena

mi dge ba'i chos

མི་དགེ་བའི་ཚོས།

akuśaladharma

Nonvirtuous phenomena, as listed in 8.78, include the following: the killing of living creatures, stealing, sexual misconduct, lying, back-biting, verbal abuse, irresponsible chatter, covetousness, malice, wrong views, anger, enmity, hypocrisy, annoyance, violence, jealousy, miserliness, pride, and perverse pride.

g.565 not noisy

ca co myi mnga'

ཅཅེ་མྱི་མངའ།

nāsti ravitam

Second of the eighteen distinct qualities of the buddhas.

g.566 nun

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī

A fully ordained female practitioner.

g.567 Nyang Indrawaro

nyang in+dra wa ro · nyang iN+Da wa ro

ཉང་ཨིན་ལྷ་འོ། · ཉང་ཨིན་ལྷ་འོ།

—

An early Tibetan translator.

g.568 obliterating defects of speech, transforming them as if into space

ngag gi skyon rnam par 'jig pas nam mkha' ltar gyur pa

ངག་གི་སྒྲོན་རྣམ་པར་འཛིག་པས་ནམ་མཁའ་ལྟར་གྱུར་པ།

vākkalividhvamsanagaganakalpa

A meditative stability.

g.569 observation of spatial directions

phyogs rnam par lta ba

ཕྱོགས་རྣམ་པར་ལྟ་བ།

digvilokita

A meditative stability.

g.570 observation of the ten directions

phyogs bcur rnam par lta ba

ཕྱོགས་བརྒྱུད་རྣམ་པར་ལྟ་བ།

daśadigvalokita

A meditative stability.

g.571 obsession

kun nas ldang ba

ཀུན་ནས་ལྡང་བ།

paryutthāna

The eight obsessions are confusion, sleepiness, mental excitement, doubt, jealousy, miserliness, lack of embarrassment, and not having a sense a shame.

g.572 oceanic seal gathering all phenomena

chos thams cad yang dag par 'du ba rgya mtsho'i phyag rgya

ཚོས་ཐམས་ཅད་ཡང་དག་པར་འདུ་བ་རྒྱ་མཚོའི་ཕྱག་རྒྱ།

sarvadharmasamavasaraṇa[sāgara-mudrā]

A meditative stability.

g.573 olfactory consciousness

sna'i rnam par shes pa

སྒྲིལ་ལྷན་པར་ཤེས་པ།

—

g.574 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmī

Definition from the 84000 Glossary of Terms:

One who has achieved the second of the four levels of attainment on the śrāvaka path and who will attain liberation after only one more birth.

(Provisional 84000 definition. New definition forthcoming.)

g.575 one and only real nature

gzhan ma yin pa de bzhin nyid

གཞན་མ་ཡིན་པ་དེ་བཞིན་ཉིད།

ananyatathatā

g.576 one born of Manu

shed can

ཤེད་ཅན།

manuja

See “child of Manu.”

g.577 opener of the gateways

sgo rnam par 'byed pa

སློ་རྒྱུ་པར་འབྱེད་པ།

—

A meditative stability.

g.578 origin of suffering

kun 'byung ba

ཀུན་འབྱུང་བ།

samudaya

Second of the four truths of the noble ones.

g.579 origin of the ten powers

stobs bcu'i 'byung gnas su gyur pa

སྒྲོ་བཤམ་བཅུ་ཉི་འབྲུང་གནས་སུ་གྱུར་པ།

—

A meditative stability.

g.580 Padmā

pad+mo

པདྨ།

padmā

Name of a world system in the direction of the nadir, where the buddha Padmaśrī teaches the perfection of wisdom to bodhisattva great beings.

g.581 Padmahasta

lag na pad+mo

ལག་ན་པདྨ།

padmahasta

Name of a bodhisattva from a distant world system in the southeastern direction called Bodhimaṇḍalālaṃkārasurucitā, who comes to this world to pay homage to the Buddha.

g.582 Padmaśrī

pad+mo'i dpal

པདྨ་ཉི་དཔལ།

padmaśrī

Name of a buddha in the direction of the nadir, residing in the world system called Padmā.

g.583 Padmavatī

pad+mo can

པདྨ་ཅན།

padmavatī

The buddhafield of the buddha Samantakusuma.

g.584 Padmottara

pad+mo dam pa

པདྨ་དམ་པ།

padmottara

Name of a bodhisattva from a distant world system in the direction of the nadir called Padmā, who comes to this world to pay homage to the Buddha.

g.585 Padmottaraśrī

pad+mo dam pa'i dpal

པདྨོ་དམ་པའི་དཔལ།

padmottaraśrī

Name of a buddha in the southeastern direction, residing in the world system called Bodhimaṇḍalālaṃkārasurucitā.

g.586 Pagor Vairotsana

pa gor vai ro tsa

པ་གོར་བེ་རོ་ཙ།

—

A great translator, scholar, and teacher of the early period; one of the first seven Tibetans to become a monk.

g.587 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཙན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

Sixth god realm of desire, meaning “Mastery over Transformations.”

g.588 Parīttābha

chung snang

ཚུང་སྟང་།

parīttābha

Fifth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Little Radiance.”

g.589 Parīttaśubha

chung dge

ཚུང་དགེ།

parīttaśubha

Tenth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Little Virtue.”

g.590 Parīttavṛha

chung che

ཕྱུང་ཅེ།

parittavarḥa

Literally meaning “Small Great,” the name used in this text and in the *Twenty-Five Thousand* for what is, in the Prajñāpāramitā literature, the fourteenth of the sixteen levels of the god realm of form that correspond to the four meditative concentrations. The Sanskrit equivalent is attested in the Sanskrit of the *Hundred Thousand*, while the name Anabhraka (q.v.) is used in the later Sanskrit manuscripts that correspond more closely to the eight-chapter Tengyur version of this text. In other genres, this is the tenth of twelve levels of the god realm of form that correspond to the four meditative concentrations.

g.591 past action

las

ལས།

karman

Definition from the 84000 Glossary of Terms:

Meaning “action” in its most basic sense, karma is an important concept in Buddhist philosophy as the cumulative force of previous physical, verbal, and mental acts, which determines present experience and will determine future existences.

In this text:

Also rendered here as “karma.”

g.592 path

lam

ལམ།

mārga

Fourth of the four truths of the noble ones.

g.593 path of the ten virtuous actions

dge ba bcu'i las kyi lam

དགེ་བ་བརྒྱའི་ལས་ཀྱི་ལམ།

daśakuśalakarmapatha

These are the opposite of the ten nonvirtuous actions, i.e., refraining from engaging in the ten nonvirtuous actions and (in some contexts) doing the opposite.

g.594 Patient Endurance

mi mjed

མི་མཇེད།

sahā

Definition from the 84000 Glossary of Terms:

The name for our particular world system, the universe of a thousand million worlds, or trichiliocosm, in which our four-continent world is located.

Although it is sometimes said that it can refer only to our own four-continent world around Mount Meru, the sūtras largely seem to equate it with this trichiliocosm, and this is confirmed by scholars like Jamgön Kongtrul (see *The Treasury of Knowledge, Book One*). Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of *Sahāṃpati*, Lord of Sahā. Our world system of Sahā, or Sahālokadhātu, is also described as being the buddhafiield of the Buddha Śākyamuni. He teaches the Dharma here to beings who adhere to inferior ways and perceive this universe as an impure buddhafiield contaminated with the five degenerations (*pañcakaṣāya*, *snnyigs ma lnga*): the degeneration of time, sentient beings, place, lifespan, and mental afflictions (see *The Teaching of Vimalakīrti*, Toh 176). It is also mentioned as the field of activity of all the thousand buddhas of this Fortunate Eon (see *The White Lotus of Compassion*, Toh 112).

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world having to endure suffering. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not unbearable,” in the sense that beings here are able to bear the suffering they experience.

g.595 peace

zhi ba

ཞི་བ།

śānti

Also translated here as “calm.”

g.596 perception of a black-and-blue corpse

rnam par sngos pa'i 'du shes

རྣམ་པར་སྔོས་པའི་འདུ་ཤེས།

vinīlakasaṃjñā

Fifth of the nine perceptions of impurity.

g.597 perception of a bloated corpse

rnam par bam pa'i 'du shes

རྣམ་པར་བམ་པའི་འདྲ་ཤེས།

vyādhmātakasaṃjñā

First of the nine perceptions of impurity.

g.598 perception of a bloodied corpse

rnam par dmar ba'i 'du shes

རྣམ་པར་དམར་བའི་འདྲ་ཤེས།

vilohitakasaṃjñā

Fourth of the nine perceptions of impurity.

g.599 perception of a chewed-up corpse

rnam par zos pa'i 'du shes

རྣམ་པར་ཚོས་བའི་འདྲ་ཤེས།

vikhāditakasaṃjñā

Sixth of the nine perceptions of impurity.

g.600 perception of a dismembered corpse

rnam par 'thor ba'i 'du shes

རྣམ་པར་འཐོར་བའི་འདྲ་ཤེས།

vikṣiptakasaṃjñā

Seventh of the nine perceptions of impurity.

g.601 perception of a putrefied corpse

rnam par rnags pa'i 'du shes

རྣམ་པར་རྣགས་བའི་འདྲ་ཤེས།

vipūyakasaṃjñā

Third of the nine perceptions of impurity.

g.602 perception of a worm-infested corpse

'bu can gyi 'du shes

འབྲུ་ཅན་གྱི་འདྲ་ཤེས།

vipaḍumakasaṃjñā

Second of the nine perceptions of impurity.

g.603 perception of an immolated corpse

rnam par tshig pa'i 'du shes

རྣམ་པར་ཚིག་པའི་འདུ་ཤེས།

vidagdhakasaṃjñā

Ninth of the nine perceptions of impurity.

g.604 perception of bones

rus pa'i 'du shes

རུས་པའི་འདུ་ཤེས།

asthisamjñā

Eighth of the nine perceptions of impurity.

g.605 perception of death

'chi ba'i 'du shes

འཆི་བའི་འདུ་ཤེས།

mṛtyuḥsaṃjñā

Fifth of the six perceptions.

g.606 perception of impermanence

mi rtag pa'i 'du shes

མི་རྟག་པའི་འདུ་ཤེས།

anityasaṃjñā

First of the six perceptions in chapter 2, and first of another list in chapter 58.

g.607 perception of nonself

bdag med pa'i 'du shes

བདག་མེད་པའི་འདུ་ཤེས།

anātmasaṃjñā

Third of the six perceptions in chapter 2, and third of another list in chapter 58.

g.608 perception of suffering

sdug bsngal gyi 'du shes

སྤུག་བསྐལ་གྱི་འདུ་ཤེས།

duḥkhasaṃjñā

Second of the six perceptions in chapter 2, and second of another list in chapter 58.

g.609 perception of the unpleasantness of food

zas la mi mthun pa'i 'du shes

ཟས་ལ་མི་མཐུན་པའི་འདུ་ཤེས།

āhāre pratikūlasaṃjñā

g.610 perception of unattractiveness

mi sdug pa'i 'du shes

མི་སྤུག་པའི་འདུ་ཤེས།

apriyasaṃjñā

Fourth of the six perceptions in chapter 2, and fourth of another list in chapter 58.

g.611 perception that there is nothing delightful in the entire world

'jig rten thams cad la dga' bar mi bya ba'i 'du shes

འཇིག་རྟེན་ཐམས་ཅད་ལ་དགའ་བར་མི་བྱ་བའི་འདུ་ཤེས།

sarvalokānabhiratisaṃjñā

Sixth of the six perceptions.

g.612 perception that there is nothing reliable in the entire world

'jig rten thams cad la yid brtan du mi rung ba'i 'du shes

འཇིག་རྟེན་ཐམས་ཅད་ལ་ཡིད་བརྟན་དུ་མི་རུང་བའི་འདུ་ཤེས།

—

g.613 perceptions

'du shes

འདུ་ཤེས།

saṃjñā

The mental processes of recognizing and identifying the objects of the five senses and the mind. Third of the five aggregates.

g.614 perfect calming of all contradictions and refutations

'gal ba dang 'gog pa thams cad yang dag par zhi bar byed pa

འགལ་བ་དང་འགོག་པ་ཐམས་ཅད་ཡང་དག་པར་ཞི་བར་བྱེད་པ།

sarvanirodhavirodhasaṃpraśamana

A meditative stability.

g.615 perfect elimination of right and wrong

yang dag pa dang log pa thams cad yang dag par sel ba

ཡང་དག་པ་དང་ལོག་པ་ཐམས་ཅད་ཡང་དག་པར་སེལ་བ།

sarva-samyaktvamithyātvasaṃgrahana

A meditative stability.

g.616 perfection of ethical discipline

tshul khrims kyi pha rol tu phyin pa

ཚུལ་ཁྲིམས་གྱི་པ་རོལ་དུ་ཕྱིན་པ།

śīlapāramitā

Second of the six perfections.

g.617 perfection of generosity

sbyin pa'i pha rol tu phyin pa

སྤྱིན་པའི་པ་རོལ་དུ་ཕྱིན་པ།

dānapāramitā

First of the six perfections.

g.618 perfection of meditative concentration

bsam gtan gyi pha rol tu phyin pa

བསམ་གཏན་གྱི་པ་རོལ་དུ་ཕྱིན་པ།

dhyānapāramitā

Fifth of the six perfections. See also “meditative concentration.”

g.619 perfection of perseverance

brtson 'grus kyi pha rol tu phyin pa

བརྩོན་འགྲུས་གྱི་པ་རོལ་དུ་ཕྱིན་པ།

vīryapāramitā

Fourth of the six perfections.

g.620 perfection of tolerance

bzod pa'i pha rol tu phyin pa

བཟོད་པའི་པ་རོལ་དུ་ཕྱིན་པ།

kṣāntipāramitā

Third of the six perfections.

g.621 perfection of wisdom

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་གྱི་པ་རོལ་དུ་ཕྱིན་པ།

prajñāpāramitā

Definition from the 84000 Glossary of Terms:

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality. It is often personified as a female deity, worshiped as the “Mother of All Buddhas” (*sarvajinamātā*).

g.622 **perfections**

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

See “six perfections.”

g.623 **perfectly complete enlightenment**

yang dag par rdzogs pa'i byang chub

ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ།

samyaksambodhi

g.624 **permeation of space**

nam mkha' rgyas par 'gengs pa

ནམ་མཁའ་རྒྱས་པར་འགོངས་པ།

ākāśasphāraṇa

A meditative stability.

g.625 **perseverance**

brtson 'grus

བརྩོན་འགྲུས།

vīrya

Third of the seven branches of enlightenment and fourth of the six perfections.

g.626 **perseverance that is a support for miraculous ability endowed with meditative stability and the formative force of exertion**

brtson 'grus kyi ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

བརྩོན་འགྲུས་གྱི་ཏིང་ངེ་འཛིན་སྟོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འཕུལ་གྱི་རྒྱང་པ།

vīryasamādhīprahāṇasamāskārasamanvāgataṛddhipāda

Second of the four supports for miraculous abilities.

g.627 person

gang zag

གང་ཟག

pudgala

g.628 Phamthing

pham thing

ཕམ་ཐིང་།

—

A temple near Yangleshö in Pharping, Nepal, sacred to Vajrayoginī.

g.629 physical form

gzugs

གཟུགས།

rūpa

First of the five aggregates. Physical forms include the subtle and coarse forms derived from the primary material elements.

g.630 pliability

shin tu sbyangs pa

ཤིན་ཏུ་སྤྱངས་པ།

praśrabdhi

Fifth of the seven branches of enlightenment.

g.631 power of effort

brtson pa'i stobs

བརྩོན་པའི་སྟོབས།

balavīrya

A meditative stability.

g.632 power of faith

dad pa'i stobs

དད་པའི་སྟོབས།

śraddhābala

First of the five powers.

g.633 power of meditative stability

ting nge 'dzin gyi stobs

ཏིང་ངེ་འཛིན་གྱི་སྟོབས།

samādhibala

Fourth of the five powers.

g.634 power of mindfulness

dran pa'i stobs

དྲན་པའི་སྟོབས།

smṛtibala

Third of the five powers.

g.635 power of perseverance

brtson 'grus kyi stobs

བརྩོན་འགྲུས་གྱི་སྟོབས།

vīryabala

Second of the five powers.

g.636 power of wisdom

shes rab kyi stobs

ཤེས་རབ་གྱི་སྟོབས།

prajñābala

Fifth of the five powers.

g.637 powers

stobs

སྟོབས།

bala

May refer either to the “five powers” (in lists after the five faculties) or the “ten powers of the tathāgatas.”

g.638 powers of the tathāgatas

de bzhin gshegs pa'i stobs

དེ་བཞིན་གཤེགས་པའི་སྟོབས།

tathāgatabala

See “ten powers of the tathāgatas.”

g.639 Prajñāpāramitā

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ།

prajñāpāramitā

See “perfection of wisdom.”

g.640 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khaḍgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.641 precious seal

rin chen phyag rgya

རིན་ཆེན་ཕྱག་རྒྱ།

ratnamudrā

A meditative stability.

g.642 pride

nga rgyal

ང་རྒྱལ།

māna

Fourth of the five fetters associated with the superior.

g.643 principle of reality

yang dag pa'i tshul

ཡང་དག་པའི་རྒྱུ།

bhūtanaya

g.644 propensities for afflictive mental states that cause linking up

bag chags kyi mtshams sbyor ba'i nyon mongs pa

བག་ཆགས་ཀྱི་མཆོམས་སྦྱར་བའི་ཉོན་མོངས་པ།

vāsanānusaṃdhikleśa

The mundane process of rebirth within saṃsāra, impelled by the propensities of past actions. See also *The Precious Discourse on the Blessed One's Extensive Wisdom That Leads to Infinite Certainty* (Toh 99), [3.162](#), and [n.104](#).

g.645 prophecy

lung du bstan pa · lung bstan pa

ལུང་དུ་བསྟན་པ། · ལུང་བསྟན་པ།

vyākaraṇa

See “prophetic declaration.”

g.646 prophetic declaration

lung bstan pa

ལུང་བསྟན་པ།

vyākaraṇa

In the evolution of bodhisattvas, the formal prophecy or prophetic declaration made by a buddha that they will attain awakening at a specified future time is a key event frequently described in the sūtras and other narrative accounts. It is also the third of the twelve branches of the scriptures.

g.647 protector of all worlds

'jig rten thams cad skyob pa

འཇིག་རྟེན་ཐམས་ཅད་སྐྱོབ་པ།

—

A meditative stability.

g.648 provision

tshogs

ཚོགས།

sambhāra

This term denotes the two provisions of merit and wisdom that are gathered by bodhisattvas on the path to complete buddhahood. The fulfilment of the provision of merit (*puṇyasambhāra*, *bsod nams kyi tshogs*) and the provision of wisdom (*jñānasambhāra*, *ye shes kyi tshogs*) constitutes the fruition of the entire path according to the Great Vehicle, resulting in the maturation of the buddha body of form (*rūpakāya*) and the buddha body of reality (*dharmakāya*), respectively.

g.649 pure supremacy

dag pa dam pa

དག་པ་དམ་པ།

śuddhāvāsa

A meditative stability.

g.650 purification of defining characteristics

mtshan nyid yongs su sbyong ba

མཚན་ཉིད་ཡོངས་སུ་སྤྱོད་བ།

lakṣaṇapariśodhana

A meditative stability.

g.651 purified of the three spheres

'khor gsum yongs su dag pa

འཁོར་གསུམ་ཡོངས་སུ་དག་པ།

trimaṇḍalapariśuddha

A meditative stability.

g.652 Pūrṇa

gang po

གང་པོ།

pūrṇa

See “Pūrṇa Maitrāyaṇīputra.”

g.653 Pūrṇa Maitrāyaṇīputra

byams gang gi bu · bshes pa'i bu gang po

བྱམས་གང་གི་བུ། · བཤེས་པའི་བུ་གང་པོ།

pūrṇa maitrāyaṇīputra

Name of an elder and senior disciple of the Buddha Śākyamuni, a brahmin from Kapilavastu who went forth and became an arhat under the guidance of his uncle Kauṇḍinya. He was declared by the Buddha to be “foremost in teaching the doctrine.” He is one of the interlocutors in this text.

This Pūrṇa (as he was also known for short) is identified by the name of his mother, Maitrāyaṇī, and should be thus distinguished from several other disciples also named Pūrṇa.

g.654 pursuit of the stream

rgyun gyi rjes su song ba

རྒྱལ་གྱི་རྗེས་སུ་སློང་བ།

śroto'nugata

A meditative stability.

g.655 Puṣpākara

me tog gi 'byung gnas

མེ་ཏོག་གི་འབྱུང་གནས།

puṣpākara

Name of an eon.

g.656 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.657 Ratnadatta

rin chen byin

རིན་ཆེན་བྱིན།

ratnadatta

Name of a bodhisattva.

g.658 Ratnagarbha

rin chen snying po

རིན་ཆེན་སྙིང་པོ།

ratnagarbha

Name of a bodhisattva.

g.659 Ratnākara

rin chen 'byung gnas

རིན་ཆེན་འབྱུང་གནས།

ratnākara

Name of a buddha in the eastern direction, residing in the world system called Ratnavatī.

g.660 Ratnākara

rin chen 'byung gnas

རིན་ཆེན་འབྱུང་གནས།

ratnākara

Name of a bodhisattva.

g.661 Ratnamudrāhasta

lag na rin chen phyag rgya

ལག་ན་རིན་ཆེན་ཕྱག་རྒྱ།

ratnamudrāhasta

Name of a bodhisattva.

g.662 Ratnārcis

rin chen 'od 'phro

རིན་ཆེན་འོད་འཕྲོ།

ratnārcis

Name of a buddha in the western direction, residing in the world system called Upasāntā.

g.663 Ratnavatī

rin chen yod pa

རིན་ཆེན་ཡོད་པ།

ratnavatī

Name of a world system in the eastern direction, where the buddha Ratnākara teaches the perfection of wisdom to bodhisattva great beings.

g.664 Ratnottama

rin chen mchog

རིན་ཆེན་མཆོག་

ratnottama

Name of a bodhisattva from a distant world system in the northwestern direction called Vaśībhūtā, who comes to this world to pay homage to the Buddha.

g.665 real nature

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā

Literally, “thusness” or “suchness.” The ultimate nature of things, or the way things are beyond all concepts and duality, as opposed to the way they appear to unawakened beings.

g.666 reality of phenomena

chos nyid

ཆོས་ཉིད།

dharmatā

Definition from the 84000 Glossary of Terms:

The real nature, true quality, or condition of things. Throughout Buddhist discourse this term is used in two distinct ways. In one, it designates the relative nature that is either the essential characteristic of a specific phenomenon, such as the heat of fire and the moisture of water, or the defining feature of a specific term or category. The other very important and widespread way it is used is to designate the ultimate nature of all phenomena, which cannot be conveyed in conceptual, dualistic terms and is often synonymous with emptiness or the absence of intrinsic existence.

In this text:

Also rendered here as “nature of reality.”

g.667 realm of cessation

'gog pa'i dbyings

འགོག་པའི་དབྱིངས།

nirodhadhātu

g.668 realm of desire

*'dod pa'i kham*s

འདོད་པའི་ཁམས།

kāmadhātu

Definition from the 84000 Glossary of Terms:

In Buddhist cosmology, this is our own realm, the lowest and most coarse of the three realms of saṃsāra. It is called this because beings here are characterized by their strong longing for and attachment to the pleasures of the senses. The desire realm includes hell beings, hungry ghosts, animals, humans, asuras, and the lowest six heavens of the gods—from the Heaven of the Four Great Kings (*cāturmahārājika*) up to the Heaven of Making Use of Others' Emanations (*paranirmitavaśavartin*). Located above the desire realm is the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*).

g.669 realm of form

*gzugs kyi kham*s

གཟུགས་ཀྱི་ཁམས།

rūpadhātu

Definition from the 84000 Glossary of Terms:

One of the three realms of saṃsāra in Buddhist cosmology, it is characterized by subtle materiality. Here beings, though subtly embodied, are not driven primarily by the urge for sense gratification. It consists of seventeen heavens structured according to the four concentrations of the form realm (*rūpāvacaradhyāna*), the highest five of which are collectively called “pure abodes” (*śuddhāvāsa*). The form realm is located above the desire realm (*kāmadhātu*) and below the formless realm (*ārūpyadhātu*).

g.670 realm of formlessness

*gzugs med pa'i kham*s

གཟུགས་མེད་པའི་ཁམས།

ārūpyadhātu

Definition from the 84000 Glossary of Terms:

The highest and subtlest of the three realms of saṃsāra in Buddhist cosmology. Here beings are no longer bound by materiality and enjoy a purely mental state of absorption. It is divided in four levels according to each of the four formless concentrations (*ārūpyāvacaradhyāna*), namely, the Sphere of Infinite Space (*ākāśānantyāyatana*), the Sphere of Infinite Consciousness (*vijñānānantyāyatana*), the Sphere of Nothingness (*akiñcanyāyatana*), and the Sphere of Neither Perception nor Non-perception (*naivasamjñānāsamjñāyatana*). The formless realm is located above the other two realms of saṃsāra, the form realm (*rūpadhātu*) and the desire realm (*kāmadhātu*).

g.671 realm of freedom from desire

'dod chags dang bral ba'i dbyings

འདོད་ཆགས་དང་བྲལ་བའི་དབྱིངས།

virāgadhātu

g.672 realm of phenomena

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

Interpreted variously—given the many connotations of both *dharma* and *dhātu*—as the realm, element, or nature of phenomena, reality, or truth. Also used as a synonym for other terms designating the ultimate. In Tibetan, instances of the Sanskrit *dharmadhātu* with this range of meanings (rendered *chos kyi dbyings*) are distinguished from instances of the same Sanskrit term with its rather different meaning related to mental perception in the context of the twelve sense fields and eighteen elements (rendered *chos kyi kham*s).

g.673 realm of renunciation

rab tu byang ba'i dbyings

རབ་ཏུ་བྱང་བའི་དབྱིངས།

prahāṇadhātu

See also [n.568](#).

g.674 realm of the exhaustion of desire

'dod chags zad pa'i dbyings

འདོད་ཆགས་ཟད་པའི་དབྱིངས།

—

g.675 realm of the inconceivable

bsam gyis myi khyab pa'i dbyings

བསམ་གྱིས་སྤྱི་ཁྱུང་པའི་དབྱིངས།

acintyadhātu

A synonym of ultimate reality.

g.676 rebirth process

srid pa

སྤྱིད་པ།

bhava

Tenth of the twelve links of dependent origination; third of the four torrents.

g.677 recollect multiple past abodes

rnam pa du mar sngon gyi gnas rjes su dran

རྣམ་པ་དུ་མར་སྤྲོན་གྱི་གནས་རྗེས་སུ་བློ།

anekapūrvanivāsānusmṛti

Eighth of the ten powers of the tathāgatas.

g.678 renunciation of delight

dga' ba spong ba

དགའ་བ་སྦྲོང་བ།

ratijaha

A meditative stability.

g.679 repudiation of afflicted mental states

nyon mongs pa spong ba

ཉོན་མོངས་པ་སྦྲོང་བ།

raṇamjaha

A meditative stability.

g.680 resolve that is a support for miraculous ability endowed with meditative stability and the formative force of exertion

mos pa'i ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

མོས་པའི་ཏིང་ངེ་འཛིན་སྦྲོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འབྲུལ་གྱི་རྒྱུ་པ།

chandasaṃādhiprahāṇasaṃskārasamanvāgataṛddhipāda

First of the four supports for miraculous abilities.

g.681 Rongtönpa

rong ston shes bya kun rig shA kya rgal mtshan

རོང་སྟོན་ཤེས་བྱ་ཀུན་རིག་ཤུ་གྲ་ཀའ་མཚན།

—

A great Sakya scholar (1367–1449), very influential for the tradition of Perfection of Wisdom studies in Tibet.

g.682 Ru Tsam

ru 'tshams · ru mtshams

རུ་འཚམས། · རུ་མཚམས།

—

A place and monastery at the border of Ü and Tsang, between Tsurphu and Nyemo, figuring in the history of the early Sakya masters.

g.683 Śākyamuni

shAkya thub pa

ཤུ་གྲ་བྱུབ་པ།

śākyamuni

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.684 Samādhihastyuttaraśrī

ting nge 'dzin gyi glang po dam pa'i dpal

ཏིང་ངེ་འཛིན་གྱི་གླང་པོ་དམ་པའི་དཔལ།

samādhihastyuttaraśrī

Name of a buddha in the northeastern intermediate direction, residing in the world system called Samādhyaṅkṛta.

g.685 Samādhyaṅkṛta

ting nge 'dzin gyis brgyan pa

ཏིང་ངེ་འཛིན་གྱིས་བརྒྱན་པ།

samādhyaṅkṛta

Name of a world system in the northeastern direction, where the buddha Samādhīhastyuttaraśrī teaches the perfection of wisdom to bodhisattva great beings.

g.686 Samantakusuma

me tog kun nas rgyas pa

མེ་ཏོག་ཀུན་ནས་རྒྱས་པ།

samantakusuma

Name of a buddha.

g.687 Samantaraśmi

'od zer kun nas 'byung ba

འོད་ཟེར་ཀུན་ནས་འབྱུང་བ།

samantaraśmi

Name of a bodhisattva from a distant world system in the eastern direction called Ratnavatī, who comes to this world to pay homage to the Buddha.

g.688 sameness of all phenomena

chos thams cad mnyam pa nyid · chos thams cad la mnyam pa nyid

ཚོས་ཐམས་ཅད་མཉམ་པ་ཉིད། . ཚོས་ཐམས་ཅད་ལ་མཉམ་པ་ཉིད།

sarvadharmasamatā

A meditative stability.

g.689 sameness of meditative stability

ting nge 'dzin mnyam pa nyid

ཏིང་ངེ་འཛིན་མཉམ་པ་ཉིད།

samādhisamatā

A meditative stability.

g.690 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra

Definition from the 84000 Glossary of Terms:

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.691 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

Definition from the 84000 Glossary of Terms:

Though often specifically reserved for the monastic community, this term can be applied to any of the four Buddhist communities—monks, nuns, laymen, and laywomen—as well as to identify the different groups of practitioners, like the community of bodhisattvas or the community of śrāvakas. It is also the third of the Three Jewels (*triratna*) of Buddhism, the Buddha, the Teaching, and the Community.

g.692 Śāradvatīputra

sha ra dwa ti'i bu

ཤ་ར་དྲཱི་བུ།

śāradvatīputra

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning "Śārikā's Son."

g.693 Śāriputra

shA ri'i bu

ཤ་རི་བུ།

śāriputra

See "Śāradvatīputra."

g.694 Sarvaśokāpagata

mya ngan med pa

མྱ་ངན་མེད་པ།

sarvaśokāpagata

Name of a world system in the southern direction, where the buddha Aśokaśrī teaches the perfection of wisdom to bodhisattva great beings.

g.695 sayings in prose and verse

dbyangs bsnyad · dbyangs kyis bsnyad pa

དབྱངས་བསྟན། · དབྱངས་ཀྱིས་བསྟན་པ།

geya

Second of the twelve branches of the scriptures.

- g.696 scrutiny that is a support for miraculous ability endowed with meditative stability and the formative force of exertion

dpyod pa'i ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

དཔྱོད་པའི་ཏིང་ངེ་འཛིན་སྟོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འཕྲུལ་གྱི་རྒྱ་ར་པ།

mīmāṃsāvīryasamādhīprahāṇasaṃskārasamanvāgataṛddhipāda

Fourth of the four supports for miraculous abilities.

- g.697 seal of all phenomena

chos thams cad kyi phyag rgya

ཚོས་ཐམས་ཅད་ཀྱི་ཕྱག་རྒྱ།

sarvadharmamudrā

A meditative stability.

- g.698 seal of entry into all phenomena

chos thams cad la 'jug pa'i phyag rgya

ཚོས་ཐམས་ཅད་ལ་འཇུག་པའི་ཕྱག་རྒྱ།

sarvadharmapraveśamudrā

A meditative stability.

- g.699 seal of the gateway of all dhāraṇīs

gzungs kyi sgo thams cad kyi phyag rgya

གཟུངས་ཀྱི་སྒོ་ཐམས་ཅད་ཀྱི་ཕྱག་རྒྱ།

sarvadhāraṇīmukhamudrā

A meditative stability.

- g.700 seal of the king

rgyal po'i phyag rgya

རྒྱལ་པོའི་ཕྱག་རྒྱ།

rājamudrā

A meditative stability.

- g.701 seal of the supreme phenomenon

chos dam pa'i phyag rgya

ཚུལ་ལྷན་པའི་ཕྱག་རྒྱ།

varadharmamudrā

A meditative stability.

g.702 sealed with the seal

phyag rgya yongs su 'dzin pa

ཕྱག་རྒྱ་ཡོངས་སུ་འཛིན་པ།

dhāraṇīmudrā

A meditative stability. The Sanskrit from Dutt would suggest, rather, “Dhāraṇī seal,” as in the *Ten Thousand* (*gzungs kyi phyag rgya*).

g.703 sealing of all phenomena

chos thams cad phyag rgyar gyur pa

ཚུལ་ཐམས་ཅད་ཕྱག་རྒྱར་གྱུར་པ།

sarvadharmamudrāgata

A meditative stability.

g.704 sealing of Avalokita

spyen ras gzigs kyi phyag rgya

སྤྱན་རས་གཟིགས་ཀྱི་ཕྱག་རྒྱ།

avalokitamudrāgata

A meditative stability.

g.705 seat of enlightenment

snying po byang chub

སྤྱིང་པོ་བྱང་ཆུབ།

bodhimāṇḍa

Definition from the 84000 Glossary of Terms:

The place where the Buddha Śākyamuni achieved awakening and where every buddha will manifest the attainment of buddhahood. In our world this is understood to be located under the Bodhi tree, the Vajrāsana, in present-day Bodhgaya, India. It can also refer to the state of awakening itself.

g.706 self-originated from the vessel

snod las rang 'byung ba

སྣོད་ལས་རང་འབྱུང་བ།

—

A meditative stability.

g.707 selflessness

bdag myed · bdag med

བདག་ཕྱིད། · བདག་མེད།

ātmāsadbhūtatva · nairātmya

Selflessness denotes the lack of inherent existence in persons and also, more subtly, in all physical and mental phenomena. Also translated here as “nonself.”

g.708 sensation

tshor ba

ཚོར་བ།

vedanā

Seventh of the twelve links of dependent origination. Also translated here as “feelings.”

g.709 sense field

skye mched

སྐྱེ་མཆེད།

āyatana

The subjective and objective poles of sense perception. The fifth of the twelve links of dependent origination.

Definition from the 84000 Glossary of Terms:

These can be listed as twelve or as six sense sources (sometimes also called sense fields, bases of cognition, or simply āyatanas).

In the context of epistemology, it is one way of describing experience and the world in terms of twelve sense sources, which can be divided into inner and outer sense sources, namely: (1–2) eye and form, (3–4) ear and sound, (5–6) nose and odor, (7–8) tongue and taste, (9–10) body and touch, (11–12) mind and mental phenomena.

In the context of the twelve links of dependent origination, only six sense sources are mentioned, and they are the inner sense sources (identical to the six faculties) of eye, ear, nose, tongue, body, and mind. (*Provisional 84000 definition. New definition forthcoming.*)

g.710 sense of moral and ascetic supremacy

tshul khrims dang brtul zhugs bsnyems pa

ཚུལ་ཁྲིམས་དང་བརྟུལ་ཀླགས་བསྟེམས་པ།

śīlavrataparāmarśa

Third of the three fetters; also fourth of the five fetters associated with the inferior.

g.711 sensory contact

reg pa

རེག་པ།

sparśa

Sixth of the twelve links of dependent origination.

g.712 sensory element

kham

ཁམས།

dhātu

Definition from the 84000 Glossary of Terms:

In the context of Buddhist philosophy, one way to describe experience in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; and mind, mental phenomena, and mind consciousness).

This also refers to the elements of the world, which can be enumerated as four, five, or six. The four elements are earth, water, fire, and air. A fifth, space, is often added, and the sixth is consciousness.

In this text:

See “eighteen sensory elements.”

g.713 sensory element of auditory consciousness

rna ba'i rnam par shes pa'i kham

རྣ་བའི་རྣམ་པར་ཤེས་པའི་ཁམས།

śrotravijñānadhātu

Sixth of the eighteen sensory elements.

g.714 sensory element of feeling

tshor ba'i dbyings

ཚོར་བའི་དབྱིངས།

—

g.715 sensory element of gustatory consciousness

lce'i rnam par shes pa'i kham

ལྷེའི་རྣམ་པར་ཤེས་པའི་ཁམས།

jihvavijñānadhātu

Twelfth of the eighteen sensory elements.

g.716 sensory element of mental consciousness

yid kyi rnam par shes pa'i kham

ཡིད་ཀྱི་རྣམ་པར་ཤེས་པའི་ཁམས།

manovijñānadhātu

Eighteenth of the eighteen sensory elements.

g.717 sensory element of mental phenomena

chos kyi kham

ཆོས་ཀྱི་ཁམས།

dharmadhātu

Seventeenth of the eighteen sensory elements.

g.718 sensory element of odors

dri'i kham

དྲིའི་ཁམས།

gandhadhātu

Eighth of the eighteen sensory elements.

g.719 sensory element of olfactory consciousness

sna'i rnam par shes pa'i kham

སྤྲའི་རྣམ་པར་ཤེས་པའི་ཁམས།

ghrāṇavijñānadhātu

Ninth of the eighteen sensory elements.

g.720 sensory element of sights

gzugs kyi kham

གཟུགས་ཀྱི་ཁམས།

rūpadhātu

Second of the eighteen sensory elements.

g.721 sensory element of sounds

*sgra'i kham*s

སྒྲཱི་ཁམས།

śabdadhātu

Fifth of the eighteen sensory elements.

g.722 sensory element of tactile consciousness

*lus kyi rnam par shes pa'i kham*s

ལུས་ཀྱི་རྣམ་པར་ཤེས་པའི་ཁམས།

kāyavijñānadhātu

Fifteenth of the eighteen sensory elements.

g.723 sensory element of tangibles

*reg bya'i kham*s

རེག་བྱའི་ཁམས།

spraṣṭavyadhātu

Fourteenth of the eighteen sensory elements.

g.724 sensory element of tastes

*ro'i kham*s

རོའི་ཁམས།

rasadhātu

Eleventh of the eighteen sensory elements.

g.725 sensory element of the body

*lus kyi kham*s

ལུས་ཀྱི་ཁམས།

kāyadhātu

Thirteenth of the eighteen sensory elements.

g.726 sensory element of the ears

*rna ba'i kham*s

རྣ་བའི་ཁམས།

śrotradhātu

Fourth of the eighteen sensory elements.

g.727 sensory element of the eyes

*mig gi kham*s

མིག་གི་ཁམས།

cakṣurdhātu

First of the eighteen sensory elements.

g.728 sensory element of the mental faculty

*yid kyi kham*s

ཡིད་ཀྱི་ཁམས།

manodhātu

Sixteenth of the eighteen sensory elements.

g.729 sensory element of the nose

*sna'i kham*s

སྒྲི་ཁམས།

ghrāṇdhātu

Seventh of the eighteen sensory elements.

g.730 sensory element of the tongue

*lce'i kham*s

ལྗེ་ཁམས།

jihvadhātu

Tenth of the eighteen sensory elements.

g.731 sensory element of visual consciousness

*mig gi rnam par shes pa'i kham*s

མིག་གི་རྣམ་པར་ཤེས་པའི་ཁམས།

cakṣurvijñānadhātu

Third of the eighteen sensory elements.

g.732 serial steps of meditative absorption

mtshar gyis gnas pa'i snyoms par 'jug pa

མཐར་ཁྱིམ་གནས་པའི་སྟོན་པར་འཇུག་པ།

anupūrvavīhārasamāpatti

See “nine serial steps of meditative absorption.”

g.733 setting of the mind on enlightenment

byang chub sems bskyed pa · sems bskyed pa

བྱང་ཆུབ་སེམས་བསྐྱེད་པ། . སེམས་བསྐྱེད་པ།

bodhicittotpāda · cittotpāda

The setting of the mind on enlightenment for the sake of all beings, which marks the onset of the bodhisattva path and culminates in the actual attainment of buddhahood, distinguishes the bodhisattva path from that of the śrāvakas and pratyekabuddhas, who are both focused on their own emancipation from saṃsāra.

g.734 seven branches of enlightenment

byang chub kyi yan lag bdun

བྱང་ཆུབ་ཀྱི་ཡན་ལག་བདུན།

saptabodhyaṅga

These are (1) the branch of enlightenment that is correct mindfulness, (2) the branch of enlightenment that is correct analysis of phenomena, (3) the branch of enlightenment that is correct perseverance, (4) the branch of enlightenment that is correct delight, (5) the branch of enlightenment that is correct pliability, (6) the branch of enlightenment that is correct meditative stability, and (7) the branch of enlightenment that is correct equanimity.

g.735 seven emptinesses

stong pa nyid bdun po

སྟོང་པ་ཉིད་བདུན་པོ།

—

As found in *Ghoṣa*, p. 138; *Bṭ1*, p. 758; and *Bṭ3*, 4.259, they are the emptinesses of seven separate groups—aggregates, sensory elements, sense fields, truths of the noble ones, dependent origination, all conditioned phenomena, and all unconditioned dharmas. (Alternatively, the last two are all phenomena, and then all conditioned and unconditioned phenomena; *Toh 3808* renders these “all compounded phenomena, and all uncompounded dharmas.”) *Zacchetti*, 21r3, says “ten emptinesses,” but a flaw in the material of the MS may have distracted the scribe at this point.

g.736 seven riches

nor bdun

ནོར་བདུན།

saptadhana

These are enumerated in the *Śatasāhasrikāprajñāpāramitābhāṣya*, Toh 3807 (Degé Tengyur vol. 91, F.40.b), as (1) faith (*dad pa*), (2) ethical discipline (*tshul khriims*), (3) study (*thos pa*), (4) liberality (*gtong ba*), (5) wisdom (*shes rab*), (6) conscience (*hrī, ngo tsha shes pa*), and (7) shame (*apatrāpya, khrel yod*).

g.737 sexual misconduct

'dod pas log par g.yem pa

འདྲོད་པས་ལོག་པར་གཤེས་པ།

kāmamithyācāra

Third of the ten nonvirtuous actions.

g.738 shoulder ornament of the victory banner's crest

rgyal mtshan rtse mo'i dpung rgyan

རྒྱལ་མཚན་རྩེ་མོའི་དཔུང་རྒྱན།

dhvajāgraketu[rāja] · dhvajāgrakeyūra

A meditative stability.

g.739 sign

mtshan ma

མཚན་མ།

nimitta

A mark or feature of an object which serves as the basis for its being generically named and thus conceptually categorized. A sign is usually imagined rather than being a real attribute of the object, and perception that operates by identifying distinguishing marks or signs is therefore what defines coarse conceptuality. In some contexts (particularly with respect to meditative concentration practices), *nimitta* can be translated as “mental image.” Also translated in this text as “distinguishing mark.”

g.740 signlessness

mtshan ma med pa · mtshan ma myed pa

མཚན་མ་མེད་པ། · མཚན་མ་བྱེད་པ།

animitta

The ultimate absence of marks and signs in perceived objects. One of the three gateways to liberation; the other two are emptiness and wishlessness.

g.741 signlessness as a gateway to liberation

rnam par thar pa'i sgo mtshan ma myed pa

· *rnam par thar pa'i sgo mtshan ma med pa*

རྣམ་པར་ཐར་པའི་སྒོ་མཆན་མ་ཁྱེད་པ། . རྣམ་པར་ཐར་པའི་སྒོ་མཆན་མ་མེད་པ།

animittavimokṣamukha

Second of the three gateways to liberation.

g.742 single array

gcig tu rnam par bkod pa

གཅིག་ཏུ་རྣམ་པར་བཀོད་པ།

ekavyūha

A meditative stability.

g.743 single aspect

rnam pa gcig tu gyur ba

རྣམ་པ་གཅིག་ཏུ་གྱུར་བ།

ekākāra

A meditative stability.

g.744 six extrasensory powers

mngon par shes pa drug

མཛོན་པར་ཤེས་པ་རྩྱག

ṣaḍabhijñā

See “extrasensory powers.”

g.745 six inner sense fields

nang gi skye mched drug

ནང་གི་སྐྱེ་མཆེད་རྩྱག

ṣaḍādhyātmikāyatana

The six inner sense fields comprise (1) the sense field of the eyes, (2) the sense field of the ears, (3) the sense field of the nose, (4) the sense field of the tongue, (5) the sense field of the body, and (6) the sense field of the mental faculty. These are included in the twelve sense fields.

g.746 six mindfulnesses

rjes su dran pa drug

རྗེས་སུ་བློ་པ་རྩྱག

ṣaḍanusmṛti

The six mindfulnesses are (1) mindfulness of the Buddha, (2) mindfulness of the Dharma, (3) mindfulness of the Saṅgha, (4) mindfulness of ethical discipline, (5) mindfulness of giving away, and (6) mindfulness of the gods. See also “ten mindfulnesses.”

g.747 six mothers

yum drug

ཡུམ་བུ་གྲག

—

The five long sūtras—in *One Hundred Thousand, Twenty-Five Thousand* (Toh 9), *Eighteen Thousand* (Toh 10), *Ten Thousand* (Toh 11), and *Eight Thousand* (Toh 12) lines—plus the *Verse Summary* (Toh 13), so called because they are all complete, as defined by each including all eight topics of the *Abhisamayālaṅkāra*.

g.748 six outer sense fields

phyi'i skye mched drug

ཕྱི་རི་སྒྲེ་མཆེད་བུ་གྲག

ṣaḍbāhyāyatana

The six outer sense fields comprise (1) the sense field of sights, (2) the sense field of sounds, (3) the sense field of odors, (4) the sense field of tastes, (5) the sense field of touch, and (6) the sense field of mental phenomena. These are included in the twelve sense fields.

g.749 six perfections

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་བུ་གྲག

ṣaṭpāramitā

The practice of the six perfections, comprising generosity, ethical discipline, tolerance, perseverance, meditative concentration, and wisdom, is the foundation of the entire bodhisattva path. These six are known as “perfections” when they are motivated by an altruistic intention to attain full enlightenment for the sake of all beings.

g.750 six principles of being liked

yang dag par sdud par 'gyur ba'i chos drug

ཡང་དག་པར་སྤུད་པར་འགྱུར་བའི་ཚོས་བུ་གྲག

ṣaṭsaṃrañjanīya

The Long Explanation (Toh 3808, 4.59) says these “are in the *One Hundred Thousand*” and lists them as “kindly physical action, kindly verbal action, kindly mental action, and a balanced morality, balanced view, and balanced livelihood.”

g.751 six sense fields

skye mched drug

སྒྱེ་མཆེད་རྒྱུག

ṣaḍāyatana

Fifth of the twelve links of dependent origination. See also “sense field.”

g.752 sixty-two mistaken views

lta ba'i rnam pa drug cu rtsa gnyis

ལྟ་བའི་རྣམ་པ་རྒྱུག་ཅུ་ཙུ་གཉིས།

dvāṣaṣṭidṛṣṭīkṛtāni

Definition from the 84000 Glossary of Terms:

The sixty-two false views, as enumerated in the *Brahmajālasūtra* (*tshangs pa'i dra ba'i mdo*, Toh 352), comprise eighteen speculations concerning the past, based on theories of eternalism, partial eternalism, extensionism, endless equivocation, and fortuitous origination, as well as forty-four speculations concerning the future, based on percipient immortality, non-percipient immortality, neither percipient nor non-percipient immortality, annihilationism, and the immediate attainment of nirvāṇa in the present life.

g.753 skillful means

thabs

ཐབས།

upāya

Definition from the 84000 Glossary of Terms:

The concept of skillful or expedient means is central to the understanding of the Buddha's enlightened deeds and the many scriptures that are revealed contingent on the needs, interests, and mental dispositions of specific types of individuals. It is, therefore, equated with compassion and the form body of the buddhas, the rūpakāya.

According to the Great Vehicle, training in skillful means collectively denotes the first five of the six perfections when integrated with wisdom, the sixth perfection. It is therefore paired with wisdom (*prajñā*), forming the two indispensable aspects of the path. It is also the seventh of the ten perfections. (*Provisional 84000 definition. New definition forthcoming.*)

g.754 space element

*nam mkha' i kham*s

ནམ་མཁའི་ཁམས།

ākāśadhātu ^{AD}

g.755 space-like

nam mkha' lta bu

ནམ་མཁའ་ལྟ་བུ།

—

A meditative stability.

g.756 space-like and without attachment, hence free and without blemish

nam mkha' ltar chags pa myed pas rnam par grol zhing gos pa myed pa

· *nam mkha' ltar chags pa med pas rnam par grol zhing gos pa med pa*

ནམ་མཁའ་ལྟར་ཆགས་པ་མེད་པས་རྣམ་པར་གྲོལ་ཞིང་གོས་པ་མེད་པ།

· རམ་མཁའ་ལྟར་ཆགས་པ་མེད་པས་རྣམ་པར་གྲོལ་ཞིང་གོས་པ་མེད་པ།

ākāśasaṅghavimuktinirupalepa

A meditative stability.

g.757 sphere of infinite consciousness

rnam shes mtha' yas skye mched

རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཆེད།

vijñānānantyāyatana

The second formless meditative absorption and its resultant formless realm of existence.

g.758 sphere of infinite space

nam mkha' mtha' yas skye mched

ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཆེད།

ākāśānantyāyatana

The first formless meditative absorption and its resultant formless realm of existence.

g.759 sphere of neither perception nor nonperception

'du shes myed 'du shes myed myin skye mched

· *'du shes med 'du shes med min skye mched*

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྒྲིམ་ཆེད། ་ འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྒྲིམ་ཆེད།

naivasamjñānāsamjñāyatana

The fourth formless meditative absorption and its resultant formless realm of existence.

g.760 sphere of nothing-at-all

cung zad med pa'i skye mched ་ chung zad myed pa'i skye mched

ཅུང་ཟད་མེད་པའི་སྒྲིམ་ཆེད། ་ ཅུང་ཟད་མེད་པའི་སྒྲིམ་ཆེད།

akiñcanyāyatana

The third formless meditative absorption and its resultant formless realm of existence.

g.761 spiritual family

rigs

རིགས།

gotra

Literally, the class, caste or lineage. In this context, it is the basic disposition or propensity of an individual that determines which kind of vehicle (śrāvaka, pratyekabuddha, or bodhisattva) they will follow and therefore which kind of awakening they will obtain.

g.762 spiritual mentor

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

A spiritual teacher who can contribute to an individual's progress on the spiritual path to enlightenment and act wholeheartedly for the welfare of students.

g.763 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat by seeking self-

liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states, they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.764 Śreṇika

phreng ba can

ཕྱེང་བ་ཅན།

śreṇika

Definition from the 84000 Glossary of Terms:

A mendicant whose encounter with the Buddha and acceptance of him as the tathāgata features in the Prajñāpāramitā sūtras as evidence that the Buddha’s omniscience is not something to be understood through signs or characteristics. Also known as Śreṇika Vatsagotra.

The three different renderings of his name in Tibetan—*sde can*, *phreng ba can*, and *bzo sbyangs* (which may correspond to Skt. *Seniṣka*, *Prakniṣka*, and *Śaniṣka*)—are taken as markers for three different Tibetan translations of the *Aṣṭasāhasrikāprajñāpāramitā*, as mentioned in the catalog of the Phukdrak (*phug brag*) Kangyur and the Thamphü (*tham phud*) of the Fifth Dalai Lama, Ngawang Lozang Gyatso.

g.765 śrīvatsa

dpal gyi be’u

དཔལ་གྱི་བེུ།

śrīvatsa

Definition from the 84000 Glossary of Terms:

Literally “the favorite of the glorious one,” or (as translated into Tibetan) “the calf of the glorious one.” This is an auspicious mark that in Indian Buddhism was said to be formed from a curl of hair on the breast and was depicted in a shape that resembles the fleur-de-lis. In Tibet it is usually represented as an eternal knot. It is also one of the principal attributes of Viṣṇu. Together with the svastika and nandyāvarta, it forms the eightieth minor sign or mark of a buddha and other great beings (*mahāpuruṣa*).

g.766 stability of mind

sems gnas pa

མེས་ས་གནས་པ།

cittasthita

A meditative stability.

g.767 stainless lamplight

dri ma med pa'i sgron ma · dri ma myed pa'i sgron ma

དྲི་མ་མེད་པའི་སྒྲོན་མ། དྲི་མ་མྱེད་པའི་སྒྲོན་མ།

vimalapradīpa

A meditative stability.

g.768 stainless light

'od dri ma med pa · 'od dri ma myed pa

འོད་དྲི་མ་མེད་པ། འོད་དྲི་མ་མྱེད་པ།

vimalaprabhā

A meditative stability.

g.769 stainless performance

dri ma med par spyod

དྲི་མ་མེད་པར་སྟོན།

—

A meditative stability.

g.770 statements made for a purpose

ched du brjod pa

ཆེད་དུ་བརྗོད་པ།

udāna

Fifth of the twelve branches of the scriptures. See also [n.153](#).

g.771 station of complete suffusion

mtha' dag gi skye mched · chub pa'i skye mched

མཐའ་དག་གི་སྐྱེ་མཆེད། རྒྱུ་པའི་སྐྱེ་མཆེད།

kṛtsnāyatana

See “ten stations of complete suffusion.”

g.772 station of mastery

zil gyis gnon pa'i skye mched

ཟེལ་གྱིས་གཞོན་པའི་སྐྱེ་མཆེད།

abhibhvāyatana

See “eight stations of mastery.”

g.773 stealing

ma byin par len pa

མ་བྱིན་པར་ལེན་པ།

adatādāna

Second of the ten nonvirtuous actions. Literally, “taking what is not given.”

g.774 stilling

zhi gnas

ཞི་གནས།

śamatha

One of the basic forms of Buddhist meditation, which focuses on calming the mind. Often presented as part of a pair of meditation techniques, the other technique being “higher insight.”

g.775 stretching lion

seng ge rnam par rkyong ba

སེང་གེ་རྣམ་པར་རྟོང་བ།

—

A meditative stability.

g.776 stretching-out lion

seng ge rnam par glal ba

སེང་གེ་རྣམ་པར་གླེལ་བ།

—

A meditative stability.

g.777 Śubha

dge ba

དགེ་བ།

śubha

Ninth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Virtue.”

g.778 Śubhakṛtsna

dge rgyas

དགེ་རྒྱལ།

śubhakṛtsna

Twelfth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Most Extensive Virtue.”

g.779 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

Name of a śrāvaka elder from Śrāvastī, the younger brother of the wealthy patron Anāthapiṇḍada and one of the principal interlocutors of this text and the other Perfection of Wisdom sūtras. For more detail, see also *Twenty-Five Thousand*, i.78–i.90. He is declared by the Buddha (in the canonical literature) to be foremost among the *araṇavihārin* (also *araṇāvihārin* and *araṇyavihārin*), which can be taken to mean either those “dwelling free of afflicted mental states” (as in the Tib. *nyon mongs pa med par gnas pa/spyod pa*, Mvy. 6366) or as those “dwelling in seclusion.” He was also described as “foremost among those worthy of donations” (*dakṣineyānām agryaḥ*, *sbyin pa'i gnas nang na mchog tu gyur pa*) and in Chinese sources as “foremost in teaching emptiness” (*stong nyid ston pa'i mchog tu gyur pa*).

g.780 subtle knowledge

shes pa phra ba

ཤེས་པ་ཕ་བ།

sūksmajñāna

The various aspects of the knowledge that engages in subtlety of conduct, etc., include the knowledge that engages with subtle transmigration at the time of death, the knowledge that engages with subtle processes of rebirth, and the knowledge that engages with subtle buddha activities—emanation, renunciation, consummate enlightenment, turning the wheel of the Dharma, consecrating the lifespan, passing into final nirvāṇa, and so forth.

g.781 Sudarśana

shin tu mthong

ཤིན་ཏུ་མཐོང་།

sudarśana

Fourth of the five pure abodes (śuddhāvāsa), meaning “Extreme Insight.”

g.782 Śuddhāvāsa

gnas gtsang ma'i ris · gtsang ma'i gnas · gnas gtsang ma · gnas gtsang ma

གནས་གཙང་མའི་རིས། · གཙང་མའི་གནས། · གནས་གཙང་མ། · གནས་གཙང་མ།

śuddhāvāsa

The god realms of the five “pure abodes” (*śuddhāvāsa*) at the pinnacle of the realm of form, extending from Avṛha, through Atapa, Sudṛśa, and Sudarśana to Akaniṣṭha.

g.783 Sudṛśa

gya nom snang ba

གྲོ་མ་སྤང་བ།

sudṛśa

Third of the five pure abodes (*śuddhāvāsa*), meaning “Attractive.”

g.784 suffering

sdug bsngal

སྤུག་བསྔལ།

duḥkha

Definition from the 84000 Glossary of Terms:

The first of the four truths of the noble ones. The term “suffering” includes all essentially unsatisfactory experiences of life in cyclic existence, whether physical or mental. These comprise (1) the suffering of suffering, i.e., the physical sensations and mental experiences that are self-evident as suffering and toward which spontaneous feelings of aversion arise; (2) the suffering of change, i.e., all experiences that are normally recognized as pleasant and desirable, but which are nonetheless suffering in that persistent indulgence in these always results in changing attitudes of dissatisfaction and boredom; and (3) the suffering of the pervasive conditioning underlying the round of birth, aging, and death.

g.785 support for miraculous ability

rdzu 'phrul gyi rkang pa

རྩུ་འཕྲུལ་གྱི་རྒྱུ་པ།

rddhipāda

See “four supports for miraculous ability.”

g.786 supramundane phenomena

'jig rten las 'das pa'i chos

འཇིག་རྟེན་ལས་འདས་པའི་ཚེས།

lokottaradharma

Supramundane phenomena include the following: the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the three gateways to liberation, the faculty of coming to understand what one has not yet understood, the faculty of fully understanding, the faculty of knowing one has fully understood, the meditative stability with an initial mental application and with a sustained mental application, the meditative stability without an initial mental application but with just a sustained mental application, the meditative stability without an initial mental application and without a sustained mental application, the eighteen emptinesses (starting from the emptiness of internal phenomena and ending with the emptiness of an essential nature of nonentities), the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.

g.787 supreme performance

spyod pa dam pa

སྟོན་པ་དམ་པ།

—

A meditative stability.

g.788 surpassing all phenomena

chos thams cad las shin tu 'phags pa

ཚེས་ཐམས་ཅད་ལས་ཤིན་ཏུ་འཕགས་པ།

sarvadharmodgata

A meditative stability.

g.789 surveying the crown pinnacle

spyi gtsug rnam par lta ba

སྤྱི་གཙུག་རྒྱམ་པར་ལྟ་བ།

avalokitamūrdha

A meditative stability.

g.790 Sūryagarbha

nyi ma'i snying po

ཉིམ་འཁྱིལ་པོ།

sūryagarbha

Name of a bodhisattva.

g.791 Sūryamaṇḍalaprabhāsottamaśrī

nyi ma'i dkyil 'khor snang ba dam pa'i dpal

ཉིམ་འཁྱིལ་འཁོར་སྒྲུང་བ་དམ་པའི་དཔལ།

sūryamaṇḍalaprabhāsottamaśrī

Name of a buddha in the southwestern direction, residing in the world system called Vigatarajaḥsañcayā.

g.792 Sūryaprabhāsa

nyi ma rab tu snang ba

ཉིམ་རབ་ཏུ་སྒྲུང་བ།

sūryaprabhāsa

Name of a bodhisattva from a distant world system in the southwestern direction called Vigatarajaḥsañcayā, who comes to this world to pay homage to the Buddha.

g.793 Susaṃprasthita

rab tu zhugs pa

རབ་ཏུ་ཐྱུགས་པ།

susaṃprasthita

Name of a bodhisattva.

g.794 Susārthavāha

ded dpon dam pa

དེད་དཔོན་དམ་པ།

susārthavāha

Name of a bodhisattva. His name is rendered “Sārthavāha” in the *Twenty-Five Thousand*.

g.795 sustained mental application

rnam par dpyod pa · dpyod pa

རྣམ་པར་དཔྱོད་པ། · དཔྱོད་པ།

vicāra · cāra

See n.99

g.796 Susthitamati

blo gros shin tu brtan pa

སྒོ་གྲོས་ཤིན་ཏུ་བརྟན་པ།

susthitamati

Name of a bodhisattva.

g.797 Suvikrāntavikrāmin

mthu dam pas rnam par gnon pa

མཐུ་དམ་པས་རྣམ་པར་གཏོན་པ།

suvikrāntavikrāmin

Name of a bodhisattva.

g.798 syllable

yi ge

ཡི་གེ།

akṣara

g.799 syllable accomplishment

yi ge mngon par bsgrub pa

ཡི་གེ་མངོན་པར་བསྐྱབ་པ།

akṣarābhiniṛhāra

g.800 tactile consciousness

lus kyi rnam par shes pa

ལུས་ཀྱི་རྣམ་པར་ཤེས་པ།

—

g.801 taintless light

'od dri ma med pa

འོད་རྩི་མ་མེད་པ།

vimalaprabha

A meditative stability.

g.802 taintless light of the full moon

zla ba dri ma myed par rgyas pa'i 'od · zla ba dri ma med pa rgyas pa'i 'od

ཟླ་བ་རྩི་མ་མེད་པར་རྒྱས་པའི་འོད། · ཟླ་བ་རྩི་མ་མེད་པར་རྒྱས་པའི་འོད།

paripūrṇavimalacandraprabha

A meditative stability.

g.803 tales of past lives

skyes pa'i rabs

སྐྱེས་པའི་རབས།

jātaka

Eighth of the twelve branches of the scriptures.

g.804 taming the four māras

bdud bzhi 'dul ba

བདུད་བཞི་འདུལ་བ།

—

A meditative stability.

g.805 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.806 telling of lies

brdzun du smra ba · rdzun du smra ba

བརྟུན་དུ་སྟེ་བ། · རྟུན་དུ་སྟེ་བ།

mṛṣāvāda

Fourth of the ten nonvirtuous actions.

g.807 ten directions

phyogs bcu

ཕྱགས་བཅུ།

daśadik

The four cardinal directions along with the four intermediate directions, the zenith, and the nadir.

g.808 ten levels

sa bcu

ས་བཅུ།

daśabhūmi

There are two sets of ten levels mentioned in the Prajñāpāramitā literature. One is the same as that found in many other scriptures such as the *Ten Bhūmis* (Toh 44-31) of the *Buddhāvataṃsaka*. These are (1) Perfect Joy (*pramuditā*), (2) Stainless (*vimalā*), (3) Shining (*prabhākārī*), (4) Brilliance (*arciṣmatī*), (5) Difficult to Conquer (*sudurjayā*), (6) Manifested (*abhimukhī*), (7) Gone Far (*dūraṃgamā*), (8) Unwavering (*acalā*), (9) Perfect Understanding (*sādhumatī*), and (10) Cloud of Dharma (*dharmameghā*).

The other set of ten levels comprise (1) the level of bright insight or level of ordinary people, (2) the level of the spiritual family, (3) the eighth level, (4) the level of insight, (5) the level of attenuated refinement, (6) the level of no attachment, (7) the level of spiritual achievement (of śrāvakas/arhats), (8) the level of the pratyekabuddhas, (9) the level of the bodhisattvas, and (10) the actual level of the buddhas. (See also *Twenty-Five Thousand*, n.314).

g.809 ten mindfulnesses

rjes su dran pa bcu

རྗེས་སུ་བློ་པ་བཅུ།

daśānusmṛti

The ten mindfulnesses are (1) mindfulness of the Buddha, (2) mindfulness of the Dharma, (3) mindfulness of the Saṅgha, (4) mindfulness of ethical discipline, (5) mindfulness of giving away, (6) mindfulness of the gods, (7) mindfulness of disillusionment, (8) mindfulness of the inhalation and exhalation of breath, (9) mindfulness of death, and (10) mindfulness of the body.

g.810 ten modes of conduct

spyod pa bcu

སྤྱོད་པ་བཅུ།

daśacaryā

These ten modes of conduct are enumerated in the *Śatasāhasrikāprajñāpāramitā-bṛhaṭṭikā* (Toh 3807, Degé Tengyur vol. 91, F.37.a) as follows: (1) writing of the sacred scriptures (*dam pa'i chos yi ger 'dri ba*), (2) reading them (*klog pa*), (3) chanting them (*kha ton byed pa*), (4) bestowing them on others (*gzhan la sbyin pa*), (5) retaining them (i.e., their words and meaning) (*'chang ba*), (6) making offerings to them (*mchod pa byed pa*), (7) listening to others recite/expound them (*nyan pa*), (8) reflecting upon them (*sems pa*), (9) meditating on them (*sgom pa*), and (10) teaching them to others (*gzhan dag la ston pa*). An alternative listing is found in Ch. 43 of the *Buddhāvataṃsaka*, comprising (1) conduct that aims to bring all beings to maturation, (2) conduct that aims to investigate all phenomena, (3) conduct that aims to apply all trainings, (4) conduct that aims to accumulate all the roots of virtuous action, (5) conduct that aims to achieve one-pointed meditative stability, (6) conduct that aims to understand wisdom, (7) conduct that aims to cultivate meditation, (8) conduct that aims to adorn the buddhafi elds, (9) conduct that aims to venerate spiritual teachers, and (10) conduct that aims to make offerings to and serve the tathāgatas. See Nordrang Orgyan, pp. 2259–60.

g.811 ten nonvirtuous actions

mi dge ba bcu'i las

མི་དགེ་བ་བརྒྱའི་ལས།

daśākuśalakarman

Killing of living creatures, stealing, sexual misconduct, lying, back-biting, verbal abuse, irresponsible chatter, covetousness, malice, and wrong views. See also “nonvirtuous phenomena.”

g.812 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala

The ten powers of the tathāgatas. In this text, they are listed at 9.51–9.60.

g.813 ten powers of the tathāgatas

de bzhin gshegs pa'i stobs bcu

དེ་བཞིན་གཤེགས་པའི་སྟོབས་བརྒྱ།

daśatathāgatabala

See the ten powers listed at 9.51–9.60.

g.814 ten stations of complete suffusion

mtha' dag gi skye mched bcu

མཐའ་དག་གི་སྒྲི་མཆེད་བཅུ།

daśakṛtsnāyatana

The ten stations of complete suffusion comprise (1) complete suffusion of the earth element, (2) complete suffusion of the water element, (3) complete suffusion of the fire element, (4) complete suffusion of the wind element, (5) complete suffusion of blueness, (6) complete suffusion of yellowness, (7) complete suffusion of redness, (8) complete suffusion of whiteness, (9) complete suffusion of consciousness, and (10) complete suffusion of the space element.

In the *Ten Thousand* and *Eighteen Thousand*, the Tibetan term is *zad par gyi skye mched*, and in the *Twenty-Five Thousand*, [ka F.28.b](#), it is *chub pa'i skye mched*.

g.815 ten tolerances

bzod pa bcu

བཟོད་པ་བཅུ།

daśakṣānti

These are listed, with commentary, in the *Śatasāhasrikāprajñāpāramitābrhātṭikā* (Toh 3807, Degé Tengyur vol. 91, F.37.a-b) as follows: (1) tolerance of natural disturbances (*rang bzhin gyis bzod pa*), (2) tolerance that does not consider any harm inflicted by others (*gzhan gyis gnod pa byas pa la ji mi snyam pa'i bzod pa*), (3) tolerance that accepts the experience of suffering (*sdug bsngal nyams su len pa'i bzod pa*), (4) tolerance that is intent on what is definitive in the Dharma (*chos la nges par mos pa'i bzod pa*), (5) tolerance that can endure hardships (*bya dka' ba la bzod pa*), (6) tolerance that utilizes the approach of skillful means (*thabs kyi sgo'i bzod pa*), (7) tolerance of saintly persons (*skyes bu dam pa'i bzod pa*), (8) tolerance with respect to all aspects (*rnam pa thams cad du bzod pa*), (9) tolerance of the needs of the destitute (*phongs pa 'dod pa la bzod pa*), and (10) tolerance of this world of suffering for the sake of others (*'di dang gzhan du sdug bsngal ba la bzod pa*).

g.816 ten virtuous actions

dge ba bcu'i las

དགེ་བ་བཅུའི་ལས།

daśakuśalakarman

These are the opposite of the ten nonvirtuous actions, i.e., refraining from engaging in the ten nonvirtuous actions and (in some contexts) doing the opposite.

g.817 their memory does not degenerate

dgongs pa nyams pa myi mnga'

དགོངས་པ་ཉམས་པ་མྱི་མངའ།

nāsti muṣitasmr̥titā

Third of the eighteen distinct qualities of the buddhas.

g.818 their unobstructed and unattached transcendental knowledge and seeing engages with the future

ma 'ongs pa'i dus la ma thogs ma chags pa'i ye shes gzigs pa 'jug

མ་འོངས་པའི་དུས་ལ་མ་ཐོགས་མ་ཆགས་པའི་ཡེ་ཤེས་གཟིགས་པ་འཇུག

anāgate 'dhvany asaṅgam apratihataṃ jñānadarśanaṃ pravartate

Seventeenth of the eighteen distinct qualities of the buddhas.

g.819 their unobstructed and unattached transcendental knowledge and seeing engages with the past

'das pa'i dus la ma thogs ma chags pa'i ye shes gzigs pa 'jug

འདས་པའི་དུས་ལ་མ་ཐོགས་མ་ཆགས་པའི་ཡེ་ཤེས་གཟིགས་པ་འཇུག

atīte 'dhvany asaṅgam apratihataṃ jñānadarśanaṃ pravartate

Sixteenth of the eighteen distinct qualities of the buddhas.

g.820 their unobstructed and unattached transcendental knowledge and seeing engages with the present

da ltar byung ba'i dus la ma thogs ma chags pa'i ye shes gzigs pa 'jug

ད་ལྟར་བྱུང་བའི་དུས་ལ་མ་ཐོགས་མ་ཆགས་པའི་ཡེ་ཤེས་གཟིགས་པ་འཇུག

pratyutpanne 'dhvany asaṅgam apratihataṃ jñānadarśanaṃ pravartate

Eighteenth of the eighteen distinct qualities of the buddhas.

g.821 thirty-seven factors conducive to enlightenment

byang chub kyi phyogs kyi chos sum cu rtsa bdun

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཆོས་སུམ་རྩ་བ་བདུན།

saptatrimśadbodhipakṣadharmā

The thirty-seven factors conducive to enlightenment comprise the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of

enlightenment, and the noble eightfold path.

g.822 thirty-two major marks of a great person

mi chen po'i mtshan sum cu rtsa gnyis

མི་ཆེན་པོའི་མཚན་སྟུང་བུ་རྩ་གཉིས།

dvātriṃśanmahāpuruṣalakṣaṇa

These are the major physical marks that identify the buddha form body and which also portend the advent of a wheel-turning emperor. As well as being listed in this and other Prajñāpāramitā sūtras (see chapter 63 here in the *One Hundred Thousand*; the *Twenty-Five Thousand*, 62.76; the *Eighteen Thousand*, 73.-89; and the *Ten Thousand*, 2.15), they are also found detailed in the *Play in Full* (*Lalitavistara*), 7.98–7.103 and 26.147–26.175; *Mahāyānopadeśa*; *Ratnagotra-vibhāgottaratantṛasāstra*, 3.17–25; *Mahāvastu*; and in the Pali *Lakkhaṇasutta*.

g.823 thorough investigation

kun tu rtog pa

ཀུན་ཏུ་རྟོག་པ།

—

A meditative stability.

g.824 thoroughbred

cang shes pa

ཅང་ཤེས་པ།

ājāneya

Meaning “thoroughbred horse,” the term is used here and in the introductory narratives of many sūtras as a metaphor for nobility.

g.825 thousandfold world system

stong gi 'jig rten gyi kham

སྟོང་གི་འཇིག་རྟེན་གྱི་ཁམས།

sāhasralokadhātu

A universe comprising one thousand world systems, each with its four continents, Mount Sumeru etc., according to traditional Indian cosmology.

g.826 three faculties

dbang po gsum

དབང་པོ་གསུམ།

trīndriya

They are (1) the faculty of coming to understand what one has not yet understood (*anājñātamājñāsyāmīndriya*, *yongs su ma shes pa yongs su shes par bya ba'i dbang po*), (2) the faculty of understanding all (*ājñendriya*, *yongs su shes pa'i dbang po*), and (3) the faculty of knowing one has fully understood (*ājñātāvīndriya*, *yongs su shes pas rtogs pa'i dbang po*).

In chapter 2 these three are rendered as the “faculty of coming to fully understand what has not been fully understood,” the “faculty of fully understanding,” and the “faculty of knowing that one has fully understood.”

g.827 three fetters

kun tu sbyor ba gsum

ཀུན་ཏུ་སྒྲོར་བ་གསུམ།

trisaṃyojana

The three fetters comprise false views about perishable composite (i.e., views of the self), doubt, and a sense of moral and ascetic supremacy.

g.828 three gateways to liberation

rnam par thar pa'i sgo gsum

རྣམ་པར་ཐར་པའི་སྒོ་གསུམ།

vimokṣamukha

These are (1) emptiness as a gateway to liberation, (2) signlessness as a gateway to liberation, and (3) wishlessness as a gateway to liberation. Among them, emptiness is characterized as the absence of inherent existence, signlessness as the absence of distinguishing marks, and wishlessness as the absence of hopes and fears.

g.829 three knowledges

rig pa gsum

རིག་པ་གསུམ།

trividyā

These comprise (1) knowledge through recollecting past lives (*sngon gyi gnas rjes su dran pa'i rig pa*); (2) knowledge of beings' death and rebirth (*tshe 'pho ba dang skye ba shes pa'i rig pa*), in some definitions expressed as knowledge through clairvoyance (*lha'i mig gi shes pa*); and (3) knowledge of the extinction of contaminants (*zag pa zad pa shes pa'i rig pa*). See *Śatasāhasrikā-prajñāpāramitābrhatṭīkā* (Toh 3807, Degé Tengyur vol. 91, F.39.b.)

g.830 three meditative stabilities

ting nge 'dzin gsum

ཏིང་ངེ་འཛིན་གསུམ།

trayaḥ samādhyah

These are listed as (1) the meditative stability of emptiness, (2) the meditative stability of signlessness, and (3) the meditative stability of wishlessness. For an explanation according to this text, see [9.31](#). Note that this term is also used in this text to refer to a different set of three meditative stabilities.

g.831 three meditative stabilities

ting nge 'dzin gsum

ཏིང་ངེ་འཛིན་གསུམ།

trayaḥ samādhyah

These are listed as (1) the meditative stability with an initial mental application and with a sustained mental application, (2) the meditative stability without an initial mental application but with just a sustained mental application, and (3) the meditative stability without an initial mental application and without a sustained mental application. For an explanation according to this text, see [9.40–9.43](#). Note that this term is also used in this text to refer to the usual set of three meditative stabilities: emptiness, signlessness, and wishlessness.

g.832 three realms

khamṣ gsum

ཁམས་གསུམ།

tridhātu

Definition from the 84000 Glossary of Terms:

The three realms that contain all the various kinds of existence in saṃsāra: the desire realm, the form realm, and the formless realm.

g.833 three spheres

'khor gsum

འཁོར་གསུམ།

trimaṇḍala

These three aspects, literally “circles” or “provinces,” are the doer, the action, and the object of the action.

g.834 three vehicles

theg pa gsum

ཐེག་པ་གསུམ།

triyāna

The śrāvaka vehicle, the pratyekabuddha vehicle, and the bodhisattva vehicle.

- g.835 through their own extrasensory powers they have actualized, achieved, and dwell in the liberation of mind and the liberation of wisdom in the state that is free of contaminants because all contaminants have ceased

zag pa rnam zad pa'i phyir sems rnam par grol ba dang / shes rab rnam par grol ba zag pa myed pa/ rang gis mngon par shes pas mngon du byas te/ nye bar bsgrubs shing rnam par spyod do/

ཐག་པ་རྣམས་ཟད་པའི་ཕྱིར་སེམས་རྣམ་པར་གྲོལ་བ་དང་། ཤེས་རབ་རྣམ་པར་གྲོལ་བ་ཐག་པ་ཁྱེད་པ། རང་གིས་མཛོད་པར་ཤེས་པས་མཛོད་དུ་བྱས་ཏེ། ཉེབར་བསྐྱབས་ཤིང་རྣམ་པར་སྤྱོད་དོ།

—

Tenth of the ten powers of the tathāgatas.

- g.836 tolerance

bzod pa

བཟོད་པ།

kṣānti

Third of the six perfections.

- g.837 total illumination

kun tu snang ba · kun nas snang ba

ཀུན་དུ་སྒྲང་བ། · ཀུན་ནས་སྒྲང་བ།

samantāvabhāsa

A meditative stability.

- g.838 total illumination

kun tu snang ba

ཀུན་དུ་སྒྲང་བ།

samantāvaloka

A meditative stability. See also [n.465](#).

- g.839 transcendence of the range

yul las rgal ba

ཡུལ་ལས་རྒྱལ་བ།

viśamaśānti

A meditative stability.

g.840 Transcendental knowledge

ye shes

ཡེ་ཤེས།

jñāna ^{AS}

Although the Sanskrit term *jñāna* can refer to knowledge in a general sense, it is often used in Buddhist texts to refer to the mode of awareness of a realized being. In contrast to ordinary knowledge, which mistakenly perceives phenomena as real entities having real properties, transcendental knowledge perceives the emptiness of phenomena, their lack of intrinsic essence. It is often translated as “pristine awareness,” “primordial wisdom,” “primordial awareness,” “gnosis,” or the like.

Also rendered here simply as “knowledge.”

g.841 transcending all phenomena

chos thams cad las 'da' ba

ཆོས་ཐམས་ཅད་ལས་འདེའ་བ།

praticchedakara

A meditative stability.

g.842 Trayastriṃśa

sum cu rtsa gsum

སུམ་རུ་ཙ་ག་སུམ།

trayastriṃśa

Second god realm of desire, abode of the thirty-three gods.

g.843 Tree at the Seat of Enlightenment

snying po byang chub kyi shing

སྤྱིང་པོ་བྱང་ཆུབ་ཀྱི་ཤིང་།

bodhimaṇḍavṛkṣa

The tree at Vajrāsana under which all the buddhas attain enlightenment.

g.844 Tridé Tsuktsen

khri lde gtsug btsan

ཁྱི་ལྡེ་གཙུག་བཙུན།

—

Eighth-century Tibetan king, 704–755, the father of Tri Songdetsen. Also known by the moniker Mé Aktsom (*mes ag tshoms*).

g.845 Trulnang

ra sa 'phrul snang · 'phrul snang

ར་ས་འཕྱུལ་སྒྲང་། · འཕྱུལ་སྒྲང་།

—

The original name of the temple in Lhasa, first built in the reign of Songtsen Gampo, on the site now known as the Jokhang.

g.846 truths of the noble ones

'phags pa'i bden pa

འཕགས་པའི་བདེན་པ།

āryasatya

See “four truths of the noble ones.”

g.847 turn the wheel of the Dharma

chos kyi 'khor lo bskor ba

ཆོས་ཀྱི་འཁོར་ལོ་བསྐོར་བ།

dharmacakrapravartana

This metaphor refers to the promulgation of the Buddhist teachings by the Buddha.

g.848 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in*

Full (Toh 95), 2.12, and for an account of Maitreya's birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya's Birth in the Heaven of Joy*, (Toh 199).

g.849 twelve branches of the scriptures

gsung rab yan lag bcu nyis

གསུང་རབ་ཡན་ལག་བརྒྱུ་ཉིས།

dvādaśāṅga-pravacana ^{AO}

The twelve branches of the scriptures or “twelve branches of excellent speech” are discourses (Tib. *mdo'i sde*, Skt. *sūtra*), sayings in prose and verse (Tib. *dbyangs kyis bsnyad pa*, Skt. *geya*), prophetic declarations (Tib. *lung du bstan pa*, Skt. *vyākaraṇa*), verses (Tib. *tshigs su bcad pa*, Skt. *gāthā*), statements made for a purpose (Tib. *ched du brjod pa*, Skt. *udāna*), introductions (Tib. *gleng gzhi brjod pa*, Skt. *nidāna*), narratives (Tib. *rtogs pa brjod pa*, Skt. *avadāna*), accounts (Tib. *de lta bu byung ba*, Skt. *itivṛttaka*), tales of past lives (Tib. *skyes pa'i rabs kyis sde*, Skt. *jātaka*), marvelous events (Tib. *rmad du byung ba'i chos kyis sde*, Skt. *adbhūta-dharma*), and established instructions (Tib. *gtan la bab par bstan pa*, Skt. *upadeśa*), and most extensive teachings (Tib. *shin tu rgyas pa*, Skt. *vaipulya*).

g.850 twelve links of dependent origination

rten cing 'brel bar 'byung ba'i yan lag bcu gnyis

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བའི་ཡན་ལག་བརྒྱུ་ཉིས།

dvādaśāṅgapratītyasamutpāda

The twelve links that make up the sequence of dependent origination are (1) ignorance, (2) formative predispositions, (3) consciousness, (4) name and form, (5) sense fields, (6) sensory contact, (7) sensation, (8) craving, (9) grasping, (10) rebirth process, (11) birth, and (12) aging and death. See also “dependent origination.”

g.851 twelve sense fields

skye mched bcu gnyis

སྐྱེ་མཆེད་བརྒྱུ་ཉིས།

dvādaśāyatana

These comprise the six inner sense fields and six outer sense fields.

g.852 twenty higher aspirations

lhag pa'i bsam pa nyi shu

ལྷག་པའི་བསམ་པ་ཉི་ཤུ།

vimśatyadhicitta

These twenty higher aspirations (*vimśatyadhicitta*, *lhag pa'i bsam pa nyi shu*) are enumerated and explained in the *Śatasāhasrikāprajñāpāramitābrhātṭikā* (Toh 3807, Degé Tengyur vol. 91, F.39.a et seq.). They comprise (1) the supreme aspiration of higher faith in the Buddha, Dharma, and Saṅgha (*sangs rgyas dang chos dang dge 'dun la lhag par dad cing sems pa mchog gi bsam pa*); (2) the aspiration of the higher attitude to ethical discipline that adopts the vows of the bodhisattvas' ethical discipline (*byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par blang ba la lhag par sems pa'i tshul khrims kyi bsam pa*); (3) the aspiration of the higher attitude to perfection in order to achieve the perfections of generosity, tolerance, perseverance, meditative concentration, and wisdom (*sbyin pa dang bzod pa dang brtson 'grus dang bsam gtan dang shes rab yang dag par grub par bya ba'i phyir lhag par sems pa'i pha rol tu phyin pa'i bsam pa*); (4) the aspiration of the genuine higher attitude concerning the nonself of phenomena and individual persons, ultimate reality, and the profound real nature of phenomena (*chos dang gang zag la bdag med pa dang don dam pa dang chos kyi de bzhin nyid zab mo la lhag par sems pa yang dag pa'i don gyi bsam pa*); (5) the unchanging and steadfast aspiration that one-pointedly establishes the certainty of complete enlightenment (*yang dag par rdzogs pa'i byang chub tu sems rtse gcig tu nges par gyur cing mi 'gyur ba brtan pa'i bsam pa*); (6) the impure aspiration of the higher attitude to the level of engagement through belief (*mos pas spyod pa'i sa la lhag pa'i bsam pa ma dag pa'i bsam pa*); (7) the pure higher aspiration concerning the levels from the first to the eighth (*sa dang po nas sa brgyad pa'i bar gyi lhag pa'i bsam pa dag pa*); (8) the utterly pure higher aspiration concerning the ninth and concluding [tenth] levels (*mthar phyin pa'i sa ste sa dgu pa dang bcu pa'i lhag pa'i bsam pa shin tu dag pa*); (9) the higher aspiration concerning the inconceivable might of the extrasensory powers of the buddhas and bodhisattvas (*sangs rgyas dang byang chub sems dpa' rnams kyi mngon par shes pa bsam gyis mi khyab pa'i mthu la lhag par bsam pa*); (10) the beneficial aspiration that introduces beings to the practice of virtuous action (*sems can rnams dge ba byed du 'jug pa phan pa'i bsam pa*); (11) the aspiration that is undeceiving concerning the teacher and the object of generosity (*bla ma dang sbyin gnas la mi slu ba'i bsam pa*); (12) the aspiration to bring about happiness when bodhisattvas associate with conduct in conformity with the Dharma (*byang chub sems dpa' chos mthun par spyod pa dang / 'grogs na bde bar bya ba'i bsam pa*); (13) the aspiration to overpower the minds of those overwhelmed by the afflicted mental states, the subsidiary afflicted mental states, and all the deeds of Māra (*nyon mongs pa dang / nye ba'i nyon mongs pa dang bdud kyi las thams cad zil gyis mnan pa dag gi sems kyi dbang du gyur par bya ba'i bsam pa*); (14) the aspiration of the view concerning the defects in all

formative predispositions (*'du byed thams cad la skyon du lta ba'i bsam pa*); (15) the aspiration of the view concerning the advantages in the attainment of nirvāṇa (*mya ngan las 'das pa la phan yon du lta ba'i bsam pa*); (16) the aspiration to constantly cultivate the factors conducive to enlightenment (*byang chub kyi phyogs kyi chos rnams rtag tu bsgom pa bya ba'i bsam pa*); (17) the aspiration to stay in isolation until one attains conformity with cultivation of those very factors conducive to enlightenment (*byang chub kyi phyogs kyi chos de dag nyid bsgom pa dang mthun pa'i bar du dben pa la gnas pa'i bsam pa*); (18) the aspiration that disregards mundane materialism, acquisition, and fame (*'jig rten gyi zang zing dang / rnyed pa dang bkur sti la mi lta ba'i bsam pa*); (19) the aspiration to realize the Great Vehicle, abandoning the Lesser Vehicle (*theg pa chung ngu spangs te theg pa chen po rtogs par bya ba'i bsam pa*); and (20) the aspiration to accomplish all the aims of all beings (*sems can thams cad kyi don thams cad bya ba'i bsam pa*).

g.853 ultimate reality

don dam pa

དོན་དམ་པ།

paramārtha

g.854 unattached to any phenomena

chos thams cad la chags pa myed pa

ཆོས་ཐམས་ཅད་ལ་ཆགས་པ་ཕྱེད་པ།

—

A meditative stability.

g.855 uncommon phenomena

thun mong ma lags pa'i chos

ཐུན་མོང་མ་ལགས་པའི་ཆོས།

asādhāraṇadharma

The uncommon phenomena from the perspective of ordinary persons are listed at [8.90](#).

g.856 unconditioned phenomena

'dus ma byas

འདུས་མ་བྱས།

asaṃskṛta

Unconditioned phenomena are defined in [5.173](#) as those which are nonarising, nondwelling, and nonperishing, while the *Ten Thousand* ([2.82](#)) adds nontransformation with respect to all things, the cessation of desire, the cessation of hatred, the cessation of delusion, the abiding of phenomena in the real nature, reality, the realm of phenomena, maturity with respect to all things, the real nature, the unmistakable real nature, the one and only real nature, and the finality of existence. Although the Prajñāpāramitā analysis ultimately places all phenomena in this category, that analysis derives its force by contrasting with the way in which the various Abhidharma traditions classify the unconditioned, principally including nirvāṇa and in some cases space and certain kinds of cessation. See also [n.127](#).

g.857 uncontaminated phenomena

zag pa ma mchis pa'i chos · zag pa med pa'i chos

ཟག་པ་མ་མཆིས་པའི་ཆོས། · ཟག་པ་མེད་པའི་ཆོས།

anāsravadharma

Uncontaminated phenomena include the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the eight liberations, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, all the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. See also [n.127](#).

g.858 undefiled

kun nas nyon mongs pa ma mchis pa

ཀུན་ནས་ཉོན་མོངས་པ་མ་མཆིས་པ།

asaṃkleśa

g.859 unimpaired

nyams pa med pa · nyam pa med pa · nyam pa myed pa

ཉམས་པ་མེད་པ། · ཉམ་པ་མེད་པ། · ཉམ་པ་མྱེད་པ།

asampramuṣita

A meditative stability.

g.860 unimpaired by all phenomena

chos thams cad nyam pa med pa

ཚུམ་ཐམས་ཅད་ཉམ་པ་མེད་པ།

sarvadharmāsaṃpramoṣa

A meditative stability.

g.861 unimpaired extrasensory power

mngon par shes pa mi nyam pa

མཛོད་པར་ཤེས་པ་མི་ཉམ་པ།

acyutānāgāminyabhijñā

A meditative stability.

g.862 union

rnal 'byor

རྣལ་འབྱོར།

yoga

Although the term could be rendered “practice,” “yogic practice,” or simply “yoga,” in these passages the underlying meaning of the term is emphasized. Note that the Sanskrit term translated in this text as “engaged” (*yukta*) is closely related, even though the Tibetan (*brtson*) is less so.

g.863 unmistaken real nature

ma nor ba de bzhin nyid

མ་ནོར་བ་དེ་བཞིན་ཉིད།

avitathatā

g.864 unmodified

'gyur ba med pa · 'gyur ba myed pa

འགྱུར་བ་མེད་པ། · འགྱུར་བ་མྱེད་པ།

avikāra

A meditative stability.

g.865 unmoving

mi g.yo ba · myi g.yo ba

མི་གཡོ་བ། · མྱི་གཡོ་བ།

aniñjaya

A meditative stability.

g.866 unseeking

tshol ba med pa · tshol ba myed pa

ཚོལ་བ་མེད་པ། · ཚོལ་བ་བྱེད་པ།

animiṣa

A meditative stability.

g.867 unsurpassed, perfect, complete enlightenment

bla na med pa yang dag par rdzogs pa'i byang chub

· *bla na myed pa yang dag par rdzogs pa'i byang chub*

ལྷ་ན་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ། · ལྷ་ན་བྱེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ།

anuttarasamyaksambodhi ^{AS}

g.868 unvanquished

myi 'pham pa · mi 'pham pa

མྱི་འཕམ་པ། · མི་འཕམ་པ།

ajaya

A meditative stability.

g.869 unwavering

g.yo ba med pa · g.yo ba myed pa

གཡོ་བ་མེད་པ། · གཡོ་བ་བྱེད་པ།

acala

A meditative stability.

g.870 Upaśāntā

nye bar zhi ba

ཉེ་བར་ཞི་བ།

upaśāntā

Name of a world system in the western direction, where the buddha Ratnārcis teaches the perfection of wisdom to bodhisattva great beings.

g.871 upper robe

bla gos

ལྷ་གོས།

uttarāsaṅga

In common parlance, this denotes the patched, yellow upper robe worn by renunciates.

g.872 Uttaramati

blo gros dam pa

ཐོ་གྲོས་དམ་པ།

uttaramati

Name of a bodhisattva.

g.873 vajra

rdo rje

རྡོ་རྗེ།

vajra

Definition from the 84000 Glossary of Terms:

This term generally indicates indestructibility and stability. In the sūtras, *vajra* most often refers to the hardest possible physical substance, said to have divine origins. In some scriptures, it is also the name of the all-powerful weapon of Indra, which in turn is crafted from vajra material. In the tantras, the vajra is sometimes a scepter-like ritual implement, but the term can also take on other esoteric meanings.

In this text:

In this text also the name of a meditative stability in chapters 6 and 8.

g.874 vajra maṇḍala

rdo rje'i dkyil 'khor

རྡོ་རྗེའི་དཀྱིལ་འཁོར།

vajramaṇḍala

A meditative stability.

g.875 vajra-like

rdo rje lta bu

རྡོ་རྗེ་ལུ།

vajropama

A meditative stability.

g.876 vajra-like meditative stability

rdo rje lta bu'i ting nge 'dzin

རྡོ་རྗེ་ལུའི་ཏིང་ངེ་འཛིན།

vajropamasamādhī

g.877 vajra-like transcendental knowledge

ye shes rdo rje lta bu

ཡེ་ཤེས་རྡོ་རྗེ་ལྷ་བྱ།

vajropamajñāna

g.878 Vajramati

rdo rje blo gros

རྡོ་རྗེ་བློ་གྲོས།

vajramati

Name of a bodhisattva.

g.879 Vardhamānamati

blo gros 'phel ba

བློ་གྲོས་འཕེལ་བ།

vardhamānamati

Name of a bodhisattva.

g.880 Varuṇadeva

chu bdag lha

ཚུབ་དག་ལྷ།

varuṇadeva

Name of a bodhisattva.

g.881 Vaśavartin

dbang byed

དབང་བྱེད།

vaśavartin

g.882 Vaśībhūtā

dbang du gyur pa

དབང་དུ་གྱུར་པ།

vaśībhūtā

Name of a world system in the northwestern direction, where the buddha Ekacchatra teaches the perfection of wisdom to bodhisattva great beings.

g.883 vehicle of the bodhisattvas

byang chub sems dpa'i theg pa

བྱང་ཆུབ་སེམས་དཔའི་ཐེག་པ།

bodhisattvayāna

This is equivalent to the Great Vehicle.

g.884 venerable

tshe dang ldan pa

ཚེ་དང་ལྷན་པ།

āyusmān

Definition from the 84000 Glossary of Terms:

A respectful form of address between monks, and also between lay companions of equal standing. It literally means “one who has a [long] life.”

g.885 verbal abuse

zhe gcod pa

ཞེ་གཙོད་པ།

pāruṣya

Sixth of the ten nonvirtuous actions. Also rendered as “harsh words.”

g.886 verses

tshigs su bcad pa

ཚིགས་སུ་བཅད་པ།

gāthā

Fourth of the twelve branches of the scriptures.

g.887 very limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti

Definition from the 84000 Glossary of Terms:

This term has three meanings: (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (*arhat*) to be avoided by bodhisattvas.

g.888 victory banner

rgyal mtshan

རྒྱལ་མཚན།

dhvaja

One of the eight auspicious symbols, often in the form of a rooftop ornament, representing the Buddha's victory over malign forces.

g.889 Videha

lus 'phags

ལུས་འཕགས།

videha

Definition from the 84000 Glossary of Terms:

One of the four main continents that surround Sumeru, the central mountain in classical Buddhist cosmology. It is the eastern continent, characterized as “sublime in physique,” and it is semicircular in shape. The humans who live there are twice as tall as those from our southern continent, and live for 250 years. It is known as Videha and Pūrvavideha.

g.890 viewer

mthong ba po

མཐོང་བ་པོ།

darśaka

g.891 Vigatarajaḥsañcayā

rdul gyi tshogs dang bral ba

རུལ་གྱི་ཚོགས་དང་བྲལ་བ།

vigatarajaḥsañcayā

Name of a world system in the southwestern direction, where the buddha Sūryamaṇḍalaprabhāsottamaśrī teaches the perfection of wisdom to bodhisattva great beings.

g.892 Vigataśoka

ngan med pa

ངན་མེད་པ།

vigataśoka

Name of a bodhisattva from a distant world system in the southern direction called Sarvaśokāpagata, who comes to this world to pay homage to the Buddha.

g.893 Vijayavikrāmin

rnam par rgyal bas rnam par gnon pa

རྣམ་པར་རྒྱལ་བས་རྣམ་པར་གཞོན་པ།

vijayavikrāmin

Name of a bodhisattva from a distant world system in the northeastern intermediate direction called Samādhyaṅkṛta, who comes to this world to pay homage to the Buddha.

g.894 Vinaya

'dul ba

འདུལ་བ།

vinaya

The vows and texts pertaining to monastic discipline.

g.895 virtuous attributes

dge ba'i chos

དགེ་བའི་ཚོས།

kuśaladharmā

Also translated here as “virtuous phenomena.”

g.896 virtuous phenomena

dge ba'i chos

དགེ་བའི་ཚོས།

kuśaladharmā

Also translated here as “virtuous attributes.” For a listing of the mundane virtuous phenomena, see [8.77](#).

g.897 Viśeṣamati

'phags pa'i blo gros

འཕགས་པའི་བློ་གྲོས།

viśeṣamati

Name of a bodhisattva.

g.898 visual consciousness

mig gi rnam par shes pa · myig gi rnam par shes pa

མིག་གི་རྣམ་པར་ཤེས་པ། · མྱིག་གི་རྣམ་པར་ཤེས་པ།

—

g.899 visually compounded sensory contact

mig gi 'dus te reg pa · myig gi 'dus te reg pa

མིག་གི་འདུས་ཏེ་རེག་པ། · མྱིག་གི་འདུས་ཏེ་རེག་པ།

g.900 void

dben pa

དབེན་པ།

vivikta

“Void” renders *dben pa* (*vivikta*); alternatively, “isolated,” in the sense that there is nothing else beside it.

g.901 Vṛha

che ba

ཆེ་བ།

vṛha

Thirteenth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Great.” *Vṛhat* is the spelling, not *bṛha(t)* in *Ghoṣa* (the only place these divisions are attested to our knowledge).

g.902 Vṛhatphala

'bras bu che

འབྲས་བུ་ཆེ།

vṛhatphala

Sixteenth and highest of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Great Fruition.”

g.903 Vulture Peak

ri bya rgod 'phungs po

རི་བྱ་རྒོད་འཕྱངས་པོ།

gṛdhrakūṭa

Definition from the 84000 Glossary of Terms:

The *Gṛdhrakūṭa*, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the *Prajñāpāramitā* sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.904 Vyūharāja

rnam par bkod pa'i rgyal po

རྣམ་པར་བཀོད་པའི་རྒྱལ་པོ།

vyūharāja

Name of a bodhisattva.

g.905 Vyūharāja

rgyan gyi rgyal po

བྱུ་ཀྲི་རྒྱལ་པོ།

vyūharāja

Name that ten thousand living beings in the assembly will bear when they become buddhas.

g.906 water element

chu'i kham

ཚུ་འི་ཁམས།

—

g.907 Wé Mañjuśrī

dbas ma.ny+dzu shrI · sbas ma.ny+dzu shrI · dba' ma.ny+dzu shrI

དབས་མ་ལྷུ་ཤྱི། · སྐས་མ་ལྷུ་ཤྱི། · དབའ་མ་ལྷུ་ཤྱི།

—

An early Tibetan translator.

g.908 well established as the king of meditative stabilities

ting nge 'dzin la rgyal po ltar rab tu gnas pa

ཏིང་ངེ་འཛིན་ལ་རྒྱལ་པོ་ལྟར་རབ་རྟུ་གནས་པ།

samādhirājasupratīṣṭhita

A meditative stability.

g.909 well situated

rab tu gnas pa

རབ་རྟུ་གནས་པ།

supratīṣṭhita

A meditative stability.

g.910 well-engaging king of meditative stabilities

ting nge 'dzin gyi rgyal po bde bar 'jug pa

· *ting nge 'dzin gyi rgyal po bde bar 'jugs pa*

ཏིང་ངེ་འཛིན་གྱི་རྒྱལ་པོ་བདེ་བར་འཇུག་པ། · ཏིང་ངེ་འཛིན་གྱི་རྒྱལ་པོ་བདེ་བར་འཇུགས་པ།

—
A meditative stability. In the latter part of chapter 8 and in chapter 11 this is rendered as “well-founded king of meditative stabilities” (*ting nge 'dzin gyi rgyal po bde bar 'dzugs pa*).

g.911 well-founded king of meditative stabilities

ting nge 'dzin gyi rgyal po bde bar 'dzugs pa

ཏིང་ངེ་འཛིན་གྱི་རྒྱལ་པོ་བདེ་བར་འཇུགས་པ།

—
A meditative stability.

g.912 wheel-turning emperor

'khor los sgyur ba'i rgyal po

འཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

cakravartīrāja

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vartana*) across the earth, bringing all lands and kingdoms under his power. The *cakravartin* conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one *cakravartin* appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a *cakravartin*'s marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the *cakravartin* and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of *cakravartins*: (1) the *cakravartin* with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the *cakravartin* with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the *cakravartin* with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the *cakravartin* with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.913 wind element

*rlung gi kham*s

རླུང་གི་ཁམས།

—

g.914 wisdom

shes rab

ཤེས་རབ།

prajñā

In the context of the perfections, wisdom is the sixth of the six perfections. The translation of *prajñā* (*shes rab*) by “wisdom” here defers to the precedent established by Edward Conze in his writings. It has a certain poetic resonance which more accurate renderings—“discernment,” “discriminative awareness,” or “intelligence”—unfortunately lack. It should be remembered that in Abhidharma, *prajñā* is classed as one of the five object-determining mental states (*pañcaviṣayaniyata*, *yul nges lnga*), alongside “will,” “resolve,” “mindfulness,” and “meditative stability.” Following Asaṅga’s *Abhidharma-samuccaya*, Jamgon Kongtrul (*The Treasury of Knowledge*, Book 6, Pt. 2, p. 498), defines *prajñā* as “the discriminative awareness that analyzes specific and general characteristics.” See also “perfection of wisdom.”

g.915 wishlessness

smon pa myed pa · smon pa med pa

སྐྱོན་པ་མྱེད་པ། · སྐྱོན་པ་མེད་པ།

apraṇihita

The ultimate absence of any wish, desire, or aspiration, even those directed towards buddhahood. One of the three gateways to liberation; the other two are emptiness and signlessness.

g.916 wishlessness as a gateway to liberation

rnam par thar pa’i sgo smon pa myed pa · rnam par thar pa’i sgo smon pa med pa

རྣམ་པར་ཐར་པའི་སྐྱོན་སྐྱོན་པ་མྱེད་པ། · རྣམ་པར་ཐར་པའི་སྐྱོན་སྐྱོན་པ་མེད་པ།

apraṇihitavimokṣamukha ^{AD}

Third of the three gateways to liberation.

g.917 with a dustless and dust-free principle

rdul med cing rdul dang bral ba’i tshul dang ldan pa

རྩུལ་མེད་ཅིང་རྩུལ་དང་བྲལ་བའི་རྩུལ་དང་ལྷན་པ།

arajīvirajonayayukta

A meditative stability.

g.918 without apprehending anything

myi dmyigs pa'i tshul · mi dmyigs pa'i tshul · mi dmigs pa'i tshul

མི་དམིགས་པའི་ཚུལ། · མི་དམིགས་པའི་ཚུལ། · མི་དམིགས་པའི་ཚུལ།

anupalambhayogena

The expression “without apprehending anything” suggests that bodhisattva great beings should teach without perceiving anything as inherently existing.

g.919 without attachment or obstruction

chags pa dang thogs pa med pa · chags pa dang thogs pa myed pa

ཆགས་པ་དང་ཐོགས་པ་མེད་པ། · ཆགས་པ་དང་ཐོགས་པ་མེད་པ།

—

A meditative stability.

g.920 without clumsiness

'khrul pa myi mnga'

འཁྲུལ་པ་མྱི་མངའ།

nāsti skhalitam

First of the eighteen distinct qualities of the buddhas.

g.921 without differentiating perceptions

'du shes sna tshogs myi mnga'

འདུ་ཤེས་སྣ་ཚོགས་མྱི་མངའ།

nāsti nānātvasaṃjñā

Fourth or fifth (depending on the list) of the eighteen distinct qualities of the buddhas.

g.922 without enmity

gcugs myed pa

གཅུགས་མེད་པ།

asamucchita

g.923 without mistakes

khrul pa med pa

ལྷན་པ་མེད་པ།

—

A meditative stability.

g.924 without settled focus

gnas su bya ba med pa

གནས་སྲུབ་པ་མེད་པ།

niradhiṣṭhāna

A meditative stability.

g.925 without the indifference that lacks discernment

ma brtags pa'i btang snyoms myi mnga'

མ་བརྟགས་པའི་བཏང་སྟོམས་མྱི་མངའ།

apratisaṃkhyāyopekṣā

Sixth of the eighteen distinct qualities of the buddhas.

g.926 without uncomposed minds

thugs mnyam par ma bzhag pa myi mnga'

ཐུགས་མཉམ་པར་མ་བཞག་པ་མྱི་མངའ།

nāsty asaṃāhitacitta

Fourth or fifth (depending on the list) of the eighteen distinct qualities of the buddhas.

g.927 world of Yama

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཛིག་རྟེན།

yamaloka

Definition from the 84000 Glossary of Terms:

The land of the dead ruled over by the Lord of Death. In Buddhism it refers to the *preta* realm, where beings generally suffer from hunger and thirst, which in traditional Brahmanism is the fate of those departed without descendants to make ancestral offerings.

g.928 worthy repository

snod du gyur pa

སྟོན་དུ་གྱུར་པ།

pātragata

A meditative stability.

g.929 wrong view

lta ba

ལྷ་བ།

dṛṣṭi

Second of the four torrents.

g.930 wrong views

log par lta ba

ལོག་པར་ལྷ་བ།

mithyādrṣṭi

Tenth of the ten nonvirtuous actions.

g.931 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.932 Yāma

mtshe ma

མཚེ་མ།

yāma

Third god realm of desire, meaning “Strifeless.”

g.933 Yaśodharā

grags 'dzin

གྲགས་འཛིན།

yaśodharā

Definition from the 84000 Glossary of Terms:

Daughter of Śākya Daṇḍadhara (more commonly Daṇḍapāṇi), sister of Iṣudhara and Aniruddha, she was the wife of Prince Siddhārtha and mother of his only child, Rāhula. After Prince Siddhārtha left his kingdom and attained awakening as the Buddha, she became his disciple and one of the first women to be ordained as a bhikṣunī. She attained the level of an arhat, a worthy one, endowed with the six superknowledges.

g.934 yawning lion

seng ge rnam par bsgyings pa

སང་གེ་རྣམ་པར་བསྐྱེད་ས་པ།

siṃhaviṣṭāmbhita

A meditative stability. According to the *Śatasāhasrikāprajñāpāramitābhāṣya* (Toh 3807, F.53.a), it refers to a tathāgata's power to overcome or even preempt all opposition by sheer power and magnificence.

g.935 yojana

dpag tshad

དཔག་ཚད།

yojana

A *yojana* is eight “earshots,” or the distance a cart yoked to two oxen can go in a day.

g.936 Zhang Yeshe Dé

zhang ye shes sde

ཞང་ཡེ་ཤེས་སྡེ།

—

One of the most important Tibetan translators and chief editors of the early translation period (late eighth and early ninth century), responsible for a large number of canonical translations and author of several Tengyur texts.

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CITATION INDEX

- 2.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823177#UT22084-014-001-185/%5Bdata-quote-location%3D%22UT22084-014-001-185%22%5D\)](#)

“How then, Lord, should bodhisattva great beings who want to fully awaken to all dharmas in all forms make an effort at the perfection of wisdom?”

- 2.3 14 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823019#UT22084-014-001-186/%5Bdata-quote-location%3D%22UT22084-014-001-186%22%5D\)](#)

Venerable Śāriputra having thus inquired, the Lord,

“Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it,”

“Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it,”

“having stood in the perfection of wisdom by way of not taking their stand on it,”

“should complete the perfection of giving.”

“by way of not giving up anything, because a gift, a giver, and a recipient are not apprehended.”

“should complete the perfection of giving by way of not giving up anything.”

“Should complete the perfection of morality because no downfall is incurred and no compounded downfall is incurred” —

“Because there is no disturbance” —

“Because there is no relaxing of physical or mental effort” —

“should complete... the perfection of perseverance”

“Because there is no experience” —

“Because all phenomena are not apprehended” —

“should complete the perfection of wisdom.”

2.4 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823024#UT22084-014-001-189/%5Bdata-quote-location%3D%22UT22084-014-001-189%22%5D\)](#)

“Śāriputra, bodhisattva great beings, having stood in the perfection of wisdom, should perfect the four applications of mindfulness,”

“Śāriputra, bodhisattva great beings, having stood in the perfection of wisdom, should perfect the four applications of mindfulness,”

“perfect the four applications of mindfulness.”

“because the applications of mindfulness cannot be apprehended.”

2.5 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823025#UT22084-014-001-190/%5Bdata-](#)

[quote-location%3D%22UT22084-014-001-190%22%5D\)](#)

“they should perfect ... the wishlessness meditative stabilization,”

“They should cultivate the emptiness meditative stabilization.”

“the signlessness meditative stabilization.”

“the wishlessness meditative stabilization.”

2.6 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823026#UT22084-014-001-191/%5Bdata-quote-location%3D%22UT22084-014-001-191%22%5D\)](#)

“the four concentrations”

“they should cultivate the four concentrations,”

2.9 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823048#UT22084-014-001-194/%5Bdata-quote-location%3D%22UT22084-014-001-194%22%5D\)](#)

“mindfulness of disgust,”

“Mindfulness of death”

“the perception of death.”

“the perception that there is no delight in the entire world.”

“the perception that there is nothing to trust in the entire world.”

2.10 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823053#UT22084-014-001-197/%5Bdata-quote-location%3D%22UT22084-014-001-197%22%5D\)](#)

“They should cultivate knowledge of suffering.”

“the knowledge of origination.”

“knowledge of extinction.”

2.11 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823056#UT22084-014-001-198/%5Bdata-quote-location%3D%22UT22084-014-001-198%22%5D\)](#)

“[The] knowledge of not arising”

“Knowledge of dharmas”

“conventional knowledge.”

“Knowledge of mastery”—

“Knowledge in accord with sound”—

2.14 12 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823021#UT22084-014-001-206/%5Bdata-quote-location%3D%22UT22084-014-001-206%22%5D\)](#)

“should cultivate... great love, great compassion, great joy, and great equanimity,”

“the nine abodes of beings”

“they should perfect... the ten tathāgata powers,”

“great equanimity”

“The five undiminished clairvoyances”—

“The six perfections”—

“The six principles of being liked”—

“The seven riches”

“The eight ways great persons think”—

“the nine places beings live”

“the ten tathāgata powers,”

“great compassion,”

2.15 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?commentary=UT23703-093-001-42823069#UT22084-014-001-207/%5Bdata-quote-location%3D%22UT22084-014-001-207%22%5D\)](#)

“who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all aspects,”

“who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all,”

“who want to perfect all-knowledge,”

“the knowledge of all aspects.”

“the knowledge of path aspects.”

“all-knowledge.”

“want to perfect the knowledge of path aspects”

“want to perfect the knowledge of the aspects of the thought activity of all beings”—

2.16 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823023#UT22084-014-001-210/%5Bdata-
quote-location%3D%22UT22084-014-001-210%22%5D)

“should... make an effort at the perfection of wisdom.”

“want to destroy all residual impressions, connections, and afflictions”

“want to destroy all residual impressions, connections, and afflictions”

2.17 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823072#UT22084-014-001-212/%5Bdata-
quote-location%3D%22UT22084-014-001-212%22%5D)

“who want to enter into the secure state of a bodhisattva,”

“want to enter into the secure state of a bodhisattva”

“want to enter into the secure state of a bodhisattva”—

2.18 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823089#UT22084-014-001-214/%5Bdata-
quote-location%3D%22UT22084-014-001-214%22%5D)

“Who want to pass beyond the level of śrāvakas and
pratyekabuddhas”—

“Who want to stand on the irreversible level”—

2.19 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823091#UT22084-014-001-217/%5Bdata-
quote-location%3D%22UT22084-014-001-217%22%5D\)](#)

“Who want to surpass gift-giving to all śrāvakas and pratyekabuddhas
by producing a single thought with associated rejoicing”—

“the aggregate of morality”

- 2.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823093#UT22084-014-001-219/%5Bdata-
quote-location%3D%22UT22084-014-001-219%22%5D\)](#)

“for the sake of all beings... giving even a little gift,”

- 2.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823094#UT22084-014-001-221/%5Bdata-
quote-location%3D%22UT22084-014-001-221%22%5D\)](#)

“Bodhisattva great beings practicing the perfection of giving should
train in the perfection of wisdom”—

- 2.24 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823084#UT22084-014-001-224/%5Bdata-
quote-location%3D%22UT22084-014-001-224%22%5D\)](#)

“want to thoroughly establish a buddha’s body.”

“Who want to thoroughly establish a buddha’s body”—

- 2.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823096#UT22084-014-001-225/%5Bdata-
quote-location%3D%22UT22084-014-001-225%22%5D\)](#)

“Who want to be born in the buddha’s lineage” —

2.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823097#UT22084-014-001-226/%5Bdata-
quote-location%3D%22UT22084-014-001-226%22%5D\)](#)

“The heir apparent’s level”

2.31 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823098#UT22084-014-001-234/%5Bdata-
quote-location%3D%22UT22084-014-001-234%22%5D\)](#)

“a world as vast as the dharma-constituent”

“as far-reaching as the space element”

2.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823100#UT22084-014-001-236/%5Bdata-
quote-location%3D%22UT22084-014-001-236%22%5D\)](#)

“Want to make a single wholesome thought of awakening
inexhaustible” —

2.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823101#UT22084-014-001-243/%5Bdata-](#)

[quote-location%3D%22UT22084-014-001-243%22%5D\)](#)

“Want to ensure the line of buddhas will be unbroken”

2.38

17 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823102#UT22084-014-001-244/%5Bdata-quote-location%3D%22UT22084-014-001-244%22%5D\)](#)

“[They] want to stand in inner emptiness”

“outer emptiness.”

“inner and outer emptiness,”

“inner and outer emptiness.”

“emptiness of emptiness.”

“great emptiness.”

“emptiness of ultimate reality.”

“emptiness of the compounded.”

“emptiness of the un compounded.”

“emptiness of what transcends limits.”

“emptiness of no beginning and no end.”

“emptiness of nonrepudiation.”

“emptiness of a basic nature.”

“emptiness of all dharmas.”

“emptiness of its own mark.”

“emptiness of not apprehending.”

“the emptiness of the nonexistence of an intrinsic nature.”

2.41 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (? commentary=UT23703-093-001-42823085#UT22084-014-001-248/%5Bdata-quote-location%3D%22UT22084-014-001-248%22%5D)

“comprehend the suchness of all dharmas.”

“The suchness of all dharmas, the suchness of the dharma-constituent, and the suchness of the very limit of reality”—

2.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (? commentary=UT23703-093-001-42823120#UT22084-014-001-253/%5Bdata-quote-location%3D%22UT22084-014-001-253%22%5D)

“Want to know how many tiny particles of earth there are”

2.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (? commentary=UT23703-093-001-42823121#UT22084-014-001-256/%5Bdata-quote-location%3D%22UT22084-014-001-256%22%5D)

“Want to blunt with the tip of one finger”—

2.47 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (? commentary=UT23703-093-001-42823122#UT22084-014-001-257/%5Bdata-quote-location%3D%22UT22084-014-001-257%22%5D)

“Want their single cross-legged posture to expand into and fill up...”—

“With a single alms bowl”

2.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823086#UT22084-014-001-260/%5Bdata-quote-location%3D%22UT22084-014-001-260%22%5D\)](#)

“tiny particles”

2.77 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823124#UT22084-014-001-294/%5Bdata-quote-location%3D%22UT22084-014-001-294%22%5D\)](#)

“How, Lord... when bodhisattva great beings are giving a gift?”

2.78 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823125#UT22084-014-001-295/%5Bdata-quote-location%3D%22UT22084-014-001-295%22%5D\)](#)

“The perfection of concentration... because of not being distracted and not constructing any ideas”—

“The perfection of wisdom... by way of not apprehending the knowledge of all dharmas”

2.79 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823087#UT22084-014-001-297/%5Bdata-quote-location%3D%22UT22084-014-001-297%22%5D\)](#)

“want to acquire the buddha qualities of the past, future, and present lord buddhas”

2.108 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823127#UT22084-014-001-348/%5Bdata-quote-location%3D%22UT22084-014-001-348%22%5D\)](#)

“The flesh eye, divine eye,”

“Moreover, Śāriputra, bodhisattva great beings who want to hear the entire doctrine that the lord buddhas in all world systems in all ten directions explain, and having heard it take it up perfectly by applying the power of memory uninterruptedly, and who do not want any to be lost up until they awaken to unsurpassed, perfect, complete awakening should train in the perfection of wisdom.”

2.133 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823129#UT22084-014-001-378/%5Bdata-quote-location%3D%22UT22084-014-001-378%22%5D\)](#)

“Blinding darkness”—

2.162 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823073#UT22084-014-001-407/%5Bdata-quote-location%3D%22UT22084-014-001-407%22%5D\)](#)

“bodhisattva great beings who want to establish them in the result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, in a pratyekabuddha’s awakening, and in unsurpassed, perfect awakening should train in the perfection of wisdom,”

2.163 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823074#UT22084-014-001-408/%5Bdata-
quote-location%3D%22UT22084-014-001-408%22%5D\)](#)

“who want to train in the tathāgatas’ way of carrying themselves,”

“Want to train in the tathāgatas’ way of carrying themselves”—

- 2.164 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823131#UT22084-014-001-409/%5Bdata-
quote-location%3D%22UT22084-014-001-409%22%5D\)](#)

“Look down as an elephant looks”—

- 2.169 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823132#UT22084-014-001-422/%5Bdata-
quote-location%3D%22UT22084-014-001-422%22%5D\)](#)

“walk, stand, sit”

“lie down”

“become all diamond?”

- 2.184 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823075#UT22084-014-001-439/%5Bdata-
quote-location%3D%22UT22084-014-001-439%22%5D\)](#)

“make use of those five sorts of sense objects,”

“in order to bring beings to maturity... taking to the five sorts of sense objects.”

“without afflictions,”

“make use of”

- 2.186 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823138#UT22084-014-001-442/%5Bdata-quote-location%3D%22UT22084-014-001-442%22%5D\)](#)

“skilled”

- 2.189 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823140#UT22084-014-001-447/%5Bdata-quote-location%3D%22UT22084-014-001-447%22%5D\)](#)

“Lord, how then should bodhisattva great beings practice the perfection of wisdom?”

- 2.190 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823139#UT22084-014-001-448/%5Bdata-quote-location%3D%22UT22084-014-001-448%22%5D\)](#)

Venerable Śāriputra having thus inquired, the Lord said to him,
“Śāriputra, here bodhisattva great beings practicing the perfection of wisdom do not, even while they are bodhisattvas, see a bodhisattva. They do not see even the word bodhisattva. They do not see awakening either, and they do not see the perfection of wisdom. They do not see that ‘they practice,’ and they do not see that ‘they do not practice.’ They also do not see that ‘while practicing they practice and while not practicing do not practice,’ and they also do not see that ‘they do not practice, and do not not practice as well.’ They do not see form. Similarly, they do not see feeling, perception, volitional factors, or consciousness either,”

2.191 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823141#UT22084-014-001-450/%5Bdata-quote-location%3D%22UT22084-014-001-450%22%5D\)](#)

“and why?”

“the name bodhisattva is empty of the intrinsic nature of a name. The name bodhisattva is not empty because of emptiness,”

“and why?”

“because this—namely, bodhisattva—is just a name,”

“And because this—namely, emptiness—is just a name”—

2.192 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823146#UT22084-014-001-454/%5Bdata-quote-location%3D%22UT22084-014-001-454%22%5D\)](#)

“just names.”

“because where there is no intrinsic nature there is no production, stopping, decrease, increase, defilement, or purification.”

“Form is like an illusion, feeling is like an illusion,”

“And an illusion is just a name that does not reside somewhere, does not reside in a particular place”

“The sight of an illusion is mistaken and does not exist”

“And is devoid of an intrinsic nature”

“Bodhisattva great beings practicing the perfection of wisdom like that do not see production,”

“in any dharma at all”

2.193 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary ([?commentary=UT23703-093-001-42823155#UT22084-014-001-456/%5Bdata-quote-location%3D%22UT22084-014-001-456%22%5D](#))

“production... stopping”—

“decrease... increase”—

“defilement... purification”—

“And why? Because names are made up.”

“form, feeling, perception,”

“those interdependent dharmas, they are imagined,”

“names plucked out of thin air working subsequently as conventional labels,”

2.194 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary ([?commentary=UT23703-093-001-42823143#UT22084-014-001-459/%5Bdata-quote-location%3D%22UT22084-014-001-459%22%5D](#))

“The perfection of wisdom, too,”

“just as they are subsequently conventionally labeled, so too are they settled down on as real”

“when bodhisattva great beings practicing the perfection of wisdom do not see any of those names as inherently existing,”

“because they do not see them, they do not settle down on them as real”;

2.195 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823165#UT22084-014-001-462/%5Bdata-
quote-location%3D%22UT22084-014-001-462%22%5D\)](#)

“moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom think,”

“bodhisattvas,”

“awakening,”

“the awakened one,”

“the perfection of wisdom... form,”

2.196 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823170#UT22084-014-001-463/%5Bdata-
quote-location%3D%22UT22084-014-001-463%22%5D\)](#)

“For example, Śāriputra, ‘self’ is said again and again,”

“cannot be apprehended”

2.197 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823172#UT22084-014-001-464/%5Bdata-
quote-location%3D%22UT22084-014-001-464%22%5D\)](#)

“Similarly, bodhisattva great beings practicing the perfection of wisdom also...,”

“do not see”

“they do not see even the names”

“settle down on them as real.”

“Because they do not see what would make them settle down on them as real”

2.198 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?commentary=UT23703-093-001-42823186#UT22084-014-001-466/%5Bdata-quote-location%3D%22UT22084-014-001-466%22%5D\)](#)

“setting aside the wisdom of a tathāgata, [they]... surpass the wisdom of all śrāvakas and pratyekabuddhas.”

2.199 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?commentary=UT23703-093-001-42823187#UT22084-014-001-467/%5Bdata-quote-location%3D%22UT22084-014-001-467%22%5D\)](#)

“To illustrate, Śāriputra, if this Jambudvīpa were filled with monks similar in worth to Śāriputra and Maudgalyāyana,”

“A thicket of naḍa reeds, or a thicket of bamboo, or a thicket of sugarcane, or a thicket of rushes, or a thicket of rice, or a thicket of sesame”

“would not approach ... even by a hundredth part, nor by a thousandth part, nor by a hundred thousandth part; it would not stand up to any number, or fraction, or counting, or analogy, or comparison.”

“the wisdom”

“the wisdom of a bodhisattva”

2.202 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?commentary=UT23703-093-001-42823192#UT22084-014-001-471/%5Bdata-quote-location%3D%22UT22084-014-001-471%22%5D\)](#)

“As many... as there are sand particles in the Gaṅgā River”

2.211 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823193#UT22084-014-001-480/%5Bdata-quote-location%3D%22UT22084-014-001-480%22%5D\)](#)

“venerable Śāriputra,”

“Lord, the wisdom of śrāvaka stream enterers,”

“All those wisdoms are not broken apart; they are a detachment, are not produced, and are empty of an intrinsic nature.”

“Variation”—

“Distinction”

“So how, Lord, could...”

“what do you think, Śāriputra,”

2.212 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823200#UT22084-014-001-483/%5Bdata-quote-location%3D%22UT22084-014-001-483%22%5D\)](#)

“furnished with the best of all aspects”

“practicing the knowledge of all aspects”

“working for the welfare of all beings”

“Having fully awakened to all dharmas in all forms”

“lead all beings to complete nirvāṇa”

2.213 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823205#UT22084-014-001-485/%5Bdata-
quote-location%3D%22UT22084-014-001-485%22%5D)

“What do you think, Śāriputra, do all śrāvakas and pratyekabuddhas think, ‘We must, having fully awakened to unsurpassed, perfect, complete awakening,’ ”

2.215 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823206#UT22084-014-001-488/%5Bdata-
quote-location%3D%22UT22084-014-001-488%22%5D)

“What do you think, Śāriputra, do all these śrāvakas and pratyekabuddhas think, ‘We must, having practiced the six perfections,’ ”

“ ‘lead infinite, countless beings beyond measure to complete nirvāṇa.’ ”

2.216 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823208#UT22084-014-001-490/%5Bdata-
quote-location%3D%22UT22084-014-001-490%22%5D)

“Śāriputra, a bodhisattva great being thinks...,”

“lead infinite, countless beings beyond measure to complete nirvāṇa.”

2.217 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823210#UT22084-014-001-491/%5Bdata-
quote-location%3D%22UT22084-014-001-491%22%5D)

“fireflies,”

2.218 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823211#UT22084-014-001-493/%5Bdata-quote-location%3D%22UT22084-014-001-493%22%5D\)](#)

“the sun”

2.219 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823212#UT22084-014-001-494/%5Bdata-quote-location%3D%22UT22084-014-001-494%22%5D\)](#)

“How, Lord, do bodhisattva great beings, having passed...,”

2.220 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823213#UT22084-014-001-496/%5Bdata-quote-location%3D%22UT22084-014-001-496%22%5D\)](#)

“their first”—

“production of the thought onward”

“emptiness, signlessness, and wishlessness”

“beyond the śrāvaka or pratyekabuddha level”;

“the irreversible”

“level”;

“the [six] perfections”

2.221 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823220#UT22084-014-001-499/%5Bdata-quote-location%3D%22UT22084-014-001-499%22%5D\)](#)

“Standing on which level, Lord, do bodhisattva [great beings],”

2.222 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823221#UT22084-014-001-500/%5Bdata-quote-location%3D%22UT22084-014-001-500%22%5D\)](#)

“in the interval from their first production of the thought,”

2.223 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823222#UT22084-014-001-501/%5Bdata-quote-location%3D%22UT22084-014-001-501%22%5D\)](#)

“Because Śāriputra, it is thanks to bodhisattva great beings that all wholesome dharmas appear in the world,”

“The ten wholesome actions, the morality with five branches, the morality with eight branches”—

“the concentrations”

“the path”

“the perfections”

“distinct attributes of a buddha”

2.224 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823228#UT22084-014-001-505/%5Bdata-
quote-location%3D%22UT22084-014-001-505%22%5D)

“because those wholesome dharmas appear in the world, there are
great sāla tree-like royal families in the world,”

“stream enterers appear in the world,”

“the perfectly complete buddhas,”

2.225 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823231#UT22084-014-001-507/%5Bdata-
quote-location%3D%22UT22084-014-001-507%22%5D)

“purifies the offering,”

“Because the offering is absolutely pure”

“a giver.”

2.226 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823234#UT22084-014-001-510/%5Bdata-
quote-location%3D%22UT22084-014-001-510%22%5D)

“Lord, how are bodhisattva great beings who engage with the
perfection of wisdom ‘engaged’?”

2.227 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823235#UT22084-014-001-512/%5Bdata-
quote-location%3D%22UT22084-014-001-512%22%5D)

the Lord

2.232 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823237#UT22084-014-001-517/%5Bdata-
quote-location%3D%22UT22084-014-001-517%22%5D)

“when”

“are practicing with these seven emptinesses,”

2.233 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823236#UT22084-014-001-519/%5Bdata-
quote-location%3D%22UT22084-014-001-519%22%5D)

“You cannot say... that they ‘are engaged’ or ‘are not engaged.’ ”

“and why?”

2.234 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823240#UT22084-014-001-520/%5Bdata-
quote-location%3D%22UT22084-014-001-520%22%5D)

“because they do not see form as qualified by production or qualified by stopping,”

2.235 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823241#UT22084-014-001-521/%5Bdata-
quote-location%3D%22UT22084-014-001-521%22%5D)

“They do not see form as qualified by defilement or qualified by purification.”

2.236 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823242#UT22084-014-001-522/%5Bdata-quote-location%3D%22UT22084-014-001-522%22%5D\)](#)

“do not see ‘a confluence of form with feeling,’ ”

2.237 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823243#UT22084-014-001-524/%5Bdata-quote-location%3D%22UT22084-014-001-524%22%5D\)](#)

“because they are empty of a basic nature”

2.238 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823244#UT22084-014-001-525/%5Bdata-quote-location%3D%22UT22084-014-001-525%22%5D\)](#)

“that emptiness of form is not form,”

“Because, Śāriputra, that emptiness of form is not seeable.”

“experience,”

“being collected together and knowing,”

“occasioning anything,”

“making conscious,”

2.239 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823250#UT22084-014-001-527/%5Bdata-
quote-location%3D%22UT22084-014-001-527%22%5D)

“And why?”

“Because... form is not one thing and emptiness another; emptiness is not one thing and form another,”

“form is itself emptiness, and emptiness is form,”

2.240 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823253#UT22084-014-001-528/%5Bdata-
quote-location%3D%22UT22084-014-001-528%22%5D)

“Śāriputra, that emptiness is not produced and does not stop,”

“does not decrease and does not increase,”

“is not past, is not future, and is not present.”

“In such as that,”

“there is no form, there is no feeling, there is no perception,”

2.245 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823258#UT22084-014-001-534/%5Bdata-
quote-location%3D%22UT22084-014-001-534%22%5D)

“there is no buddha; there is no awakening.”

2.246 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823259#UT22084-014-001-535/%5Bdata-

[quote-location%3D%22UT22084-014-001-535%22%5D\)](#)

“they do not see the practice of the perfection of wisdom as either
‘engaged’ or ‘not engaged’ with form”

2.256 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823260#UT22084-014-001-546/%5Bdata-
quote-location%3D%22UT22084-014-001-546%22%5D\)](#)

“Neither cause emptiness to engage with emptiness” —

“the yogic practice of emptiness as well,”

“signlessness”;

“wishlessness.”

2.259 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823264#UT22084-014-001-551/%5Bdata-
quote-location%3D%22UT22084-014-001-551%22%5D\)](#)

“they do not engage with nor disengage from form” —

“enter into the emptiness of the marks particular to dharmas.”

2.260 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823266#UT22084-014-001-555/%5Bdata-
quote-location%3D%22UT22084-014-001-555%22%5D\)](#)

“they do not join form with the prior limit,”

“because they do not even see the prior limit.”

2.277 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823268#UT22084-014-001-573/%5Bdata-
quote-location%3D%22UT22084-014-001-573%22%5D)

“They do not join the prior limit with the later limit”—

“join the prior limit with the later limit and... join the later limit with the prior limit.”

“because of the sameness of the three periods of time.”

2.281 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823271#UT22084-014-001-581/%5Bdata-
quote-location%3D%22UT22084-014-001-581%22%5D)

“[Bodhisattva great beings]... do not join form with the knowledge of all aspects”—

2.313 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823272#UT22084-014-001-615/%5Bdata-
quote-location%3D%22UT22084-014-001-615%22%5D)

“[Form] is not joined with ‘permanent,’ ”

“with ‘impermanent,’ ”

2.343 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823274#UT22084-014-001-648/%5Bdata-
quote-location%3D%22UT22084-014-001-648%22%5D)

“Form is not joined with ‘calm,’ ”

“Form is not joined with ‘not calm,’ ”

2.352 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823276#UT22084-014-001-657/%5Bdata-quote-location%3D%22UT22084-014-001-657%22%5D\)](#)

“The knowledge of all aspects does not join with ‘calm,’ ”

2.428 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823277#UT22084-014-001-738/%5Bdata-quote-location%3D%22UT22084-014-001-738%22%5D\)](#)

“ ‘practicing,’ ”

2.429 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823278#UT22084-014-001-740/%5Bdata-quote-location%3D%22UT22084-014-001-740%22%5D\)](#)

“[Bodhisattva great beings]... do not practice the perfection of wisdom for the sake of the perfection of giving”—

2.438 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823279#UT22084-014-001-750/%5Bdata-quote-location%3D%22UT22084-014-001-750%22%5D\)](#)

“do not see a difference in any dharma.”

2.440 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?commentary=UT23703-093-001-42823280#UT22084-014-001-753/%5Bdata-quote-location%3D%22UT22084-014-001-753%22%5D\)](#)

“do not even see the perfection of wisdom itself, not to mention a bodhisattva, so however could they apprehend fully all the clairvoyances?”

2.444 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?commentary=UT23703-093-001-42823281#UT22084-014-001-759/%5Bdata-quote-location%3D%22UT22084-014-001-759%22%5D\)](#)

“Śāriputra, Māra the wicked one does not gain entry to a bodhisattva great being practicing the perfection of wisdom like this,”

2.457 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?commentary=UT23703-093-001-42823282#UT22084-014-001-774/%5Bdata-quote-location%3D%22UT22084-014-001-774%22%5D\)](#)

“Any phenomenon united with”

“separated”

“Come together with or not come together with them”

2.458 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?commentary=UT23703-093-001-42823285#UT22084-014-001-776/%5Bdata-quote-location%3D%22UT22084-014-001-776%22%5D\)](#)

“Because the dharma-constituent does not fully awaken by means of the dharma-constituent,”

2.463 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823286#UT22084-014-001-784/%5Bdata-quote-location%3D%22UT22084-014-001-784%22%5D\)](#)

“do not join form to emptiness”—

“and do not join emptiness to form”—

2.469 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823288#UT22084-014-001-791/%5Bdata-quote-location%3D%22UT22084-014-001-791%22%5D\)](#)

“Śāriputra, you should bear in mind that bodhisattva great beings engaged like that have been prophesied”—

2.470 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823289#UT22084-014-001-792/%5Bdata-quote-location%3D%22UT22084-014-001-792%22%5D\)](#)

“for the welfare of infinite, countless beings beyond measure, but still it will not occur to them to think, ‘The lord buddhas will make a prophesy about me. I am close to being prophesied,’ ”

2.472 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823291#UT22084-014-001-794/%5Bdata-quote-location%3D%22UT22084-014-001-794%22%5D\)](#)

“Practices the perfection of wisdom as an unproduced and unceasing being”

2.473 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823290#UT22084-014-001-795/%5Bdata-
quote-location%3D%22UT22084-014-001-795%22%5D)

“Because the notion of a being does not occur to bodhisattva great beings... like that. And why? Because a being is absolutely not produced and does not cease, because the true dharmic nature of dharmas is not produced and does not cease.”

2.474 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823292#UT22084-014-001-797/%5Bdata-
quote-location%3D%22UT22084-014-001-797%22%5D)

“emptiness... and cannot be apprehended,”

“in an isolated state.”

2.475 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823294#UT22084-014-001-798/%5Bdata-
quote-location%3D%22UT22084-014-001-798%22%5D)

“Śāriputra, this... is the bodhisattva great beings’ ultimate yogic practice,”

2.476 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823295#UT22084-014-001-800/%5Bdata-

[quote-location%3D%22UT22084-014-001-800%22%5D\)](#)

“[they] accomplish... great love, great compassion,”

“they do not practice with a miserly thought,”

2.477 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823297#UT22084-014-001-801/%5Bdata-quote-location%3D%22UT22084-014-001-801%22%5D\)](#)

“Where did they die... who have taken birth here?”

2.484 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823298#UT22084-014-001-812/%5Bdata-quote-location%3D%22UT22084-014-001-812%22%5D\)](#)

“Śāriputra, there are... bodhisattva great beings without skillful means,”

2.486 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823299#UT22084-014-001-814/%5Bdata-quote-location%3D%22UT22084-014-001-814%22%5D\)](#)

“will fully awaken to unsurpassed, perfect, complete awakening right here in the Fortunate Eon.”

2.506 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823300#UT22084-014-001-839/%5Bdata-quote-location%3D%22UT22084-014-001-839%22%5D\)](#)

“knowledge”

“is a bodhisattva [great being’s]”

“forbearance.”

2.538 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823303#UT22084-014-001-880/%5Bdata-quote-location%3D%22UT22084-014-001-880%22%5D\)](#)

“the light of the buddhadharmas,”

“up until they... fully awaken.”

2.539 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823305#UT22084-014-001-882/%5Bdata-quote-location%3D%22UT22084-014-001-882%22%5D\)](#)

“This, Śāriputra, is the origination of the bodhisattva great beings in the buddhadharmas.”

2.540 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823306#UT22084-014-001-885/%5Bdata-quote-location%3D%22UT22084-014-001-885%22%5D\)](#)

“Therefore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom would provide no opportunity for basic immoral physical, verbal, and mental action.”

2.541 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823307#UT22084-014-001-887/%5Bdata-quote-location%3D%22UT22084-014-001-887%22%5D\)](#)

“What, Lord, is a bodhisattva great being’s basic immoral physical action?”

2.548 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823309#UT22084-014-001-895/%5Bdata-quote-location%3D%22UT22084-014-001-895%22%5D\)](#)

“cleansing the awakening path”

2.549 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823308#UT22084-014-001-896/%5Bdata-quote-location%3D%22UT22084-014-001-896%22%5D\)](#)

“What, Lord, is the bodhisattva great beings’ awakening path?”

“Śāriputra, when bodhisattva great beings practice the awakening path,”

2.554 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823311#UT22084-014-001-903/%5Bdata-quote-location%3D%22UT22084-014-001-903%22%5D\)](#)

“What, Lord, is the bodhisattva great beings’ knowledge of a knower of all aspects?”

2.555 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823312#UT22084-014-001-904/%5Bdata-
quote-location%3D%22UT22084-014-001-904%22%5D\)](#)

“in possession of that knowledge,”

2.566 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823313#UT22084-014-001-915/%5Bdata-
quote-location%3D%22UT22084-014-001-915%22%5D\)](#)

“flesh eye”

2.569 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823314#UT22084-014-001-922/%5Bdata-
quote-location%3D%22UT22084-014-001-922%22%5D\)](#)

“divine eye”

2.573 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823315#UT22084-014-001-930/%5Bdata-
quote-location%3D%22UT22084-014-001-930%22%5D\)](#)

“wisdom eye”

2.574 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823316#UT22084-014-001-932/%5Bdata-
quote-location%3D%22UT22084-014-001-932%22%5D\)](#)

“dharma eye”

2.595 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823317#UT22084-014-001-962/%5Bdata-
quote-location%3D%22UT22084-014-001-962%22%5D)

“buddha eye”

2.600 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823319#UT22084-014-001-970/%5Bdata-
quote-location%3D%22UT22084-014-001-970%22%5D)

“They do not apprehend a false projection of miraculous power,”

“What they might falsely project,”

“they do not apprehend”

“Its intrinsic nature is empty”

“its intrinsic nature is isolated”

“its intrinsic nature is not produced”

2.601 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823325#UT22084-014-001-971/%5Bdata-
quote-location%3D%22UT22084-014-001-971%22%5D)

“They do not intend miraculous power”

“[they] intend to accomplish miraculous power”

2.614 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823318#UT22084-014-001-987/%5Bdata-
quote-location%3D%22UT22084-014-001-987%22%5D\)](#)

“Śāriputra, practicing the perfection of wisdom like that the six
clairvoyances of bodhisattva great beings are perfected and purified,
and those purified clairvoyances cause them to gain the knowledge of
all aspects.”

2.615 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823327#UT22084-014-001-988/%5Bdata-
quote-location%3D%22UT22084-014-001-988%22%5D\)](#)

“Therefore, Śāriputra, there are bodhisattva great beings practicing the
perfection of wisdom who, standing in the perfection of giving, cleanse
the path to the knowledge of all aspects based on not holding on to
anything because of the emptiness that transcends limits.”

“Śāriputra, there are...,”

“Because of the emptiness that transcends limits”—

“Based on not holding on to anything”—

“standing in the perfection of giving, cleanse the path to”

2.617 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?
commentary=UT23703-093-001-42823332#UT22084-014-001-991/%5Bdata-
quote-location%3D%22UT22084-014-001-991%22%5D\)](#)

“Based on not having gone, not having come—

“based on not...”

“And not having grasped anything”—

2.618 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823335#UT22084-014-001-992/%5Bdata-
quote-location%3D%22UT22084-014-001-992%22%5D)

“giving is designated based on holding on to things”—

2.619 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823336#UT22084-014-001-993/%5Bdata-
quote-location%3D%22UT22084-014-001-993%22%5D)

“They do not falsely project ‘they have gotten beyond that.’ They do not falsely project ‘they have not gotten beyond that.’ ”

“They do not falsely project ‘giving and miserliness’ ”

“They do not falsely project ‘I have been snubbed.’ They do not falsely project ‘I have been saluted,’ ”

2.620 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823339#UT22084-014-001-994/%5Bdata-
quote-location%3D%22UT22084-014-001-994%22%5D)

“Śāriputra, a nonproduction...”

2.622 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823340#UT22084-014-001-996/%5Bdata-
quote-location%3D%22UT22084-014-001-996%22%5D)

“In regard to all beings, that they are the same”

“that all phenomena are the same”

- 3.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823345#UT22084-014-001-1063/%5Bdata-quote-location%3D%22UT22084-014-001-1063%22%5D\)](#)

The Lord... said..., “Subhūti, starting with the perfection of wisdom, be confident in your readiness to give a Dharma discourse to the bodhisattva great beings about how bodhisattva great beings go forth in the perfection of wisdom.”

- 3.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823343#UT22084-014-001-1064/%5Bdata-quote-location%3D%22UT22084-014-001-1064%22%5D\)](#)

“Will venerable Subhūti instruct... on account of armor in which reposes the power of his own intellect and ready speech?”

- 3.3 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823342#UT22084-014-001-1065/%5Bdata-quote-location%3D%22UT22084-014-001-1065%22%5D\)](#)

“Śāriputra, it is just the Tathāgata who, by skillful means, will expound the perfection of wisdom to the bodhisattva great beings.”

“Whatever the Lord’s śrāvakas say, teach, and expound”—

- 3.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823346#UT22084-014-001-1066/%5Bdata-](#)

[quote-location%3D%22UT22084-014-001-1066%22%5D\)](#)

“Lord, ... [w]hat phenomenon is this, the word bodhisattva great being, for?”

- 3.6 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?commentary=UT23703-093-001-42823359#UT22084-014-001-1068/%5Bdata-quote-location%3D%22UT22084-014-001-1068%22%5D\)](#)

“those... are just words,”

“do not exist inside, do not exist outside, and they cannot be apprehended where both do not exist”

- 3.7 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?commentary=UT23703-093-001-42823361#UT22084-014-001-1069/%5Bdata-quote-location%3D%22UT22084-014-001-1069%22%5D\)](#)

“Subhūti, it is like this: the word being is uttered again and again, but you cannot apprehend any being,”

“and except for being used conventionally as a mere word and conventional term, any phenomenon that is a designation is not produced and does not stop,”

- 3.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(?commentary=UT23703-093-001-42823363#UT22084-014-001-1070/%5Bdata-quote-location%3D%22UT22084-014-001-1070%22%5D\)](#)

“self, being,”

3.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823364#UT22084-014-001-1097/%5Bdata-
quote-location%3D%22UT22084-014-001-1097%22%5D)

“body”

3.64 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823365#UT22084-014-001-1127/%5Bdata-
quote-location%3D%22UT22084-014-001-1127%22%5D)

“grass,”

3.67 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823366#UT22084-014-001-1133/%5Bdata-
quote-location%3D%22UT22084-014-001-1133%22%5D)

“dream, echo, mirage,”

3.68 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823367#UT22084-014-001-1134/%5Bdata-
quote-location%3D%22UT22084-014-001-1134%22%5D)

“Subhūti, when bodhisattva great beings are practicing the perfection of wisdom they should train in names and conventional terms that make things known, in advice that makes things known, and in dharmas that make things known.”

3.69 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823368#UT22084-014-001-1135/%5Bdata-quote-location%3D%22UT22084-014-001-1135%22%5D\)](#)

“Subhūti, bodhisattva great beings thus practicing the perfection of wisdom do not view ‘form is permanent,’ ”

3.103 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823369#UT22084-014-001-1171/%5Bdata-quote-location%3D%22UT22084-014-001-1171%22%5D\)](#)

“They do not view... as existing in the compounded element or as existing in the uncompounded element.”

3.105 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823370#UT22084-014-001-1173/%5Bdata-quote-location%3D%22UT22084-014-001-1173%22%5D\)](#)

“do not mentally construct... any of those dharmas.”

“conceptualize,”

“mentally construct,”

“Standing without mentally constructing any dharma they cultivate the applications of mindfulness,”

3.111 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823374#UT22084-014-001-1181/%5Bdata-quote-location%3D%22UT22084-014-001-1181%22%5D\)](#)

“the distinct attributes of a buddha.”

- 3.112 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (? commentary=UT23703-093-001-42823375#UT22084-014-001-1182/%5Bdata-quote-location%3D%22UT22084-014-001-1182%22%5D)

“[Bodhisattva great beings] practicing the perfection of wisdom excellently realize the defining marks of the dharmas. And that defining mark of a dharma, of the dharmas, is not defiled and is not purified.”

- 3.113 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (? commentary=UT23703-093-001-42823377#UT22084-014-001-1183/%5Bdata-quote-location%3D%22UT22084-014-001-1183%22%5D)

“having understood that they are [just] names and conventional terms that are dharma designations, they do not settle down on form,”

- 3.120 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (? commentary=UT23703-093-001-42823378#UT22084-014-001-1192/%5Bdata-quote-location%3D%22UT22084-014-001-1192%22%5D)

“the skillful means”

“They do not settle down on suchness. They do not settle down on the very limit of reality. They do not settle down on the dharma-constituent.”

- 3.122 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (? commentary=UT23703-093-001-42823380#UT22084-014-001-1195/%5Bdata-

[quote-location%3D%22UT22084-014-001-1195%22%5D\)](#)

“Subhūti, bodhisattva great beings thus practicing the perfection of wisdom who do not settle down on all dharmas grow in the perfection of giving,”

3.123 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823381#UT22084-014-001-1196/%5Bdata-quote-location%3D%22UT22084-014-001-1196%22%5D\)](#)

“They will obtain the dhāraṇī gateways. They will obtain the meditative stabilization gateways.”

3.124 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823347#UT22084-014-001-1198/%5Bdata-quote-location%3D%22UT22084-014-001-1198%22%5D\)](#)

“Subhūti, bodhisattva great beings practicing the perfection of wisdom should thus understand names and conventional terms.”

“Subhūti, when bodhisattva great beings are thus practicing the perfection of wisdom they should understand the conventional usage of dharmas that are names and conventional terms.”

3.125 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823348#UT22084-014-001-1200/%5Bdata-quote-location%3D%22UT22084-014-001-1200%22%5D\)](#)

“Lord, you say... ‘bodhisattva great being,’”

“What do you think, Subhūti, is the bodhisattva form, or is the bodhisattva other than form?”

“Lord, you say... ‘bodhisattva great being,’ ”

“What do you think, Subhūti, is the bodhisattva form, or is the bodhisattva other than form, or is the bodhisattva in form, or is form in the bodhisattva, or is the bodhisattva without form?”

“What do you think... is the bodhisattva form?”

3.126 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823385#UT22084-014-001-1203/%5Bdata-quote-location%3D%22UT22084-014-001-1203%22%5D\)](#)

“Is the bodhisattva something other that is not form, ... is the bodhisattva something other that is not feeling...?”

“What do you think... is the bodhisattva other than form? What do you think... is the bodhisattva other than feeling?”

3.127 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823386#UT22084-014-001-1205/%5Bdata-quote-location%3D%22UT22084-014-001-1205%22%5D\)](#)

“Or is the bodhisattva in form, or is form in the bodhisattva... or is the bodhisattva in feeling, or is feeling in the bodhisattva...?”

“What do you think... is the bodhisattva in form? What do you think... is the bodhisattva in feeling?”

“What do you think... is form in the bodhisattva? Is feeling in the bodhisattva?”

3.129 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823387#UT22084-014-001-1210/%5Bdata-](#)

[quote-location%3D%22UT22084-014-001-1210%22%5D\)](#)

“Or is the bodhisattva without form... or is the bodhisattva without feeling...?”

“None of those, Lord.”

“What do you think... is the bodhisattva without form? What do you think... is the bodhisattva without feeling?”

“None of those, Lord.”

3.130 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823392#UT22084-014-001-1213/%5Bdata-quote-location%3D%22UT22084-014-001-1213%22%5D\)](#)

“What do you think... is the bodhisattva feeling?”

3.132 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823384#UT22084-014-001-1217/%5Bdata-quote-location%3D%22UT22084-014-001-1217%22%5D\)](#)

“Is the bodhisattva form... or is the bodhisattva feeling... or is the bodhisattva perception...?”

3.135 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823394#UT22084-014-001-1223/%5Bdata-quote-location%3D%22UT22084-014-001-1223%22%5D\)](#)

“What do you think... is the bodhisattva perception... is the bodhisattva volitional factors?”

3.145 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823396#UT22084-014-001-1243/%5Bdata-
quote-location%3D%22UT22084-014-001-1243%22%5D)

“What do you think... is the bodhisattva consciousness?”

3.390 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823402#UT22084-014-001-1734/%5Bdata-
quote-location%3D%22UT22084-014-001-1734%22%5D)

“What do you think, Subhūti, is the bodhisattva the suchness of form?”

“None of those, Lord.”

3.655 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823404#UT22084-014-001-2265/%5Bdata-
quote-location%3D%22UT22084-014-001-2265%22%5D)

“Subhūti, for what reason do you say...?”

3.656 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823350#UT22084-014-001-2266/%5Bdata-
quote-location%3D%22UT22084-014-001-2266%22%5D)

“Lord, when a bodhisattva great being absolutely does not exist and cannot be apprehended, how could that form be a bodhisattva?”

“Lord... when a bodhisattva absolutely does not exist and cannot be apprehended, how could that form be a bodhisattva?”

3.658 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823406#UT22084-014-001-2269/%5Bdata-quote-location%3D%22UT22084-014-001-2269%22%5D\)](#)

“How could the suchness of form be apprehended in it?”

3.659 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823351#UT22084-014-001-2270/%5Bdata-quote-location%3D%22UT22084-014-001-2270%22%5D\)](#)

“Bodhisattvas, Subhūti, should train in the perfection of wisdom like that, without apprehending a being.”

“Excellent, excellent, Subhūti!” said the Lord. “Bodhisattvas, Subhūti, should train in the perfection of wisdom like that, without apprehending a being.”

3.660 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823352#UT22084-014-001-2271/%5Bdata-quote-location%3D%22UT22084-014-001-2271%22%5D\)](#)

“What phenomenon is this, the word bodhisattva, for?”

“Subhūti... what do you think, is bodhisattva the word for form?”

“What phenomenon is this, the word bodhisattva, for?”

“What do you think, Subhūti, is bodhisattva the word for form? Or do you think bodhisattva is the word for feeling?”

3.744 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823354#UT22084-014-001-2430/%5Bdata-quote-location%3D%22UT22084-014-001-2430%22%5D\)](#)

“Subhūti! ... when bodhisattva great beings are practicing the perfection of wisdom like that they should train in the perfection of wisdom without apprehending a word for form,”

“should train in the perfection of wisdom without apprehending a word for wishlessness,”

“Excellent, excellent, Subhūti!” said the Lord. “Bodhisattva great beings practicing the perfection of wisdom like that, Subhūti, should train in the perfection of wisdom without apprehending a word for form,”

without apprehending the words for... consciousness is... a pleasurable state, a suffering state, self, selflessness, calmness, noncalmness, emptiness, nonemptiness, the state of having a sign, signlessness, the state of being wished for, or wishlessness,”

3.745 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823356#UT22084-014-001-2431/%5Bdata-quote-location%3D%22UT22084-014-001-2431%22%5D\)](#)

“I do not see that—namely, the phenomenon with the name bodhisattva,”

“Again, Subhūti, you say...”

“I do not see that—namely, the phenomenon bodhisattva,”

3.748 11 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823389#UT22084-014-001-2434/%5Bdata-quote-location%3D%22UT22084-014-001-2434%22%5D\)](#)

“one who sees.”

“one who feels.”

“one who does.”

“one who knows.”

“And why? You cannot make the uncompounded known without the compounded, and you cannot make the compounded known without the uncompounded.”

“Subhūti, bodhisattva great beings practicing the perfection of wisdom like that do not see any dharma at all, but they do not tremble, feel frightened, or become terrified at not seeing; their minds are not cowed by any dharma, do not tense up, and do not experience regret.”

“do not see form”

“greed, hatred, and confusion;”

“a self, a being, and a living being,”

“the desire realm, form realm, and formless realm;”

“śrāvakas and śrāvakadharmas... pratyekabuddhas and pratyekabuddhadharmas... bodhisattvas and bodhisattva dharmas ... buddhas and buddhadharmas... and awakening.”

3.750 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823421#UT22084-014-001-2438/%5Bdata-quote-location%3D%22UT22084-014-001-2438%22%5D\)](#)

“Mind and mental factor dharmas”

3.751 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823422#UT22084-014-001-2439/%5Bdata-quote-location%3D%22UT22084-014-001-2439%22%5D\)](#)

“thinking mind and thinking mind dharmas”

3.752 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823357#UT22084-014-001-2441/%5Bdata-quote-location%3D%22UT22084-014-001-2441%22%5D\)](#)

“Subhūti, bodhisattva great beings should practice the perfection of wisdom like that, without apprehending all dharmas,”

“That is the advice about the perfection of wisdom of bodhisattvas, just that is the instruction”

4.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823423#UT22084-014-001-2444/%5Bdata-quote-location%3D%22UT22084-014-001-2444%22%5D\)](#)

“Lord, bodhisattva great beings who want to comprehend form should train in the perfection of wisdom,”

“Lord, bodhisattva great beings who want to comprehend form,”

4.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823426#UT22084-014-001-2450/%5Bdata-quote-location%3D%22UT22084-014-001-2450%22%5D\)](#)

“Who want to eliminate greed, hatred, and confusion”

4.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823427#UT22084-014-001-2453/%5Bdata-](#)

[quote-location%3D%22UT22084-014-001-2453%22%5D\)](#)

“complete the ten wholesome actions... the perfections,”

- 4.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823428#UT22084-014-001-2459/%5Bdata-quote-location%3D%22UT22084-014-001-2459%22%5D\)](#)

“the eighteen distinct attributes of a buddha.”

- 4.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823429#UT22084-014-001-2463/%5Bdata-quote-location%3D%22UT22084-014-001-2463%22%5D\)](#)

“obtain the dhāraṇi gateways and meditative stabilizations.”

- 4.19 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823430#UT22084-014-001-2464/%5Bdata-quote-location%3D%22UT22084-014-001-2464%22%5D\)](#)

“fulfill all the intentions of beings”

“complete all the wholesome roots.”

“The big flaw”—

- 4.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823433#UT22084-014-001-2470/%5Bdata-quote-location%3D%22UT22084-014-001-2470%22%5D\)](#)

“A conforming love for dharmas”—

- 4.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823434#UT22084-014-001-2473/%5Bdata-quote-location%3D%22UT22084-014-001-2473%22%5D\)](#)

“Form a persistent negative attachment to the notion”—

- 4.32 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823435#UT22084-014-001-2483/%5Bdata-quote-location%3D%22UT22084-014-001-2483%22%5D\)](#)

“flawlessness”

“Do not see in inner emptiness outer emptiness”—

“And... in outer emptiness inner emptiness”—

- 4.34 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823438#UT22084-014-001-2486/%5Bdata-quote-location%3D%22UT22084-014-001-2486%22%5D\)](#)

“Train so that they know form but do not falsely project anything because of it”—

“the eighteen distinct attributes of a buddha,”

- 4.35 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823440#UT22084-014-001-2487/%5Bdata-](#)

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“do not falsely project anything even because of the thought of awakening.”

“Because that thought is no thought”—

“the basic nature of thought is clear light,”

4.36 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823443#UT22084-014-001-2488/%5Bdata-quote-location%3D%22UT22084-014-001-2488%22%5D\)](#)

“A thought that is not conjoined with greed nor disjoined from greed”

4.37 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823444#UT22084-014-001-2492/%5Bdata-quote-location%3D%22UT22084-014-001-2492%22%5D\)](#)

“Venerable Subhūti, the thought of which you say ‘it is no thought,’ does that thought exist?”

“Venerable Śāriputra, can you apprehend existence or nonexistence there, in that state of no thought?”

“No, Venerable Subhūti.”

4.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823447#UT22084-014-001-2495/%5Bdata-quote-location%3D%22UT22084-014-001-2495%22%5D\)](#)

“Is then... this argumentative investigation of yours... appropriate?”

4.39 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823448#UT22084-014-001-2496/%5Bdata-
quote-location%3D%22UT22084-014-001-2496%22%5D)

“Venerable Subhūti, what is the state of no thought?”

“Venerable Śāriputra, the state of no thought is a state without distortion and without conceptualization,”

4.40 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823450#UT22084-014-001-2498/%5Bdata-
quote-location%3D%22UT22084-014-001-2498%22%5D)

“Venerable Subhūti, just as thought is without distortion and without conceptualization, so too is form without distortion and without conceptualization?”

4.51 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823451#UT22084-014-001-2510/%5Bdata-
quote-location%3D%22UT22084-014-001-2510%22%5D)

“unsurpassed, perfect, complete awakening are without distortion and without conceptualization as well.”

4.52 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary (?
commentary=UT23703-093-001-42823452#UT22084-014-001-2511/%5Bdata-
quote-location%3D%22UT22084-014-001-2511%22%5D)

“The Lord’s son, close to his bosom”—

“born from his Dharma,”

“magically produced from his Dharma,”

“his Dharma heir,”

“not heir to material possessions,”

“a direct eyewitness to the dharmas,”

“who witnesses with your body,”

“foremost of those who are at the conflict-free stage.”

“excellent!”

4.54 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823424#UT22084-014-001-2515/%5Bdata-quote-location%3D%22UT22084-014-001-2515%22%5D\)](#)

“because in this perfection of wisdom there is detailed instruction for the three vehicles in which bodhisattva great beings should train on the level of śrāvakas and pratyekabuddhas, bodhisattvas, and buddhas.”

“in this perfection of wisdom is detailed instruction for the three vehicles,”

5.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823462#UT22084-014-001-2519/%5Bdata-quote-location%3D%22UT22084-014-001-2519%22%5D\)](#)

“Lord, given that I do not find, do not apprehend, and do not see a bodhisattva or the perfection of wisdom, to which bodhisattva will I give advice and instruction in what perfection of wisdom?”

“Lord, given that I do not find, do not apprehend, and do not see any real basis...—Lord, while not finding, not apprehending, and not seeing any real basis, which dharma will advise and instruct which dharma?”

- 5.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823464#UT22084-014-001-2521/%5Bdata-quote-location%3D%22UT22084-014-001-2521%22%5D\)](#)

“Because, Lord, given that I do not find, do not apprehend, and do not see all dharmas, this really is something I might be uneasy about, how I might make just the name bodhisattva and just the name perfection of wisdom wax and wane.”

- 5.3 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823465#UT22084-014-001-2522/%5Bdata-quote-location%3D%22UT22084-014-001-2522%22%5D\)](#)

“Lord, furthermore, that name does not stand alone and does not meet up with anything. And why? It is because that name does not exist.”

“Lord, given that I do not apprehend and do not see the waxing and waning of form,”

- 5.164 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Reload this text to be read alongside this commentary \(? commentary=UT23703-093-001-42823467#UT22084-014-001-2686/%5Bdata-quote-location%3D%22UT22084-014-001-2686%22%5D\)](#)

“suchness, unmistakable suchness,”

9.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary ([commentary=UT23703-093-001-42817217#UT22084-014-001-8081/%5Bdata-quote-location%3D%22UT22084-014-001-8081%22%5D](#))

“viewing in feelings inner feelings”—

10.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Reload this text to be read alongside this commentary ([commentary=UT23703-093-001-42817465#UT22084-014-001-8231/%5Bdata-quote-location%3D%22UT22084-014-001-8231%22%5D](#))

“For the sake of all beings they engage in the quest for knowledge of the Great Vehicle.”